B. 986. 52

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

editors

A. CHANIOTIS – T. CORSTEN
R.S. STROUD R.A. TYBOUT

assistant-editors

M.B. RICHARDSON E. SVERKOS

advistory-editors

H.W. PLEKET – A. AVRAM
K. HALLOF – M.L. LAZZARINI – A. MARTIN

VOLUME LII
2002

BRILL

LEIDEN • BOSTON
2006

WE DEDICATE THIS VOLUME TO THE MEMORY OF

JOHAN CHRISTIAAN GIEBEN

5 JANUARY 1945 – 4 APRIL 2006

HAN GIEBEN (1945–2006)

Han Gieben died suddenly in his apartment in Amsterdam at the beginning of April 2006. His premature death is a severe blow to the world of classical scholarship in general and to his family and friends in particular.

The books published by Han over the course of nearly thirty years are too many for us to recall here. The core of his 'harvest' consists of monographs and series in the fields of classical philology, ancient history and Greek epigraphy. It is in particular the annual publication of *Supplementum Epigraphicum Graecum* that, from 1982 onward, was provided a solid financial and scholarly foundation under the auspices of Gieben's publishing house.

Han Gieben was a generous and hospitable man, who in both private and business relationships considered trust to be the cardinal virtue par excellence. He never drew up official contracts with his authors, but instead, on the basis of personal contact, decided whether a person was trustworthy. For more than thirty years he supported us well. We are grateful to him and shall remember him as a friendly and efficient man to whom classical scholarship in general and Greek epigraphy in particular owe a great deal. We shall miss him enormously.

H.W. Pleket.

PREFACE

Only a few weeks before the completion of SEG LII we received the sad news of the unexpected death of Han Gieben. Harry Pleket describes in an accompanying tribute how much this series, and classical studies in general, owe to Han Gieben, to whom we dedicate this volume.

The death of Han Gieben has resulted in a change of publisher, but no change in the policy of *SEG*. The editors are pleased to announce that they have contracted with E. J. Brill of Leiden to publish this and future volumes of SEG.There has been a substantial delay in the publication of this volume, but the editors are confident that in the near future they will be able to reduce the time between the publication of articles, books, and corpora and their presentation in *SEG* to three years.

SEG LII covers the publications of the year 2002, with occasional additions from previous years that we missed in earlier volumes and from studies published after 2002 but pertaining to material from 2002. We do not claim to have seen all the relevant studies published between 2002 and 2006.

As to the abbreviation system (see the Preface of volume XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of Abbreviations in the Consolidated Index for the volumes XXXVI–XLV (1986–1995) pp. 677–688, and from the lists of abbreviations in *L'Année Philologique* 67–70 (1999–2001). Abbreviations not covered by these four lists have been included in the list of Abbreviations on pp. XXIII-XXXII.

In the present volume Stroud and Richardson were responsible for Attica and the Peloponnese. Chaniotis contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV western Europe, the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues. With the exception of the names indices which were produced by the editors of the respective sections and consolidated into its final form by Corsten in Heidelberg, Chaniotis is responsible for the index. The Concordance was made by Sverkos. Parts of the manuscript were proofread by Richardson.

From the present volume onward Prof. Dr. Klaus Hallof (Inscriptiones Graecae, Berlin-Brandenburgische Akademie der Wissenschaften) joins the team of the advisory editors, primarily responsible for the areas covered by Chaniotis. We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted several lemmata and has carefully read almost the entire manuscript, offering valuable comments. Martin's and Lazzarini's help has also been invaluable. They have provided publications that were either inaccessible or unknown to us, have promptly corrected the relevant parts of the manuscript, and have offered expert assistance. Avram has read the sections dedicated to Dacia, Moesia, and the North Shore of the Black Sea, offering many valuable comments and editorial remarks; he has also made lemmata based on Romanian publications.

Chaniotis would like to express his gratitude to J.Bauer (Archäologisches Institut, Vienna), K.Boshnakov (Sofia/Heidelberg), K.Buraselis (Athens), J.Curbera (Inscriptiones Graecae, Berlin-Brandenburgische Akademie der Wissenschaften), P.Forsythe (Center for Epigraphical and Palaeographical Studies, Ohio State University), M.B.Hatzopoulos (Athens), C.Kritzas (Athens), and A.Matthaiou (Athens), who have provided information concerning inscriptions of his section or have sent him publications. Stroud is very grateful as always for the valuable help of Voula Bardane with the inscriptions from Messene. We are also grateful, in Athens, for the technical and advisory assistance of John Camp, Bruce Hartzler, Christina Kokkinia, and Ben Millis.Tybout expresses his gratitude to Leah di Segni (Jerusalem) for her continued bibliographical and interpretative support with regard to the inscriptions from Palestine.

We acknowledge our gratitude to various sponsors. Until March 2006, Corsten's work was funded through a grant offered by the Deutsche Forschungsgemeinschaft; from April 2006 onward his position in Heidelberg is funded by a generous grant made by the Packard Humanities Institute. Tybout's position in Leiden was jointly funded by the Packard Humanities Institute, the University of Leiden, and the Netherlands Organization for Scientific Research (NWO).. The Union Académique Internationale and the Gisela und Reinhold Häcker Stiftung have provided part of the operating expenses. We gratefully acknowledge the contributions of our publishers (Gieben and Brill) to our operating expenses.

We repeat our request to our colleagues from all over the world to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to R.S. Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley, 94720, USA; to A. Chaniotis, All Souls College, Oxford, OX1 4AL, United Kingdom; to T. Corsten, Seminar für Alte Geschichte und Epigraphik, Marstallhof 4, 69117 Heidelberg, Germany; to R.A. Tybout, University of Leiden, Department of History, Postbus 9515, 2300 RA Leiden, The Netherlands.

[illegible]

[illegible]

CONTENTS

		Nos.	pp.
PREFACE			IX-X
CONTENTS			XI-XXIV
ABBREVIATIONS			XXV–XXXIV
NOTE ON TRANSCRIPTIONS			XXXV
ATTICA	Athens	1-288	1-88
PELOPONNESOS		289	88
AIGINA		290-291	88-89
CORINTHIA		292-306	89-91
	Corinth	292-298	89-90
	Isthmia	299-306	90-91
SIKYONIA	Kryoneri	307	92
KLEONAIA	Nemea	308	92
ARGEIA	Argos	309-321	92-95
	Argive Heraion	322-326	95-96
	Asine	327	96-97
	Mykenai	328-331	97
KYNOURIA	Xerocampi Astros	332	98
TROIZENIA	Troizen	333	98
EPIDAURIA		334-344	99-101
	Epidauros	334-343	99-101
	Ligourio	344	101
LAKONIA		345-374	101-107
	Anthochorion	345	101
	Gerenia	346	101
	Geronthrai	347	102
	Gytheion	348	102
	Sparta	349-373	102-107
	Tairia	374	107
MESSENIA		375-438	107-123
	Messene and Messenia	376	107-108
	Andania	377	108
	Basiliko	378	109
	Messene	379-434	109-123
	Pylos	435	123
ARKADIA		439-464	123-131
	Gortys	440	124
	Mt. Kotilion	441	124
	Arkadia. Lousoi?	442	124

	Arkadia. Lousoi?	442	124
	Mount Lykaion	443	124
	Lykochia	444	125
	Mantineia	445-446	125
	Megalopolis	447-454	125-129
	Nestane	455	129
	Phigaleia	456-459	129-130
	Psophis	460-461	130
	Tegea	462-464	130-131
TRIPHYLIA		465-466	131-132
	[illegible]	465	131
	[illegible]	466	131-132
ELIS		467-486	132-137
	[illegible]	467-468	132
	[illegible]	469-473	133
	[illegible]	474-484	133-137
	[illegible]	485-486	137
[illegible]		487-495	138-140
	[illegible]	488	138
	[illegible]	489	138
	[illegible]	490	138
	[illegible]	491	138-139
	[illegible]	492	139
	[illegible]	493-494	139-140
	[illegible]	495	140
[illegible]		496-500	140-141
	[illegible]	496-499	140-141
	[illegible]	500	141
[illegible]		501-512	142
	[illegible]	501 bis-502	142
	[illegible]	503	143
	[illegible]	504	144
	[illegible]	505-507	144
	[illegible]	508	146
	[illegible]	509-510	147
	[illegible]	511	147
	[illegible]	512	148
[illegible]		513-538	148-169
[illegible]		539	169
	Tithorea	539	169
[illegible]			169
	Enneos	539 bis	169
EASTERN LOKRIS		540-540 bis	169

	Atalante	540	169
	Halai	540 bis	169
WESTERN LOKRIS		541-543	170-171
	Amphissa	541-543	170-171
AITOLIA		544	171
	Thermos	544	171
AKARNANIA		544 bis-545	172
	Thyrrheion	545	172
IONIAN ISLANDS		545 bis	172-173
ITHACA		545 ter-545 quater	173-174
KORKYRA		545 quinquies	174
THESSALY		546-569	174-179
	Atrax	547-550	175
	Azoros	551	175
	Demetrias	552	175
	Kierion	553	176
	Krannon	554	176
	Lamia	555	176
	Larisa	556-559	176-177
	Melitaia	560	177
	Metropolis	561-563	177-178
	Narthakion	564	178
	Orthe	565	178
	Petroto	565 bis	178
	Pherai	566-568	178-179
	Unknown provenance	569	179
EPEIROS		569 bis-573	180-181
	Dodona	570-571	180
	Nikopolis	572	180-181
	Plaisia	573	181
ILLYRIA		574-576 bis	181-182
	Apollonia	574-575	181
	Bouthrotos	576	181-182
	Korkyra Melaina	576 bis	182
DALMATIA		577-578	182
	Banje	577-578	182
MACEDONIA		579-655	183-212
	Akanthos	588	186
	Amphipolis	589-590	186-187
	Anthemous	591	187
	Beroia	592-593	187-189
	Dion	594-600 bis	189-191
	Doxato	601	191

	Dranìče	602	192
	Edessa	603-605	192
	Galatista	606	192-193
	Herakleia	607	193
	Lithotopos Serron	608	193
	Mieza	609	193
	Olynthos	610	193
	Pella	611-614	194
	Philippi	615	194-195
	Polymylos Kozanis	616	195
	Pontokomi	616 bis	195
	Pydna	617	195-197
	Skydra	618	197-198
	Stobi	619	198
	Thessalonike	620-644	198-207
	Torone	645-648	207-209
	Vergina	649	210
	Unknown provenance	650-655	210-212
THRACE		656-712 bis	212-229
	Abdera	657 bis	213
	Agathopolis	658-659	213-215
	Apollonia Pontica	660-691	215-220
	Augusta Traiana	692-697	220-222
	Dragoevo	698	223
	Dubnitsa	699	223
	Ilindentsi	700	223
	Kabyle	701	223
	Mesambria	702	223
	Parthikopolis	703	224
	Pautalia	704	224
	Philippopolis	705-710 bis	224-226
	Pistiros	710 ter-711	226-229
	Smjadovo	712	229
	Unknown provenance	712 bis	229
MOESIA		713-726	229-237
	Dionysopolis	713 bis	230
	Halmyris	713 ter	230
	Histria	713 quater-714	231
	Kallatis	715	231
	Nikopolis ad Istrum	716-717	231-232
	Novae	717 bis	232
	Novakovo	718	233
	Odessos	719-720	233-234

	Oescus	721-722	234
	Viminacium	723	234
	Unknown provenance	724-726	234-236
DACIA		727-730	237-238
	Apulum	727-729	237-238
	Tauteni Bihor	730	238
NORTH SHORE OF THE BLACK SEA		731-749	238-246
	Berezan	731 bis	239
	Bosporan kingdom	732	240
	Chersonesos in Tauris	733-738	240-243
	Hermonassa	739	243
	Labrys	740	243
	Nymphaion	741	243-244
	Olbia	742	244
	Panskoye	743	244
	Pantikapaion	744-746	244-245
	Phanagoreia	747	245
	Tyras	748-749	245-246
DELOS		750-761	246-254
RHODES		761 bis-769	255-258
	Kamiros	764	257
	Lindos	765-767	257-258
	Rhodes	768-769	258
LESBOS		770-784	258-264
	Eresos	770-782	258-263
	Mytilene	783-784	263-264
ANAPHE		785	265
THERA		786-788	265-266
MELOS		789	266
KOS		790-793	266-268
NAXOS		794	268
PAROS		795-797	268-269
SYROS		798	269
ANDROS		799	270
TENOS		800-803	270-271
SAMOS		804-805	272
LEMNOS		806-807	272
	Hephaisteia	806-807	272
SAMOTHRAKE		808-811	273-274
THASOS		812-817	273-276
EUBOIA		817 bis-821	276-278
	Chalkis	817 ter	276

	Eretria	817 quater	276
	Histiaia	818	276-277
	Styra	819-821	277-278
CRETE		822-870	278-295
	Agia Pelagia	828	281
	Aphrati	829-842	281-283
	Aptera	843-847	283
	Chersonesos	848-849	284
	Datala	850	284
	Eleutherna	851-855	284-285
	Gortyn	856-861	286-288
	Idaean Cave	862	289
	Itanos	863	289
	Kato Simi	864	289
	Knossos	864 bis-870	289-292
	Lato pros Kamara	871	292-293
	Lebena	872	293
	Olous	873-874	293-294
	Paganiana	875	294
	Phaistos	876	294
	Prinias	877	294
	Tallaion Antron	878	294-295
	Unknown provenance	879-880	295
MELITA		881	296
SICILY		882-939	296-317
	Akragas	886	298-301
	Akrai	887	301
	Centuripae	888-891	302-303
	Drepana	892-905	304-306
	Entella	906	306
	Gela	907-914	306-308
	Grammichele	915-916	308-309
	Halaesae	917	309
	Iaitas	918	310
	Kamarina	919-920	310-311
	Leontinoi	921	311
	Lipara	922	311-312
	Messana	923-924	312
	Mineo	925-928	312
	Neaition	929-930	312-313
	Palagonia	931	313
	Paternò	932	313-314
	Selinous	932 bis	314

	Syracuse	933-935	314-316
	Tauromenion	936-936 bis	316
	Unknown provenance	937-939	316-317
SARDINIA		940-943	317-319
	Karales	942	318-319
	Olbia	943	319
ITALY		944-993	319-340
	Altino	945	319
	Aquileia	946-947	319-320
	Arco	948	320-321
	Forum Fulvii	949	321-322
	Herculaneum	950	322
	Hipponion	951	322
	Kroton	952-953	322-323
	Lokroi Epizephyrioi	953 bis	323
	Magna Graecia	954-955	323-326
	Metapontion	956-961	326-328
	Monza	962	328
	Ostia	963-969	328-330
	Pompeii	970-971	330
	Populonia	972	330
	Poseidonia	973-976	330-331
	Puteoli	977	331-332
	Rome	978-988	332-337
	Signia	989	337
	Sybaris	990	338
	Tarentum	991	338
	Terina	991 bis	338-339
	Thourioi	992	339
	Venusia	992 bis	339
	Vulci	992 ter	339
	Unknown provenance	993	339-340
GAUL		994-999	340-341
	Agde	994	340
	Colonia Narbo Martius	995	340
	Massilia	996-998 bis	340-341
	Nemausus	999	341
SPAIN		1000-1002	342-344
	Catalonia	1000	342-343
	Corduba	1001	343-344
	Tarraco	1002	344
LUSITANIA	Emerita Augusta	1003-1017	344-346
BRITANNIA	Bagshot	1018	347

PANNONIA		1019-1021	347-348
	Carnuntum	1020	347
	Donnerskirchen	1021	347-348
[illegible]		1022-1023	348
	Feldkirchen	1022	348
	Iuenna	1023	348
AFRICA PROCONSULARIS	Carthage	1023 bis-1024	348-349
CARIA		1025-1116	350-381
	Alabanda	1027-1028	350-351
	Amos	1029-1030	351-354
	Aphrodisias	1031-1037	354-357
	Bargylia	1038-1040	357-359
	Halikarnassos	1041-1042	359
	Iasos	1043-1049	359-364
	Kaunos	1050-1053	364
	Keramos	1054	365
	Knidos	1055-1056	365
	Labraunda	1057-1058	365
	Lagina	1059-1096	365-376
	Mylasa	1097	376
	Nysa	1098	376
	Panamara	1099	376
	Stratonikeia	1100-1113 bis	377-381
	Theangela	1114	381
	Tralles	1115-1116	381
IONIA		1117-1162	382-399
	Didyma	1118-1120	382-383
	Ephesos	1121-1145 ter	383-392
	Erythrai	1146-1147	392-395
	Klaros	1147 bis	395
	Magnesia on the Maeander	1148-1149	395
	Metropolis	1150	395-396
	Miletos	1151-1159	396-398
	Priene	1160	398
	Smyrna	1161	399
	Teos	1162	399
LYDIA		1163-1177	399-405
	Hypaipa	1166	402
	Philadelphia	1168-1173	402-403
	Sardis	1174-1177	403-405
AIOLIS	Kyme	1178	405
TROAS		1179-1182 bis	406-408

	Alexandreia Troas	1179	406
	Assos	1179 bis	406
	Ilion	1180-1182	406-408
	Lampsakos	1182 bis	408
MYSIA		1183-1218	408-421
	Kyzikos	1183-1186	408-409
	Miletoupolis	1186 bis	409
	Pergamon	1187-1200	409-416
	Savaştepe	1201-1218	416-421
BITHYNIA		1220-1237	422-429
	North-western Bithynia	1220-1230	422-426
	Bithynion-Klaudiupolis	1231	426-428
	Nikaia	1232	428
	Nikomedeia	1232-1235	428-429
	Prusa ad Olympum	1236	429
	Strobilos	1237	429
PONTOS		1238-1240	429-430
	Abonouteichos/Ionopolis	1238	429
	Amaseia	1239	430
	Sinope	1240	430
PAPHLAGONIA		1241	430
	Kaisareia	1241	430
GALATIA		1242-1244	430-431
	Pessinus	1243	430-431
	Tavium	1244	431
PHRYGIA		1245-1363	431-464
	Afyon	1248-1249	435-436
	Aizanoi	1250-1322	436-454
	Atyochorion (?)	1333	454-455
	Bolvadın	1334-1336	455
	Dorylaion	1337-1338	455-456
	Eumeneia	1339-1340	456
	Hierapolis	1341-1346	456-459
	Kotiaion	1347-1349	459-460
	Laodikeia on the Lykos	1349 bis-1350	460
	Motaleis	1351	461
	Neapolis	1352	461
	Philomelion	1353-1355	461-462
	Sebaste	1356	462
	Thiounta (?)	1357	462
	Thymbrion/Hadrianopolis	1358	463
	Tyriaion	1359-1362	463-464
	Western Phrygia (Kütahya?)	1363	464

PISIDIA		1364-1402	464-475
	Adada	1366	465
	Antiochia	1367-1391	465-472
	Apollonia	1392	472
	Burdur	1393	472
	Hadrianopolis	1394	472-473
	Isparta	1395	473
	Kremna	1396	473
	Sagalassos	1397	473
	Seleukeia Sidera	1398	473-474
	Termessos	1398 bis-1402	474-475
PAMPHYLIA		1403-1423	475-480
	Western Pamphylia	1404-1413	476-477
	Onobara	1414-1421	477-479
	Perge	1421 bis-1423	479-480
LYCIA		1424-1456 bis	480-494
	Boubon	1429	482
	Elmalı	1429 bis-1430	482-483
	Kibyra	1431-1434	483-487
	Kitanaura	1435-1437	487
	Limyra	1438-1439	487-488
	Mnara	1440-1444	488-489
	Oinoanda	1445	489-490
	Patara	1446-1449	490-491
	Sidyma	1450-1451	491
	Simena	1452	492
	Telmessos	1453	493
	Tlos	1454	493
	Xanthos	1455-1456 bis	493-494
LYKAONIA		1456 ter-1459	494-500
	Congustus	1456 ter	494-495
	Dağdere	1457	495
	Dikiltaş	1457 bis	495
	Iconium	1457 ter	496
	Konya	1458	496-499
	Savatra	1458 bis-1459	499-500
ISAURIA		1459 bis-1460	500-501
	Akören	1459 bis	500
	Misteia	1460	500-501
CILICIA		1460 bis-1464 bis	501-504
	Aigeai (?)	1461	501
	Anazarbos	1461 bis-ter	501
	Arsinoe	1462	502

	Elaioussa Sebaste	1462 bis-1463	502-503
	Korykos	1463 bis	503
	Iouliosebaste	1464	503
	Seleukeia on the Kalykadnos	1464 bis	503-504
CAPPADOCIA	Archelais	1464 ter	504-506
CYPRUS		1465-1502	507-515
	Amathous	1467-1489	507-510
	Golgoi	1490-1494	510-512
	Paphos (New)	1495-1497	512-513
	Paphos (Old)	1497 bis	513-514
	Pegeia	1498	514
	Salamis	1499	514
	Unknown provenance	1500-1502	515
KOMMAGENE		1503-1507	515-517
	Nemrud Dağ	1503-1504	515-516
	Nisibis	1505	516
	Zeugma	1506-1507	516-517
IBERIA		1508-1510	517-518
	Armaziskhevi	1508	517
	Harmozike	1509-1510	517-518
MESOPOTAMIA		1511	519
PERSIS	Naqš-i-Rustam	1512	519
SUSIANA	Susa	1513	519-521
BACTRIA		1514-1529	521-526
	Aï-Khanoum	1516-1517	522-523
	Bazira	1518	523
	Dilbjerdin	1519	523-524
	Emshi-tepe	1520	524
	Garav Kala	1520 bis	524
	Kandahar	1521-1522	524-525
	Kara-Kamara	1523	525
	Ora	1524	525
	Samarkand	1525	525
	Surkh Kotal	1526	525-526
	Taxt-i SangDžın	1527	526
	Tepe Nimlik	1528	526
	Unknown provenance	1529	526
SYRIA		1530-1615	526-557
	Abila	1540-1541	530
	Anasartha	1542-1545	530-533
	Androna	1546	533
	Antiochia	1547-1551	534-535
	Apamea	1552-1563	535-539

	Berytos	1564-1569	539-540
	Byblos	1570-1571	541
	Dura Europos	1572	541-542
	Heliopolis	1573	542
	Jebel Khalid	1574	542
	Palmyra	1575-1584	542-547
	Qalaat Faqra	1585	547
	Sarba	1586	547-548
	Segeira (?)	1587	548-549
	Seleukeia	1588	549
	Sergioupolis-Resafa	1588 bis	549
	Sidon	1589-1599	549-553
	Tyre	1600-1611	553-556
	Zeugma	1612	556
	Unknown provenance	1613-1615	556-557
PALAESTINA		1616-1703	557-585
	Dora	1618	558
	Eleutheropolis	1619	558-559
	Gadara	1620-1651	559-568
	Gaza	1652-1658	568-570
	Horbat Gob	1659	570
	Jerusalem	1660-1661	570
	Khirbet Beit Sila	1662-1664	570-571
	Khirbet el-Ghureiyib	1665	571
	Khirbet es-Shubeika	1666-1669	571-572
	Marisa	1670	573
	Natanya	1671	573
	Oboda	1672	574
	Saphitha (?)	1673	574
	Sepphoris	1674-1680	575-579
	Skythopolis	1681-1690	579-581
	Tel Gezer	1692	581-582
	Tiberias	1693-1694	582
	Unknown provenance	1695-1703	582-585
ARABIA		1704-1742	585-601
	Aere	1705	585
	Aeropolis	1706	585-586
	Auara/Hawara	1707-1711	586-587
	Bostra	1712-1713	587-588
	Deir 'Allah	1714	588
	Dekapolis	1715	589
	Gerasa	1716-1720	589-591
	Hauran	1721	591-592

	Kanatha	1722	592-593
	Khirbet edh-Dharih	1723	593
	Madaba	1724-1726	593-594
	Mothana	1727	594
	Petra	1728-1734	594-598
	Qal'at al-Rabad'	1735	598
	Tylos	1736-1739	598-600
	Zizia	1740-1742	600-601
EGYPT		1742 bis-1814	601-630
	Abydos	1757	607
	Akoris	1758	607
	Alexandria	1759-1764	607-610
	Antinooupolis	1765-1766	610
	Ayn Soukhna	1767-1772	610-611
	Berenike	1773	611
	Bir 'Iayyan	1774	611-612
	Dakhleh Oasis	1775-1777	612-613
	Demerdash	1779	614
	Fayum	1780-1781	614
	Herakleion	1782	614-615
	Hermoupolis Magna	1782 bis	615-616
	Khargeh Oasis	1783-1784	616-617
	Koptos	1785-1786 bis	617-618
	Leontopolis	1787	618
	Marina/el-Alamein	1788	618
	Memphis	1789-1790	619
	Naukratis	1791-1793	619-621
	Panopolis	1794-1795	621
	Philai	1796-1798	621-623
	Raphia	1799	623
	Schedia	1800	623
	Sheikh Zuweid	1801	623
	Terenouthis	1802-1804	623
	Thebai	1805-1809	624-627
	Unknown provenance	1810-1814	627-630
NUBIA		1815-1818	631-632
	Dodekaschoinos	1816-1817	631-632
	Ikhmindi	1818	632
KYRENAIKA		1819-1847	632-640
	Berenike	1820-1834	632-635
	Kyrene	1835-1845	635-639
	Teucheira	1846	639
	Unknown provenance	1847	639-640

UNKNOWN PROVENANCE		1848-1885	640-655
VARIA		1886-2004	655-710
ADDENDA ET CORRIGENDA		2005	711
INDICES			712-853
I.	A. Names of Men and Women		712-745
	Mythological Names		746
I.	B. Names of ships and animals		746-747
I.	C. Latin names		747-750
	Patronymic adjectives		750
II.	Kings, Dynasts and their Families		750-751
III.	Roman Emperors and their Families		751-754
IV.	A. Geographical Names (except Attica)		754-760
	B. Attic Tribes, Demes, etc.		760-762
	C. Tribes, Demes outside Attica		762-763
	D. Latin Geographical Names		763
V.	Religious Terms		763-784
VI.	Military (and para–military) Terms		784-785
	A. Greek World		784-785
	B. Roman World		785-786
	Latin Terms		786
VII.	Important Greek Words		786-823
	Latin Words		823-824
VIII.	Selected Topics		824-853
CONCORDANCE			854-905

ABBREVIATIONS

(see p. IX of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
ABME	=	*Ἀρχεῖον τῶν βυζαντινῶν μνημείων τῆς Ἑλλάδος*
Achaïe I–II	=	A.D.Rizakis, *Achaïe* I. *Sources textuelles et histoire regionale.* (*Meletemata* 20; Athens 1995); *Achaïe* II. *La cité de Patras: Épigraphie et histoire.* (*Meletemata* 25; Athens 1998)
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
L'Africa romana 14	=	M.Khanoussi, P.Ruggeri, C.Vismara (edd.), *L'Africa romana. Lo spazio marittimo del Mediterraneo occidentale. Geografia storica ed economia. Atti del XIV Convegno di Studi, Sassari, 7-10 dicembre 2000)* (Rome 2002)
Ager, *Arbitration*	=	S.L.Ager, *Interstate Arbitration in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996).
Ameling, *IJO* II	=	W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004)
AMS	=	*Asia Minor Studien* (Münster)
AO	=	R.Develin, *Athenian Officials, 684–321 B.C.* (Cambridge 1989)
AP	=	*Anthologia Palatina*
APF	=	J.K.Davies, *Athenian Propertied Families, 600–300 B.C.* (Oxford 1971)
Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II,

	referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively
AST	= *Araştırma Sonuçları Toplantısı* (Ankara)
AvP VIII 3	= C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	= *Βιβλιοθήκη τῆς ἐν 'Αθήναις 'Αρχαιολογικῆς 'Εταιρείας*
Brixhe, *Essai*	= C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy1987[2])
Canali De Rossi, *Selezione*	= F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. *SEG* L 1685]
Chanter les Dieux	= P.Brulé, C.Vendries (edd.), *Chanter les Dieux: Musique et religion dans l'Antiquité grecque et romaine* (Rennes 2001)
Charitonidis, *'Επιγραφαί*	= S.Charitonidis, *Αἱ ἐπιγραφαὶ τῆς Λέσβου. Συμπλήρωμα* (Athens *Λέσβου* 1968)
CIPG[2]	= P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001) (cf. *SEG* LI 1478)
Delemen, *Rider-Gods*	= I.Delemen, *Anatolian Rider-Gods.* A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period (*AMS* 35; Bonn1999)
ΔIEE	= *Δελτίον τῆς ἱστορικῆς καὶ ἐθνολογικῆς ἑταιρείας τῆς 'Ελλάδος*
EAH	= *Τὸ Ἔργον τῆς ἐν 'Αθήναις 'Αρχαιολογικῆς 'Εταιρείας*
EBGR	= A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*
Excavating Classical Culture	= M.Stamatopoulou, M.Yeroulanou (edd.), *Excavating Classical Culture. Recent Archaeological Discoveries in Greece* (Oxford 2002)
Feissel, *Recueil*	= D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

Festschrift Deininger	= N.Ehrhardt, L.–M.Günther (edd.), *Widerstand – Anpassung – Integration. Die griechische Staatenwelt und Rom. Festschrift für Jürgen Deininger zum 65. Geburtstag* (Stuttgart 2002)
Foreign Residents	= M.J.Osborne, S.G.Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)
Gignac, *Grammar*	= F. Th. Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)
Gli Achei	= E.Greco (ed.), *Gli Achei e l'identità etnica degli Achei d'Occidente: Atti del Convegno Internazionale di Studi, Paestum, 23–25 febbraio 2001* (Athens 2002)
Greek Personal Names	= S.Hornblower, E.Matthews (edd.), *Greek Personal Names: Their Value as Evidence* (Oxford 2000)
Hagel-Tomaschitz, *Repertorium*	= S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos, *Macedonian Institutions* I, II	= M.B. Hatzopoulos, *Macedonian Institutions under the Kings* I. *A Historical and Epigraphic Study* and II. *Epigraphic Appendix* (*Meletemata* 22; Athens 1996)
I.Alexandreia Troas	= M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	= F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (Ier-IIIe s. apr. J.-C.)* (Cairo 1994)
I.Alex.Ptol.	= E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Apollonia	= P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia.* 2A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Aquileia	= J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)

I.Arykanda	= S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	= L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Byzantion	= A.Łajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (*IGSK* 58; Bonn 2000)
I.Épidamne	= P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. 1. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
I.Estremo Oriente	= F.Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)
IGDGG I, II	= L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)
IGDOP	= L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)
I.Gerasa	= C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
IGLN	= V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
I.Hermoupolis	= E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
I.Kallatis	= A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième série. *Inscriptions grecques et latines de Scythie Mineure.* Vol. III. *Callatis et son territoire* (Buckarest–Paris 1999)
I.Kibyra	= T.Corsten, *Die Inschriften von Kibyra.* Teil I: *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)
I.Leukopetra	= P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Lipara = L.Bernabó Brea, M.Cavalier - L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931→)

Inv.Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933); X (ed. J.Starcky; Damascus 1949); XI (ed. J.Teixidor; Beirut 1965); XII (edd. A.Bounni . J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I.Pessinous = J.Strubbe, F.Schuddeboom, *The Inscriptions of Pessinous* (*IGSK* Band 66; Bonn 2005)

I.Pisid.Cen. = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (*IGSK* 57; Bonn 2000)

I.Pér.rhod. = A.Bresson, *Recueil des inscriptions de la Pérée rhodienne* (Paris 1991)

I.Salamis = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

ISE III	=	F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
I.Sinope	=	D.H.French, *The Inscriptions of Sinope*. Part I (*IGSK* 64; Bonn 2004)
I.Sultandağı I	=	L.Jonnes, *The Inscriptions of the Sultandağı* I (Philomelion, Thymbrion/Hadrianopolis, Tyraion) (*IGSK* 62; Bonn 2002)
I.Syringes	=	J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
I.ThracAeg	=	L.D.Loukopoulou et alii, *Ἐπιγραφὲς τῆς Θράκης τοῦ Αἰγαίου μεταξὺ τῶν ποταμῶν Νέστου καὶ Ἕβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἕβρου)* (Athens 2005)
Jubilaeus V	=	K.Boshnakov, D.Boteva (edd.), *Jubilaeus* V. *Sbornik v čest na prof. Margarita Tačeva* (Sofia 2002)
Les Italiens dans le monde	=	C.Müller, C.Hasenohr (edd.), *Les Italiens dans le monde grec. II grec siècle av. J.-C.-Ier siècle ap. J.-C. Circulation, activités, intégration. Actes de la Table Ronde, École Normale Supérieure, Paris 14-16 mai 1998* (*BCH Suppl.* 41; Paris 2002)
I.ThessEnipeus	=	J.–C.Decourt, *Inscriptions de Thessalie.* I. *Les cités de la valle de l'Enipeus* (Paris 1995)
I.Velia	=	L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
JIWE I, II	=	D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)
Jordan, *SGD*	=	D.R.Jordan, 'Survey of Greek Defixiones not Included in the Special Corpora', *GRBS* 26 (1985) 1-81
Καλλίστευμα	=	*Καλλίστευμα. Μελέτες προς τιμήν της Όλγας Τζάχου-Αλεξανδρή* (Athens 2001)
Knoepfler, *Décrets érétriens*	=	D.Knoepfler, *Décrets érétriens de proxénie et de citoyenneté* (*Eretria* 11) (Lausanne 2001)

KST	=	*Kazı Sonuçları Toplantısı* (Ankara)
Kubinska, *Monuments funéraires*	=	J.Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
LGPN II	=	M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names.* Vol. 2. *Attica* (Oxford 1994)
LGPN III.A	=	P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
LGPN III.B	=	P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)
LGPN IV	=	P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names.* Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)
LIMC	=	*Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
LSJ	=	H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English–Lexicon* (Oxford 1951)
MacLean, *Konya Museum*	=	B.H.MacLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
Maier, *Mauerbauinschriften*	=	F.G.Maier, F.G. *Griechische Mauerbauinschriften* (Heidelberg 1959)
Malay, *Researches*	=	H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.–Hist.Klasse, Denkschriften Band, 279; *Ergänzungsbände zu den Tituli Asiae Minoris*, 23) (Vienna 1999)
Manganaro, *Sikelika*	=	G.Manganaro, *Sikelika. Studi di antichità e di epigrafia della Sicilia greca* (Biblioteca di Quaderni Urbinati di cultura classica, 8; Pisa-Roma 1999)
MEP	=	*Minima Epigraphica et Papyrologica* (1998→)

Merkelbach-Stauber, *SGO* I-IV	=	R.Merkelbach, J.Stauber, *Steinepigramme aus dem griechischen Osten.* Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998), Band II: *Die Nordküste Kleinasiens (Marmarameer und Pontos)* (München-Leipzig 2001), Band III: *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (München 2001), Band IV: *Die Südküste Kleinasiens, Syrien und Palaestina* (München 2002)
Migeotte, *Emprunt*	=	L.Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)
Migeotte, *Souscriptions*	=	L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
Milner, *Survey*	=	N.P.Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S.Hall* (RECAM vol. III; Oxford 1998)
Müze	=	*Müze Kurtarma Kazıları Semineri* (Ankara)
NCIDélos	=	C.Prêtre et alii, *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
Oikistes	=	V.B.Gorman, E.W.Robinson (edd.), *Oikistes. Studies in Constitutions, Colonies, and Military Power in the Ancient World Offered in Honor of A.J.Graham* (Leiden–Boston–Cologne 2002)
Olympia 1875–2000	=	H.Kyrieleis (ed.), *Olympia 1875–2000: 125 Jahre Deutsche Ausgrabungen. Internationales Symposion, Berlin, 9.–11. November 2000* (Mainz 2002)
'Οπώρα	=	A.Billault (ed.), *'Οπώρα: La belle saison de l'hellenisme. Études de littérature antique offertes au recteur Jacques Bompaire* (Paris 2001)
Le orse di Brauron	=	B.Gentili, F.Perusino (edd.), *Le orse di Brauron: Un rituale di iniziazione femminile nel santuario di Artemide* (Pisa 2002)
PA	=	J.Kirchner, *Prosopographia Attica* (Berlin 1901)
PAT	=	D.R.Hillers, E.Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)

Patris und Imperium	= C.Berns, H.v.Hesberg, L.Vandeput, M.Waelkens (edd.), *Patris und Imperium. Kulturelle und politische Identität in den Städten der römischen Provinzen Kleinasiens in der frühen Kaiserzeit. Kolloquium Köln, November 1998* (Leuven – Paris – Dudley 2002)
PCG	= R. Kassel, C. Austin (edd.), *Poetae comici Graeci*, 8 vols. (Berlin 1983–)
Peloponnesiaka Suppl. 24	= *Πρακτικά του ΣΤ΄Διεθνούς Συνεδρίου Πελοποννησιακών Σπουδών, Τρίπολις, 24–29 Σεπτεμβρίου 2000*, 3 vols. (Athens 2001/2002)
Peloponnesian Sanctuaries	= R. Hägg (ed.), *Peloponnesian Sanctuaries and Cults. Proceedings of the Ninth International Symposium at the Swedish Institute at Athens, 11–13 June 1994* (Stockholm 2002)
Petrakos, *Δῆμος τοῦ Ραμνοῦντος*	= B.C.Petrakos, *Ὁ Δῆμος τοῦ Ραμνοῦντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813–1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (*BAAH* vols. 181, 182; Athens 1999)
Petzl, *Beichtinschriften*	= G.Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = *EA* 22 (1994); cf. *SEG* XLIV 951
Philippi II	= P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)
Les pierres de l'offrande	= G.Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* I (Kilchberg 2001); A.Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes* II (Kilchberg 2003)
PIR	= *Prosopographia Imperii Romani* (Berlin ^{2}1933→)
PLRE	= A.H.M.Jones, J.R.Martindale, J.Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
Ramsay, *CB*	= W.M.Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)
Reinmuth, *Eph.Inscr.*	= O.W.Reinmuth, *The Ephebic Inscriptions of the Fourth Century B.C.* (*Mnemosyne* Suppl. 14) (Leiden 1971)

Rhodes/Osborne, *GHI* = P.J.Rhodes, R.Osborne (edd.), *Greek Historical Inscriptions, 404–323 B.C.* (Oxford 2003)

Rigsby, *Asylia* = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)

Rizakis, *Achaïe* I/II = A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale* (*Meletemata* 20; Athens 1995); *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Meletemata* 25) (Athens 1998)

Robert, *Ét.anat.* = L.Robert, *Études anatoliennes* (Paris 1937)

Robert, *Hellenica* = L.Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques* I-XIII (Paris 1940–1965)

Roueché, *Performers* = C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)

Studia Karayotov = *Studia in honorem Ivani Karayotov = Bulletin du Musée National de Bourgas* 4 (Bourgas 2002)

TEAD = *The Excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)

Torone I = A.Cambitoglou, J.K.Papadopoulos, O.T.Jones (edd.), *Torone* I. *The Excavations of 1975, 1976, and 1978* (Athens 2001)

Tracy, *ADT* = S.V.Tracy, *Athenian Democracy in Transition: Attic Letter-Cutters of 340 to 290 B.C.* (Berkeley 1995)

Traill, *PAA* = J.S.Traill (ed.), *Persons of Ancient Athens*, 13 vols. (Toronto 1994-)

Wessel, *IGCVO* = C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)

Wilhelm, *Abhandlungen* = A.Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde (Kleine Schriften II)*, edd. G.Dobesch, G.Rehrenböck (Vienna 2000–2003)

Zgusta, *KP* = L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ] = letters restored by the editors as once having been inscribed but now lost

{αβ} = superfluous letters added in error by the inscriber of the text and excised by the editor

⟨αβ⟩ = letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters

(αβ) = letters which complete words left in abbreviation in the text

⟦αβ⟧ ⟦..⟧ = letters or spaces deliberatly erased in antiquity

α̣β̣ = letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings

‿ = ligature

[. . 5. . .] = lost or illegible letters equal to the number of dots for which no restoration is proposed

[----] = lost or illegible letters of an uncertain number

v = one uninscribed letter–space

vacat = the remainder of the line has been left uninscribed

ed.pr. = the first editor of the inscription under discussion

ph. = photograph

dr. = drawing

| = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

→ ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. The Athenian state γραμματεύς. Quoting almost 100 specific inscriptions from the 5th cent. B.C. to the 2nd cent. A.D., A.S.Henry, *Hesperia* 71 (2002) 98–118, analyzes the evidence for the nomenclature of this magistrate and for the form of provisions for the publication of decrees.

From ca. 450 to the 360s B.C., ὁ γραμματεὺς τῆς βουλῆς was a bouleutes and was appointed, from among the members not in prytany, for a term of a single prytany; i.e., 10 grammateis in an ordinary year.

In the 360s, probably between 366/5 and 363/2 B.C., the secretary now began to hold office for a single year. He was no longer a bouleutes and his new title, ὁ γραμματεὺς ὁ κατὰ πρυτανείαν, means 'prytany by prytany.'

In 356/5 B.C. (*IG* II^2 128), commencing with tribe VII, Kekropis, the annual rotation of secretaries in official tribal order was inaugurated. The two different titles of the secretary continue to appear in the publication provisions down to the end of the 4th cent. B.C., but Henry maintains on the basis of *IG* II^2 120, 353/2 B.C., that these two titles are merely different ways of designating the same official, not two different titles for two distinct officials. The title γραμματεὺς κατὰ πρυτανείαν increases in prominence in publication provisions as the 4th cent. B.C. progresses, but γραμματεὺς τῆς βουλῆς is found as late as ca. 250 B.C., *SEG* XXI 389 LL. 1/2.

In the periods 321/0–319/8 and 294/3–292/1 B.C., the ἀναγραφεύς assumed the status of eponymous γραμματεύς and the duties of publishing decrees. In the first of these periods, prytany secretaries appear in decree prescripts 'but they have lost their annual status, being chosen for a period of one prytany only from among the members of the prytanizing tribe' (96).

The γραμματεὺς τοῦ δήμου appears before the end of the 4th cent. B.C. He may have been the same as the γραμματεὺς κατὰ πρυτανείαν and the earlier γραμματεὺς τῆς βουλῆς or a separate official. Although certainty is unattainable, Henry favors the former hypothesis, within the period, e.g., from 307/6 to the end of the 2nd cent. B.C.

Sometimes the state secretary is merely designated ὁ γραμματεύς or his title is omitted from publication formulas.

Next Henry examines the presence and sequence of six essential elements in the publication provision: S(ubject): designation of the responsible official, V(erb): the instruction to attend to the inscribing of the document, O(bject): the specification of what text is to be inscribed, the material on which the text is to be inscribed, the instruction to erect the monument, and the location. He presents the data under the headings of the several titles of the secretaries as listed above. On 99–101, he discusses the 'telescoped' formulation, where no separate verb of

erecting is expressed, and the theory of H.B.Mattingly, *AJPh* 105 (1984) 344/345, that this is not attested before ca. 420 B.C. Henry does not find convincing Mattingly's late date for *IG* I^3 11 (the Egesta decree) nor his removal of the 'telescoped' formulation from *IG* I^3 15, 37, and 70 by alternative restorations. And the unrestored *IG* I^3 32 (ca. 449–447 B.C.) remains an obstacle. Proxeny decrees often exhibit the 'telescoped' formulation.

Henry concludes that, although on occasion, some texts designate the official responsible for their inscribing and erecting simply as ὁ γραμματεύς or even omit reference to him altogether, 'in the vast majority of cases the official is carefully specified with a precise title' (113). It is also 'evident that one principal essential pattern established itself as the predominant sequence . . . : V(erb)–O(bject)–S(ubject), regularly followed, rather than preceded, by 'on a stele of stone' . . . the sequence O–V–S is also found . . . as is, occasionally, the sequence S–V–O.' He notes, however, that 'the language of the stock provisions of Athenian decrees, while firmly formulaic and tending toward a predominant form, never adopts a single, standard wording. *Variatio*—admittedly within fairly narrow parameters—is always likely to be encountered' (113–114).

---

2. **Athens. The archonship of Polyeuktos.** In *CID* IV (see our lemma no. 515) pp. 15–25, F.Lefèvre analyzes the evidence from inscriptions in Athens and Delphi pertaining to the much-vexed question of the three possible dates for this eponymous archon—250/49, 247/6, and 246/5 B.C.—and the consequences of each for the intricately complex chronology of the Soteria festival at Delphi. On 24, a tabular analysis of the acts of the Amphiktyony 258/7–201/0 B.C. [On Polyeuktos, see also *SEG* XLIX 8; L 1; LI 107. Stroud.]

---

3. **Athens. Relations with Torone.** A.Cambitoglou, J.K.Papadopoulos, in *Torone* I (cf. our lemma no. 645) 46–51, summarizing the relations between Athens and Torone in the classical period, comment on the membership of Torone in the Athenian Empire and list the Toroneans buried in Athens in the 5th and 4th cent. B.C. (*IG* I^3 1377–1379; II^2 10453–10455) (47, 51) [no reference to A.B.Tataki, *Macedonians Abroad* (*SEG* XLVIII 704) 190–192, Chaniotis].

---

4. **Athens. Aeschylus, *Persians* 302–330 and Athenian casualty lists, 5th cent. B.C.** M.Ebbott, *HSCP* 100 (2000) 83–96, essays to draw close parallels between the manner in which the names of Athenian war dead were listed on 5th-cent. B.C. casualty lists (e.g., *IG* I^3 1162, partially reprinted) and the catalogue of Persian dead in this messenger speech. 'It is the form that evokes the conventions of the casualty lists, and this listing would resonate with the audience through their recognition of their own practices of honoring the war dead. . . .' (84) 'By recognizing the form of the Athenian casualty lists underlying the list of the Persian war dead, we can better understand the Athenians' possible emotional reaction to the Messenger's speech and, more significantly, their shared sense of connection.' (96)

---

5. Athens. Verbal aspect in Attic laws and decrees, 5th cent. B.C. On the basis of 42 documents in *IG* I^3, N.Lanérès, *RPh* 74 (2000) 151–177, conducts a detailed analysis of the tenses of infinitives and imperatives employed after initial verbs such as ἔδοξε and εἶπε. She finds that a consistent aspectual system is in use: the present tense is iterative, durative, or undetermined, whereas the aorist always indicates an action that is unique, punctual, and indivisible. Large numbers of passages are quoted and translated into French, with *IG* I^3 110 used as a model.

---

6. Athens. Reference to the future in Athenian laws and decrees. E.M.Harris, *ZPE* 140 (2002) 3–5, assembles a useful collection of Athenian laws and decrees in which the words τὸ λοιπόν ('henceforth') refer to action to be taken subsequent to the passage of the enactment. Sometimes the provision is combined with clauses having some form of the relative pronoun ὅσος. In particular he quotes *IG* I^3 14, 32, 40, 46, 52, 131; *SEG* XLVIII 96; *I.Erythrai* 1.

---

7. Athens. Three- and four-bar sigmas in numeral signs for staters. A.Moroo, *ZPE* 141 (2002) 129–133, compiles the evidence for the use of sigmas among numeral signs for staters in 5th- and 4th-cent. B.C. Attic inscriptions, finding that these numbers are consistently misread or miscopied in *IG* I^3 as all having 4-bar sigmas. By tabular means, Moroo demonstrates that there are many 3-bar sigma numeral signs in the second half of the 5th cent. B.C. 'There was no rule at all for the forms of the numeral signs. Masons could use any letter-forms they preferred.'

---

8. Athens. The term Κεραμεικός. P.Siewert, *MDAI(A)* 114 (1999) [2001] 1–8, notes that he has collected ca. 1,000 literary and epigraphical testimonia on the region Kerameikos, including the street from the Dipylon Gate to the Academy and Kolonos Hippios. In the classical and Hellenistic periods, 'Kerameikos' designated the location of the deme Κεραμεῖς where most of the potters lived, some of them non-citizens. In the Roman period, however, literary and epigraphical sources no longer designate the area between the Dipylon and the Academy as 'Kerameikos.' The term now refers to a more restricted region of the street from the Dipylon to the classical Agora and the latter, itself. The old Kleisthenic demotic Κεραμεῖς survived, but in the Roman period many demesmen did not live in the Kerameikos. The area of the state cemetery outside the Dipylon Gate on the road to the Academy was now called the Academy. For Siewert's interpretation of the boundary stones of the Kerameikos, see our lemma no. 155.

In *MDAI(A)* 115 (2000) [2002] 217–258, Siewert, J.Flick, G.C.Mandl, and I.Steffelbauer collect, reprint, translate, and comment upon several passages from Aristophanes, *Knights*, *Birds*, *Frogs* and fr. 566 (*PCG* III.2) that help to explicate the topography of the Kerameikos. Brief comments on *IG* II^2 334 L. 24 (222), 2311 LL. 77–79 (249).

For the epitaph of the potter Bakchios, see our lemma no. 204.

---

9. Athens. Stone inscriptions from the Kerameikos. M.Kreeb, *MDAI(A)* 114 (1999) [2001] 9–12, gives a survey of the inscriptions from the Kerameikos and their publications, scattered throughout periodicals, several volumes in the *Kerameikos* series (II, III, XIV), and monographs. He outlines the 'Perspektiven' for cataloguing and publishing a corpus of the inscriptions on stone—excluding, e.g., ostraka and defixiones—from the Kerameikos, and estimates their total, apart from columellae and trapezai, at ca. 520 pieces; the columellae and trapezai have been assigned to A.Proukaki, whose publication is in progress. 'Die Frage, wie man diese beiden Arbeiten miteinander koordiniert, bedarf weiterer Klärung.' While following the order of the categories of inscriptions in *IG*, Kreeb will attempt to take into account archaeological and topographic criteria, as well. As examples of the variety of the material, he publishes ph. of the following inscriptions: *IG* I^3 1095, 1154, 1349; II^2 1067, 1755, 6008, 11678; *SEG* XL 35.

---

10. Eleusis. Photographs of inscriptions from Eleusis. In a sumptuous large-format publication, *Ελευσίνα: Ο αρχαιολογικός χώρος και το μουσείο* (Athens 2002), K.Papangeli presents a general history and description of the cult, site, and museum, illustrated by many magnificent color ph. (by S.Mavrommates) of most of the major inscriptions from Eleusis on stone and pottery.

---

11. Athens. Public debt in classical Athens. V.Hunter, *Phoenix* 54 (2000) 21–38, examines the evidence, overwhelmingly literary, for the several categories of public debt, the different methods of detecting and policing it, and the types of punishment and pardon employed by the Boule. Among the inscriptions briefly analyzed are *IG* II^2 1582 LL. 114/115, 462–498; 1631 LL. 350–403.

---

12. Athens. The μετοίκιον and εἰσφορά taxes for foreign residents in Hellenistic Athens. Drawing upon literary sources and inscriptions such as *IG* II^2 505, 545, 554, 715, 744, 768 + 802, 835, 7862–7881 (ἰσοτέλεια), *SEG* III 122, XXV 106, M.Niku, *Arctos* 36 (2002) 41–57, argues that the μετοίκιον survived into the late 2nd cent. B.C. as a regular tax for foreign residents and that they were also held responsible for εἰσφοραί payments until ca. the 220s B.C. when this tax apparently disappears from our sources to be replaced by ἐπιδόσεις.

---

13. Athens. Application by foreigners to the Athenian polis. In *Mnemosyne* 51 (1998) 554–573, R.Zelnick-Abramowitz adduces numerous Attic inscriptions in a study devoted to demonstrating that both request (αἴτησις) and supplication (ἱκετεία) were available to foreigners in applying to the polis already by the 5th cent. B.C. and that the difference between these two forms of application 'was one of wording rather than procedure.' Supplication disappears before the end of the 4th cent. B.C., but αἴτησις continues through the Hellenistic and Roman periods.

---

14. Athens. Occupations. In a study of 'the nature of technical specialization in classical Athens and its influence on economy and society,' E.M.Harris, in P.Cartledge et al., edd., *Money, Labour, and Land: Approaches to the Economies of Ancient Greece* (London 2002) 67–99, collects the literary and epigraphical testimonia for about 170 different occupations in classical Athens. These are all listed in an appendix (88–99), first in alphabetic order by transliterated name of occupation, accompanied by English translation and literary and epigraphical references, and then by sector, e.g., food production, education. He concludes that the high level of specialization 'created the conditions for market exchange and the possibility of accumulating wealth through buying and selling. The polis took advantage of the market by means of the liturgy system, which encouraged the wealthy to spend their gains on the public good in exchange for fame and political office. . . . Economic rationality was not incompatible with the pursuit of status and honour. On the contrary, they tended to support and reinforce each other.' (85/86)

---

15. Athens. Female professionals on classical Attic gravestones. A.Kosmopoulou, *ABSA* 96 (2001) 281–319, assembles a corpus of 28 sculptured and inscribed gravestones of professional women: (1) nurses (τίτθη, τιθήνη, τροφός), (2) priestesses, (3) midwives, and (4) woolworkers (ταλασιουργοί). She adduces literary and iconographic evidence in a discussion of the status, origin, duties, dress, attributes, age, labels and epithets (χρηστή), who erected the stelai, and other characteristics, concluding that 'gravestones of this group register a "public persona" for the women they commemorate, illustrating the complexities of the role of women in ancient Greek society' (306). In an appendix, 306–319, she presents a catalogue of the following inscribed stelai, for which we provide a comparatio numerorum.

IG II²	**Kosmopoulou**	*IG* II²	**Kosmopoulou**
6288	P7	12559	N2
6873	M1	12813	N5
7873	N7	12814	N6
9079	N11	12815	N12
9112	N4	13062	P4
10840	W1	13065	N8
11406	W4	***SEG***	**Kosmopoulou**
11647	N3	XXI 1065	N1
11933	W3	XXII 199	P1
12193	W2	***Agora* XVII**	**Kosmopoulou**
12292	P6	1048	N9
12387	N10	**Clairmont, *CAT***	**Kosmopoulou**
13062	P4	1.334	P10
13065	N8	1.345	P9

16. Peiraieus. The limestone quarries of Peiraieus. Supplementing the catalogue in K.-V.von Eickstedt, *Beiträge zur Topographie des antiken Piräus* (Athens 1991) 238–254, M.K.Langdon, *AD* 55 (2000) A.235–250, presents a detailed list of quarries excavated in Peiraieus by the Greek Archaeological Service (237–240), followed by discussions of their location, form, size, orientation, dating, and subsequent use. In the section on administration (244/245), he adduces epigraphical evidence (*IG* II^2 47, 1176; *SEG* XXVIII 103; *Agora* XIX P26) to bolster his conclusion that 'corporate entities—the state, subdivisions of the state, and sanctuaries—rather than private individuals owned and administered whatever was considered of value in the earth.' (244) [For the suggestion of M.B.Richardson that a copy of the law concerning repairs to the walls of Peiraieus (*IG* II^2 244, 337/6 B.C.) stood in a quarry that supplied stone for the walls on Mounychia, see *SEG* L 141. Stroud.]

---

17. Athens. The ἐσχατιαί of Attica. Examining passages in the orators and in inscriptions (poletai accounts, rationes centesimarum, leases, etc.) that list, locate, and define ἐσχατιαί, M.H.Jameson, in K.Ascani et al., eds., *Ancient History Matters: Studies Presented to Jens Erik Skydsgaard on His Seventieth Birthday. Analecta Romana Instituti Danici* Suppl. 30 (Rome 2002) 63–68, rejects the view that they represent land that is especially marginal, previously uncultivated, pasturage, held in common, or isolated. He suggests that the term in Attica designates property that requires terracing or other attentive land management if it is to be used for crop production. 'Use of the word *eschatia* . . . immediately told the listener or reader that this was land that required a great deal of work.'

---

18. Marathon. The estate of Herodes Atticus, 138–143 A.D. In *Αρχαιολογία* 82 (2002) 101, there is a brief announcement of the discovery of a marble orthostate of a dedicatory monument of 19 lines of the above date, attesting the extent of Herodes Atticus' property; found at Kato Souli at the church of Agiai Paraskevi and Kyriaki. No further details.

---

19. Attica. Hero cults in Attica, Argolis, and Messenia. After a lengthy introduction (11–46) in which he (1) firmly distances himself from his predecessors (Coldstream, Snodgrass, Kearns, Morris, Whitley, Antonaccio, et al.), (2) stresses the rigor of his method of first examining the mute archaeological evidence before approaching the literary evidence, which can only represent historical models, and (3) establishing definitions and classifications of heroes and the historical development of the concept, D.Boehringer, *Heroenkulte in Griechenland von der geometrischen bis zur klassischen Zeit, Klio* Suppl. 3 (Berlin 2001), presents 'das archäologische Fundmaterial' for hero cults at Menidi, Thorikos, Aliki Glyphada, Eleusis, Sounion, Tourkovouni, and the city of Athens (47–78). He next briefly (78–88) analyzes the epigraphical evidence for Attic hero cults provided by sacrificial calendars, orgeones documents, and inventories. See our lemmata nos. 49 and 134. [In this section, it is unfortunate that Boehringer is operating without the benefit of the new texts recently published from autopsy by S.D.Lambert for the sacrificial calendars of the Salaminioi (*SEG* XLVII 165) and the Marathon Tetrapolis (*SEG*

L 168). Stroud.] Boehringer isolates a type of hero that he claims is not found in the literary sources, anonymous figures who take their name from their Kultplatz ('topographische Heroen') and who are ubiquitous in the sacrificial calendars. After returning to Thorikos (89–94) and Menidi (94–103), he concludes with a synthesis of the origins of Attic hero cult in the 8th cent. B.C. (103–114), followed by its development and demise in the classical period (115–133). In this discussion, inscriptions do not play a significant role. For hero cults in Argos and Messene, see our lemmata nos. 310 and 375.

20–30. Athens and Attica. Cults of Artemis. D.Guarisco, in D.M.Cosi, ed., *L'arkteia di Brauron e i culti femminili* (Bologna 2001) 65–87, supplements her research on Artemis Ereithos, Oinaia, and Horaia in Attica (see *SEG* LI 234–236) with a similar study of Ἄρτεμις Ταυροπόλος at Halai Araphenides, Ἄρτεμις Μουνιχία, Ἄρτεμις Ἀμαρυσία, Ἄρτεμις Δικτύννη, Ἄρτεμις Καλλίστη, Ἄρτεμις Λοχία, Ἄρτεμις Ὀρθωσία, Ἄρτεμις Βραυρωνία, Ἄρτεμις ἐν Μελίτῃ, Ἄρτεμις Νανά, and Ἄρτεμις Δελφινία, assembling literary, epigraphical, and archaeological evidence for the sanctuaries and rituals of these divinities. We list below, under the name of each cult, the inscriptions she discusses.

20: Artemis Tauropolos at Halai Arephenides, 65–68. *SEG* XXXIV 103 [wrongly cited by G. as XXXV; she does not discuss *SEG* XLIX 141–143. Stroud].

21: Artemis Mounychia, 68–72, 81–83. *IG* II² 1006 L. 29; 1009 L. 12; 1011 L. 17; 1028 L. 21; 1029 L. 13; 2130 L. 48 (epheboi visiting the sanctuary at Mounychia); *SEG* XXXIII 147 L. 40. Cf. Artemis Mounychia at Pygela; Kyzikos (*CIG* II 3657).

22: Artemis Amarysia, 72/73. *IG* I³ 426; II² 1203. Cf., in Euboia, *IG* XII.9.191A L. 58; 236 L. 44; 237 L. 21; *IG* XII Suppl. 553 L. 38.

23: Artemis Diktynne, 73. *IG* II² 4688.

24: Artemis Kalliste, 77/78. *IG* II² 788/789; 4665–4668; *SEG* XVIII 87.

25: Artemis Lochia, 78. *IG* II² 4547.

26: Artemis Orthosia, 78/79. *IG* I³ 1083; 5012.

27: Artemis Brauronia, 68, 79–87. *IG* II² 1388; 1514 L. 47; 1517 LL. 128–130; 1523 LL. 20, 26 (see our lemma no. 140). Cf. Artemis Brauronia in Amphipolis, Stymphalos (*IG* V.2.351; *SEG* XI 1107), Sikyon, Kyrene (*SEG* IX 13 L. 12; 72); G. notes connections with Artemis Orthia at Sparta.

28: Artemis in Melite, 72 note 34. *SEG* XXII 116 [wrongly cited by G. as 167. Richardson].

29: Artemis Nana, 82. *IG* II^2 4696.

30: Artemis Delphinia, 71 note 32. *IG* II^2 3725.

---

31. Athens. Inscriptions in the sanctuary of the Νύμφη on the south slope of the Acropolis. In a well-illustrated summary of the results of I.Meliades' excavations of this shrine in 1957, M.S.Brouskari, *AE* 141 (2002) [2004] 31–37, prints ph. of the boundary stone, *IG* I^3 1064, and the dedication to Zeus Meilichios, *SEG* XVII 87, and briefly discusses their significance.

---

32. Athens. The ἱερὰ ὁδός. G.Daverio Rocci, in E.Olshausen, H.Sonnabend, edd., *Stuttgarter Kolloquium zur Historischen Geographie des Altertums, 7, 1999. Zu Wasser und zu Land: Verkehrswege in der antiken Welt* (Stuttgart 2002) 148–159, presents an analysis of the topographical, political, religious, mythical, and social features of this international highway from Athens to Eleusis to Delphi via Panopeus, adducing the following Attic inscriptions: *IG* I^3 791, 1096; II^2 1095, 1126, 2624; *Agora* XIX H34. See also our lemma no. 518 (Delphi).

---

33. Athens. The house of Πουλυτίων, the temenos of Dionysos Melpomenos, the technitai of Dionysos, and the genos of the Εὐνεῖδαι. S.Aneziri, *MDAI(A)* 115 (2000) [2002] 259–279, examines in detail the literary, epigraphical, and archaeological evidence for the history and topography of these topics, with special emphasis on Pausanias 1.2.4/5. She favors the conclusion that the temenos of Διόνυσος Μελπόμενος was situated west of the church of the Agioi Asomatoi where excavations in 1837 brought to light the artist's signature of Euboulides, *IG* II^2 4298. Among the other inscriptions studied are *IG* II^2 1320, 1330, 1332 (where Aneziri reads [ὑ]π[έ]ρ τε τοῦ ἱεροῦ καὶ τεμένους in L. 6), 1338, 5056, 5060; *F.Delphes* III.2.69 (= *CID* IV.117).

---

34. Athens. Alliance between Athens and the Delphic Amphiktyony, ca. 458 B.C.? *IG* I^3 9. *SEG* XLV 3;* XLIX 2458; L 495; LI 27. Despite the lacunae in this text, F.Lefèvre, *L'Amphictionie Pyléo-Delphique: Histoire et institutions* (Paris 1998) 66 note 303, 159, 219, urges that it does concern an alliance (L. 5), established under the aegis of the Amphiktyony (L. 6) and sanctioned by an oath (L. 9). He prefers a date 462–458 B.C., a period of tension. In *CID* IV p. 463, Lefèvre objects to P.Sánchez' rejection of this inscription from his discussion of the Amphiktyonic Council, *Historia* Einzelschr. 148 (2000) 109–111 (*SEG* L 495). Despite the problematic nature of the document, Lefèvre does not regard the text as clear evidence for denying all 'dimension symmachique' to the Council.

---

35. Athens. Decree concerning Miletos, date? *IG* I^3 21. *SEG* XLIX 40,* 1527; LI 1603. V.D.Gorman, *Miletos* (*SEG* LI 1603) 225–236, while accepting the date of 450/49 B.C. for the archonship of Εὔθυνος, nevertheless argues that there are not conclusive grounds for restoring his name in L. 3 and thereby dating the decree to this year. Mentions of Euthynos in LL. 61 and 86 provide only a terminus post quem for both the revolt of Miletos and the Athenian settlement as recorded in this decree. Gorman interprets the reference to hοι πρυτάνες hοι Μιλεσ[ίον] in L. 5 as indicating 'the state of affairs after the democratic reorganization of the government.' She envisages two episodes of Athenian intervention, one in 450 B.C. and another shortly after this date. The first was a pro-oligarchic action in the archonship of Euthynos, referred to in LL. 61 and 86. The second was the action represented by this decree: the imposition of a democracy on Miletos. On 230–236, she discusses the possible evidence of the Milesian Banishment Decree (*Milet* I.6, 187) for these events; see *SEG* LI 1603. She concludes that the revolt of Miletos occurred between 447/6 B.C. and the tribute payment of 443/2 B.C.; see our lemma no. 50.

---

36. Athens. Treaty with Hermione, date? *IG* I^3 31. *SEG* XLII 4, 7;* XLIX 2458. H.B.Mattingly, *Historia* 49 (2000) 131–140, reexamines the epigraphical and stylistic evidence for the date of this inscription and for *IG* I^3 17, 18, and 38, concluding that all should be brought down in date to the 420s B.C.

---

37. Athens. Decree concerning Chalkis, 446/5 or 424/3 B.C. *IG* I^3 40. *SEG* L 14, 33;* LI 2312. H.B.Mattingly, *CQ* 52 (2002) 337–339, returns to the problem of the date of this inscription (cf. *JHS* 81 [1961] 124–132), stressing now its close formal links to *IG* I^3 35, which he places in 425/4 B.C. (*SEG* L 36), in the amendment formula and in the 3-man board chosen from the Council (to aid Hierokles in *IG* I^3 40 LL. 64–67 and Kallikrates in *IG* I^3 35 LL. 15–19). On the basis of other stylistic parallels with decrees dated in the 420s B.C. (*IG* I^3 73, 76, 82) and prosopography, Mattingly restates the case for a date of 424/3 B.C., when Philochoros, *FGrH* no. 328 F 130, reported Athenian military intervention in Euboia.

---

38. Athens. Decree, ca. 450–445 B.C.? *IG* I^3 45. *SEG* XLIV 3;* XLVI 2261, 2263; XLVII 18; LI 2312. B.Holtzmann, *BCH* 126 (2002) 143–148 (ph.), after a clause-by-clause analysis of the text printed in *IG* I^3 and a review of prior scholarship on this inscription, reads from autopsy LL. 6/7 χσυναρμ̣|ό̣σαι (χσυνγρά̣|φσαι, *IG*), a verb appropriate for construction of objects in wood. The object referred to is a temporary wooden palisade, manned by the three archers in LL. 14/15 and erected to protect the western approach to the Acropolis ca. 445 B.C., between the time of the demolition of the Old Propylon and the construction of Mnesikles' Propylaia.

---

39. Athens. Decree on the colony at Brea, ca. 445 B.C. *IG* I^3 46. *SEG* XXXVI 1527;

XXXVII 9;* LI 2285. O.Hansen, *Hermes* 127 (1999) 121/122, withdraws his suggestion that Brea was located in the later eparchy of Rhodope north of Thasos (*OAth* 15 [1984] 187) and now favors the site of later Amphipolis, noting that 'Brea/bria' is the Thracian word for 'city.'

V.J.Rosivach, *Hermes* 130 (2002) 36–47, stresses that the references to the θετõν καὶ ζε|[υ]γιτõν in LL. 44/45 make it clear that the Solonian classes were still being used for official purposes at this date. Thucydides 3.16.1 extends the usage to 428 B.C., but Rosivach does not find in the references to πεντακοσιομέδιμνοι in *IG* II² 30 L. 12, and in seven later literary passages, sufficient evidence against his theory that in the 4th cent. B.C., the Solonian classes had ceased to matter and that by Aristotle's day (*Ath.Pol.* 7.4), 'the legislation defining the requirements for membership in [them] had been lost.'

---

40. Athens. Decree and building accounts of the temple of Athena Nike, ca. 430–421 B.C. *IG* I³ 64A. *SEG* XLIV 4;* XLVII 18; L 36. P.Schultz, *AJA* 106 (2002) 294/295, briefly contests the interpretation of [τ]ὸν δρύφακτο[ν] in L. 14 as the 'grille' for the temple of Athena Nike. He suggests instead that it designates the Nike Temple parapet and that its construction preceded that of the temple and may have been decreed before 421 B.C.

---

41. Athens. Alliance, 427/6–424/3 B.C.? *IG* I³ 67. *SEG* XXVI 25;* XXXIV 256; XL 294; XLVII 2299; XLIX 2458/2459. H.B.Mattingly, *Historia* 49 (2000) 131–140, stressing the close verbal parallel with *IG* I³ 75 LL. 8–10, 424/3 B.C., suggests that *IG* I³ 67 is part of a treaty between Athens and Troizen (Thucydides 4.118.4); he restores LL. 4/5 as φι[λίος δὲ ε῀|ναι Τροζεν]ίος and dates it to 424/3 B.C.

---

42. Athens. Alliance with Argos, Elis, and Mantineia, 420 B.C. *IG* I³ 83. *SEG* L 46.* T.H.Nielsen, *Arkadia* 369–372, 567, analyzes the role of Mantineia in this alliance, her obligations and her benefits, with special reference to the symmachoi who owed allegiance to her and whom she controlled. Though these allies are not specified in the inscription or elsewhere, Nielsen speculates that they included some of the Mainalians, such as Pallantion, Eutaia, Asea, Dipaia, and Helisson.

---

43. Athens. Decree, 5th cent. B.C. A.Inglese, *PP* 57 (2002) 231/232 (ph.), publishes the ed.pr. of a fragment of white marble, left side preserved, found in 1957 in excavations of the Italian Archaeological School in Athens at the north wall of the Stoa of Eumenes; now in the Acropolis Museum, inv. no. 7012. Inglese prints only the following majuscule text.

Stoich.

- - - - - - - - - -
[.]ΟΣΠΕΡ[- - -]
[.]ΑΛΛΑΚΑΘẠ[- - -]
4 ΑΔΕΝΚΑΙΑΡ[- - -]

ΝΚΑΙΤΟΣΠΡΥ̣[- - -]
ΟΣΤΟΣΑΕΙΣΤ̣[- - -]
ΚΟΝΤΑΙΕΙΝΑ̣[- - -]
[.]ΤΙΣΚΑΤΑΛΛΑ̣[- - -]
[. .]ΙΑΕΣΤΟΠΡ̣[- - -]

[Inglese's ph. clearly shows traces of the bottoms of at least 4 letters in the line above her first reported line and an uninscribed space below her last reported line equivalent to at least one line *vacat*. The verb in L. 8, [ἐάν] τις καταλλά̣[ττει], is apparently found at Athens in the 5th cent. B.C. only in *IG* I^3 90 L. 14 and in the Aphytis fragment of the Coinage Decree, *IG* I^3 1453C L. 13, both in a context of changing money. Stroud.]

In *BE* (2004) 131, P.Gauthier restores LL. 2/3 [τὰ μὲν] ἄλλα καθά[περ e.g. τε̃ι βολε̃ι]; LL. 4–6 [τὲν δὲ βολὲν τὲν ἀεὶ βολεύοσα]ν καὶ τὸς πρυ[τάνες καὶ τὸς στρατηγ]ὸς (*sic*) τὸς ἀεὶ στ[ρατηγο̃ντας (*sic*) ἐπιμέλεσθαι αὐτõ]; LL. 8/9 [καλέσαι δὲ αὐτὸν ἐπὶ ξένι]α ἐς τὸ πρ[υτανεῖον ἐς αὔριον]. Gauthier interprets it as a proxeny decree of 450–400 B.C.

A.P.Matthaiou, who will publish this fragment, kindly reports *per ep.* from Athens that the thickness (0.08 m.) is original. Hence it cannot come from the same stone as *IG* I^3 90.

---

44. Athens. Decree: Treaty with Egesta, 458/7 or 418 B.C. *IG* I^3 11. *SEG* XLIX 50;* L 36. W.Schuller, in *Festschrift Deininger* 41–47, noting that he and the members of his seminar in Konstanz could not come to a decisive conclusion about the correct reading of the archon's name in L. 3 'auf Grund der publizierten Photographien,' maintains that a redating of the Egesta Decree and the doubt it throws upon the validity of the 3-bar sigma as a dating criterion do not shake the firm chronological foundations of the tribute-quota lists, the Kleinias Decree (*IG* I^3 34) 448/7 B.C., the decree on Eretria (*IG* I^3 39) 446/5 B.C., the Chalkis Decree (*IG* I^3 40) 446/5 B.C., and other mid-century documents on which he based his reconstruction of the Athenian empire in *Die Herrschaft der Athener im Ersten Attischen Seebund* (Berlin 1974). '*Eine* Folge aber scheint mir in jedem Fall die Neudatierung des Egesta-Dekretes nicht zu haben, nämlich die Notwendigkeit, die Geschichte des Seebundes neu schreiben zu müssen.'

A.P.Matthaiou, in A.P.Matthaiou, G.E.Malouchou, edd., *'Αττικαὶ 'Επιγραφαί. Πρακτικὰ Συμποσίου εἰς μνήμην Adolf Wilhelm* (Athens 2004) 99–122 (ph., dr.), rejects the restoration of [χσυμμαχία] at the beginning of L. 1 on the grounds that there is not room for it to have been inscribed on the stone. Hence, this decree is not about an alliance between Athens and Egesta but about an exchange of oaths. After examination of the stone, he maintains that the original top is not preserved and he speculates that the terms of the agreement might have been inscribed above fr. a. From autopsy, with M.Korres, Matthaiou reads the archon's name in L. 3 as ['Αν]τιφõν (418/7 B.C.). After an analysis of the evidence of Thucydides for the events immediately preceding the Sicilian expedition, Matthaiou concludes that the ambassadors from Egesta in 416/5 B.C. refer to their alliance ἐπὶ Λάχητος καὶ τοῦ προτέρου πολέμου Λεοντίνων (6.6.2) rather than to the one represented by *IG* I^3 11, of 418/7 B.C., in which they merely renewed the earlier alliance made ἐπὶ Λάχητος. On 122, Matthaiou collects examples from Thucydides for the renewal of oaths and alliances.

Matthaiou opts for a date of 418/7 B.C., or the years immediately following, also for the alliance with Halikyai, *IG* I^3 12, and notes (119/120) that these two contemporary Attic inscriptions exhibit, respectively, 3-bar sigma and tailed rho (*IG* I^3 11) and 4-bar sigma and tailless rho (*IG* I^3 12). As other examples of 3-bar sigma on documents after 445 B.C., he cites *IG* I^3 21, which he would place in 426/5 B.C.; *IG* I^3 1453, the decree regulating the use of Athenian coins, weights, and measures; and the casualty list in our lemma no. 60. He ends with a plea for judicious use of dating by letterforms and for the priority of historical, archaeological, and grammatical criteria, advocating that the chronology of many Athenian public documents dated only by the rigid canon of letterforms must now be reexamined.

---

45. Athens. Decree in honor of Pythophanes, 411 and 398 B.C. *IG* I^3 98 (II^2 12). *SEG* XXXIX 9/10;* XLII 23. In *Der oligarchische Umsturz des Jahres 411 v.Chr. und die Herrschaft der Vierhundert in Athen* (Frankfurt 2001) 188–191, H.Heftner reviews the evidence in this inscription for connecting it with the regime of either the Four Hundred or the Five Thousand and for the restoration of the ethnic in LL. 8 and 11, without decisive results. He writes without reference to Develin's attempt to place the decree in 415/4 B.C.(?) (*SEG* XXXIX 10). For the ethnic, see also E.M.Harris, *HSCP* 93 (1990) 258 note 37.

---

46. Athens. Decree in honor of Thrasyboulos and other assassins of Phrynichos, 410/9 B.C. *IG* I^3 102. *SEG* XLV 9;* XLVIII 8. H.Heftner, *op.cit.* (see our lemma no. 45) 265–270, briefly examines this inscription against the literary evidence in Lysias 13.71 and Lykourgos, *Leok.* 112, for the assassination of Phrynichos, concluding with Meiggs-Lewis (*GHI*^{2} 85) that the surviving decree probably does not represent the final stages of rewards for the assassins.

---

47. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I^3 104. *SEG* LI 35.* Calling into question the accuracy of the concept and terminology of 'Codification of the laws of Athens' and the 'law code' of Athens in both 621/0 B.C. and 409–399 B.C., G.Thür, in *Mélanges en l'honneur Panayotis D.Dimakis: Droits antiques et société* (Athens 2002) 631–640, urges that Drakon did not publish a complete law on homicide in 621/0 B.C. nor did the Athenians in the last decade of the 5th cent. B.C. publish a completely revised 'law code.' Emphasis on the latter occasion fell upon the state sacrificial calendar, while large areas of Privatrecht were not revised. Drakon legislated for a specific civil crisis in the aftermath of the killing of the Kylonians (Plutarch, *Solon* 12). The unusual opening sentence of his law—καὶ ἐάμ, 'even if' (LL. 11–13)—shows clearly that his concern was defendants who came under regulations for unintentional homicide, not murder. His law may not even have contained any provisions for murder.

F.Lefèvre, *CID* IV p. 41 note 26, briefly considers the possibility that, in the time of Drakon, the term ἀμφικτιονικά (L. 28) could have had 'son sens géographique originel (sanctuaires proches, autour de l'Attique), et non technique.'

A.B.Gallia, *CQ* 54 (2004) 451–460, proposes that the specificity of the instructions to the

anagrapheis in the decree, LL. 1–9, 'suggests that the nature of the task being assigned to the *anagrapheis* was more limited than their usual duties,' which were 'to compile a wide range of Athenian laws into a series of more or less comprehensive and coherent law codes,' operating otherwise with relative autonomy. Republication of Drakon's law on homicide in 409/8 B.C. 'provided a legal justification for what the assassins of Phrynichos had done and what Demophantus' decree enjoined future generations to do as well.'

For the cutter of this inscription, see our lemma no. 59.

---

48. Athens. The state sacrificial calendar, 410/9–405/4 and 403/2–400/399 B.C. *IG* I³ 236–241; II² 1357. *SEG* XLII 123;* XLVII 71, 72; XLVIII 2134. In *ABSA* 97 (2002) 353–399 (ph.), S.D.Lambert presents a new edition of the previously published fragments of this document, based on autopsy. Frr. 1, 3, 8, 9, and 12 are opisthographic. Lambert notes that on Face A, the text is in Ionic script; on Face B, in Attic script. Face A was the original front face, from which an original, presumably Attic script text had been erased. What survives on Face B was part of this Attic script text. The calendric matter in Attic script was probably wholly superseded by that in Ionic; when Face A was erased and reinscribed, the inscriptions may have been reerected in such a way that Face B was no longer seen. The Attic script text presumably belongs to the earlier of the two terms of the Athenian anagrapheus Nikomachos (Lysias 30), 410/9–405/4 B.C., the Ionic to the later, 403/2–400/399 B.C. The opisthographic fragments are of varying thicknesses and the calendar was inscribed on an unknown number of series of stelai, of unknown original width and height, joined by clamps on the top. Lambert recognizes two distinct groups of fragments: group A (frr. 1–3, 6, 7, and possibly 13) of greater thickness, inscribed predominantly stoichedon on Face A and approximating stoichedon on Face B; group B (frr. 8–11) of lesser thickness, inscribed non-stoichedon on both faces. 'A case can be made that the inscriptions were originally set up in the Agora, in or near the Stoa of the Basileus' (356), but Lambert prefers 'stele-series' to Dow's 'walls.'

On Face A, the text was arranged in sequence: an annual sequence for yearly contributions, followed by two biennial sequences of sacrifices funded by the state in alternate years. The sacrifices are listed chronologically month by month, day by day. The name of the festival is usually not given. Lambert briefly discusses the ἐκ-rubrics that specify the sources of the authority for the items listed. (356/357) It is not certain how the text on Face B was calendrically organized.

On 358–362, Lambert records in detail the physical characteristics, dimensions, finding places, inv. nos., lettering, and reconstructed order of all the fragments. His text (362–367), which we reproduce, is followed by a detailed commentary (367–391), an English translation (392–395), and explanatory notes (395–399) on such topics as punctuation, animal offerings, non-animal items, and payments to officiants. He omits *IG* I³ 240K from his text, suggesting at 355 note 12 and in *ZPE* 139 (2002) 69–71 that it may be part of the casualty list *IG* I³ 1185; see our lemma no. 61.

Lambert indicates the variation in indentation of lines by specifying how many letter-spaces to the left of the normal columnar margin the more leftward-starting lines begin: e.g., <3. We approximate that variation in the text printed below.

Face A, fr. 1 (Cols. I, II)

Col. I

[- 2? -] σημαίν[. .⁴. .] κατὰ τὴν
[- 2? -]Ḥ[.]ỊN[- ca. 5 - ῞Α]ρματος
- -

Col. II

Stoich.

[. . .]Δ[.]Ⱶ̣

[- -]

[- -]
[- -]
[. .].[- ? -]
[- -]
. . . .
. . . .
. . . .
vacat?
. . C
. . . .
. . . .
[- 2? -]C
Ⱶ

Non-stoich.

25/26. Separated by an underlining.

Face A, fr. 1 (Cols. III, IV)

Col. III

- - - - - - - - -
[. .⁴. .]Η[- -]
Σε[. . . .⁷. . .]. . .[- ? -]
πέμπτηι
ἐκ τῶν κατὰ μῆνα
Ἐρεχθεῖ ἄρνεως
ἐκ τῶν φυλο-
βασιλικῶν

Col. IV

Stoich.

[.]ΓⱵ?
ΓⱵ vacat

ΙC vacat?

φυλοβασιλε̣ῦ̣σ̣ι
[. . .6. . .]ι̣[- max. 2–3? -]
[νηφά]λ̣ι̣ο̣ν vacat
[. . ἡμεδαπῶ?]ν̣ ὗ̣ς̣
[. . . .7. . .].[-]
[. . ἡμε]δ̣απῶ̣ν ὗς
[- - - - - -]
[. . . .7. . .].ι[- ? -]
[. . . .7. . .]Σ vacat
[. . . .8. . . .]Λ[- ? -]
[- - - - - -]
[- - - - - -]
[. . .5. . π]εντ⊢[- ? -]
[- - max. 7? - -] vacat?
οἴνο πεντηκ̣[-]
ἕκτηι vacat
ἐκ τῶμ μὴ ῥητῆι vacat
Ἀθηναίαι vacat
[- ca. 3 - Ἀπό]λ̣λωνι vacat — Non-stoich.
τάδε ἕπεσθαι τῶι καν[ῶι]
τρίποδα, ἐπιτοξίδας,
στέμμα, προγόνιον,
[- 4–5 -]ίσκον, σφαῖρα̣[ν?]
- - - - - - - - - - - - - - -

25/26. Separated by an underlining || 26. underlining beneath initial lost letter.

Face A, fr. 2

[τάδε τὸ ἕτερον ἔτος θ]ύ̣ετ[αι - ? -]
[. .]δ̣εκάτ[ηι]
[ἐκ?] νέων [- ? -] — Stoich.
[- -] [Ἀ]πόλ̣[λωνι offering]
[Λη]το̣[ῖ epithet? offering]
[- -] [κρ?]ιτ[ήν?]
[- -] Κορο[τρόφωι offering]
[.].σ̣τ[- -]
[.]. .ατ̣[- -]
[Δ]ιὶ Νε[μέωι]
[ΔΓ⊢⊢?] [κ]ρ̣ι̣ὸ[ς - ? -]
[. .]ε̣τ̣[- -]
[- -] [τ?]ῶ̣ν Ν[- -]
[- -] μ̣έλιτ̣[ος unit]
. . ΣΚΩ̣[- -]

16	[- -]	[ἐ]λαί̣[ο unit]
		[- - -]
		[.]Ε̣[.]Γ̣[- -]
	[- -]	πε̣ντ[- -]
20		[. .]ΝΔ[- -]
		[. .]ΕΓ̣.[- -]
		[. .].Μ̣[- -]
		- - - - - - - -

1/2. Separated by an underlining ‖ 10. ιι occupy one stoichos.

Face A, fr. 3, Col. I

	[- ? -]	[οἴνο] ἓξ χόες
	[- ? -]	[ἐλαί]ο̣ χὸς
	[- -]	[μέλι]τ̣ος ἡμίχον
4	[- -]	[ἱερεώ]σ̣υνα
		[δευτέραι] φ̣θίνοντος
		[ἐκ τῶν κα]τὰ μῆνα
	[- ? -]	[Ἀθηνά]αι φᾶρος
8	[- ? -]	[ἐρίων?] καθαρῶν
	[- ? -]	[. . .⁵. .]ρες
	[- ? -]	[. . .⁵. .]ρες
	[- ? -]	[. . .⁵. .]ιον
12		[Ἀθηνα]ίαι
	[ΔⱵⱵ]	[Ἐργάν]ηι οἶς
		[Ἀθηνά?]αι πρὸς
	[ΔⱵⱵ]	[. .⁴. .]ον οἶς
16		[κεφάλ]αιον
		[- - - - -] Ⱶ̣ΙΙ
		vacat
		[Σκιροφορι]ῶνος
20		[- - 7–8 - - ἱ]σταμένο
		[ἐκ τῶν κα]τὰ μῆνα
	[- -]	[Ἀθηνά]αι βὸς κριτ̣ή
	[- -]	[ἱερε]ώ̣συνα
24	[ⱵⱵⱵ]	[Κοροτ]ρ̣όφωι χοῖρος
		[. .⁴. .].ρωι κριθῶν
	[- ? -]	[μέδι]μ̣νος
	[- -]	[οἴνο ἀ]μ̣φορεύς
28		[- - 5–6 - - ἱστα]μένο
		- - - - - - - - - - -

Stoich. except 19 ‖ 1. underlining above L. 1 ‖ 24. οι occupy a single stoichos.

Face A, fr. 3, Col. II

		τάδε τὸ ἕτερον ἔτος θύεται Α̣[- -]
		Ἑκατομβαιῶνος
32		πέμπτηι ἐπὶ δέκα
		ἐκ τῶν φυλο-
		βασιλικῶν
		Γλεόντων φυλῆι
36		Λευκοταινίων
		τριττύι οἶν
	⊢⊢⊢⊢	λειπογνώμονα
	⊢⊢⊢⊢II	ἱερεώσυνα
40		φυλοβ[α]σιλεῦσι
	⊢	νώτο
		κήρυκι ὦμο
	IIII	ποδῶν κεφαλῆς
44		ἕκτηι ἐπὶ δέκα
		ἐκ τῶν φυλο-
		βασιλικῶν
		Γλεόντων φυλῆι
48		Διὶ Φρατρίωι καὶ
		Ἀθηναίαι Φρα-
		τρίαι βόε δύο
	𐅅	[λ]ειπογνώμονε
52	: ΔΓ⊢	ἱερεώσυνα
		φυλοβασιλεῖ
		σκέλος
		κήρυ[κ]ι χ̣έλυος
56	⊢⊢III	ποδ[ῶν] κεφαλῆς
		τ.[. . .]ει κριθῶν
	vacat	μ[έδιμ]ν̣ο̣.
		- - - - - - - - -

Stoich. except 30, 31 ‖ 30/31. separated by an underlining ‖ 48. ιι in a single stoichos.

Face A, fr. 3, Col. III

60	Δ⊢⊢	Θέμιδι οἶς	Stoich.
	ΔΓ	Διὶ Ἑρκείωι ο[ἶς]	
	Δ⊢⊢̣	Δήμητρι οἶς	
		Φερρεφάττη̣[ι]	
64	ΔΓ⊢⊢	κριός	
	ΔΓ	Εὐμόλπωι ο[ἶς]	
	ΔΓ	Μελίχωι ἥ̣[ρωι οἶς?]	
	ΔΓ	Ἀρχηγέτη̣[ι οἶς]	

ΔΓ	Πολυξέν[ωι οἶς]
	Θρεπτῶι [- -]
ΔΓ⊦⊦	κριτός
ΔΓ	Διόκλω[ι οἶς]
ΔΓ	Κελεῶι [οἶς]
	Εὐμολπ[ίδαι]
	ταῦτα [θύοσιν?]
	ἱερέα[ι Δήμητρος]
Η	ἀπόμε[τρα]
	ἐκ τῶν στ[ηλῶν - ?]
⟨⊦⟩⊦⊦	χοῖρ[ος]
Δ⊦⊦	Ἑστί[αι οἶς]
Δ⊦⊦	Ἀθην[α(ί)αι οἶς]
Δ	Χά[ρισιν offering]
	Ἑρ[μῆι]
ΔΓ	Ἐν[αγωνίωι οἶς?]
Δ	Ε.[- - - -]
ΔΓ	Η.[- - οἶς?]
ΔΓ	Δ[- - οἶς?]
vacat	- - - - - - - - -

60. Underlining above L. 60 ‖ 61. ιι in a single stoichos ‖ 74. underlining beneath initial T.

Face A, fr. 6

Stoich.

	- - - - - - - -	
	[. . .⁵. .].[- -]	
	ἱερέαι Ἀθηναί-	
	ας Πολιάδος	
[- 1? -]ΔΔ	ἀπόμετρα	Γ[- - -]
	Ἑρμῆι ἐλ Λυκείο	⊦. . .[- - -]
[- 2? -]⊦[- ? -]	οἶς	
[⊦⊦⊦⊦?]ΙΙ	ἱερεώσυνα	
	[ἐ]βδόμηι ἱσταμένο	
	ἐς ἑβδομαῖον	
	οἶς λειπο-	
[⊦⊦⊦⊦]	γνώμων	
	Πυθαϊστ[α]ῖς θυ[- ? -]	
[- ? -]	ων καὶ σ[- -]	
	- - - - - - - - -	

3. Underlining beneath initial A ‖ 6. underlining beneath initial I ‖ 7. ιι in a single stoichos.

Face A, fr. 7

Stoich.

- - - - - - - - -
[. . .^{5}. .ι] ἱσ[ταμένο]
ἐ[κ τ]ῶν φ[υλο]-
[β]ασ̣ιλ̣ι̣[κῶν]
φ[υ]λ̣οβ̣[ασιλεῦσι]
.[- - - - - - -]
- - - - - - - - -

1. [ι]ι in a single stoichos.

Face A, fr. 8

Non-stoich.

	Col. I		Col. II
	- - - - - - -		- - - - - - - - -
	- - - - - - -	ΔꜰF	[item]
	- - - - - - -		[divinity]
[- ? -]	[- - - - - ἒ?]ξ	ΔꜰꜰF	ἱ̣[ερὸν τέλεον?]
	- - - - - - -		Ἀπ̣[ό]λ̣[λωνι epithet?]
	- - - - - - -	ΔꜰꜰF	ἱερὸν τέ̣[λεον]
	- - - - - - -		ἐν Δήλωι ΤΑ.[- -]
	- - - - - - -		Ἀπόλλωνι [epithet?]
	- - - - - - -	[ΔꜰꜰF]	ἱερὸν τέλ̣[εον]
	- - - - - - -		Ποσειδῶν[ι epithet?]
	- - - - - - -	[ΔΓꜰꜰF]	κριός vacat
	- - - - - - -		[Λ]ητο[ῖ] ἱερ̣[ὸν]
		[ΔꜰꜰF?]	[τέλεον]
			- - - - - - - - -

Face A, fr. 9

Non-stoich.

	Col. I		Col. II
	- - - - - - - - - -		- - - - - - - - -
	[- - - - ca. 14–15 - - - -]ς̣	III	[- - - - - - -]
	[- - - ca. 10–11 - - -]ν	vacat	[- - - - - - -]
[- -]	[- - ca. 7–8 - - τ?]ρίτη χοῶς	ΔΓ	[- - - - - - -]
	[Ἀπόλλω?]νι	vacat	[- - - - - - -]
[- ? -]	[- - ca. 6–7 - -].ΝΗΤΟ	IIII	.[- - - - - - -]
vacat	vacat	IIII	Μ[- - - - - - -]
vacat	vacat	vacat	vacat
	vacat	vacat	
	vacat	vacat	

Face A, fr. 12

	[. .]ΡΟΔΡΑΔΙ[- -]-
	[.] κηρύκοιν [- -]-
[- ? -]	ο Ἐλευσιν[- -]
	Οἰνόησι Ἀρτ[έμιδι]
ΗΔΔΔ	τρίττοια[ν] β[όαρχον]
[- ? -]	ΜΕΙΞΕΥ[- -]
[- -]	ἱερέαι ἀπό⟨μ⟩[ετρα]?
	Δ⟨ιὶ⟩ Μορίω⟨ι⟩ τρ[ίττοιαν]
[ΗΔΔΔ?]	βόαρχον [vacat]
	Ἀθηναίαι Οἰ[ναίαι? τ]-
[ΗΔΔΔ]	ρίτ[τοι]αν [βόαρχον]
	[.]ΝΟ[- - - - - - - -]

8. ⟨ιι⟩ in a single letter-space.

Face B, fr. 1

Col. I

	- - - - - - - - - -
	- - - - - - - - - -
	- - - - - - - - - -
[- -]	[- - - κ]ριθον μέδιμνος
	[- - - Ἀπ]όλλονι
	- - - - - - - - - -
	- - - - - - - - - -
[- -]	[- ? - κ?]ερ[α?]μίδ[ι?]ον οἴν[ο?]
[- -]	[- - - -] κριθον μέδιμνος
	- - - - - - - - - -

Col. II

	[τον βοον?]
	ἀπὸ τες περιελ[άσεος?]
[- -]	τὸν hὲχς τον προτέ[ρον?]
[- -]	hιερέαι ἀπόμετρα vacat
[- -]	τὸν χοίρον vacat
[- -]	χσύλον vacat
[- -]	hιερον vacat
	κέρυχσιν hοὶ Διπολιεί[ο]ι[ς - ? -]
	[- verb; plus perquisite?]
[- -]	
	- - - - - - - - - - - - - -

Rough stoich., Lambert.

Face B, fr. 4

Col. I

Col. II

vacat	Ἐπιδα[υρίοις - ? -]
Η	Δέμε[τρ- -]
ΗΗΔΔΔΔ	hιερ[- -]
Η	ἀκο[- -]
Η	[φ]ρ[- -]
vacat	[- - - - - -]

Face B, fr. 8

\- - - - - -
[.]ΔΔΓ
[.]⊢⊢
ΔΓ⊢⊢⊢[- ? -]
[.]⊢⊢⊢
\- - - - - -

Face B, fr. 9

Col. I

\- - - - - - - - - -
[- - - - - - - - - -]ε̣ι̣
\- - - - - - - - - -
\- - - - - - - - - -
\- - - - - - - - - -
[- - - - - - - - - -]ον
\- - - - - - - - - -
\- - - - - - - - - -
[- - - - -]ο̣ς
[- -] [- - - - -]ν θελείαν
[- -] [- - - - - - - - κρι]τέν
[- -] [- - - - hεκατό]μβεν, hόπ-
[- -] [λα? - - - - - -] vacat
vacat
[vacat?]

Col. II

\- - - - - - - - - - - -
τ[- - - - - - - - - - -]
ον[- - - - - - - - - -]
τιμ[- - - - - - - - - -]
εστε[- - - - - - - - - -]
τουτο[- - - - - - - - -]
τὸς πολί̣[τας? - - - - - -]
ἐννέα ἄρ[χοντας? - -]
\- - - - - - - - - - - -
[vacat?]

Rough stoich. or non-stoich, Lambert || Col. II L. 6. underlining beneath initial T.

Face B, fr. 10

Non-stoich.

\- - - - - - - - - -
[- -] ο̣. . .[- - - - - - -]
[- -] Παν[- offering]
[- -] Δ̣ιὶ Κα[ταιβάτει? - ? -]
\- - - - - - - - - -

2. Underlining beneath initial Π || 3. ιι in a single letter-space.

Face B, fr. 11

Non-stoich.

\- - - - - - - - - -
[- ca. 3 -]α̣χε̣.[- - - -]
[- -] hῦν κριτέ[ν vacat?]
[- -] οἶν κριτέ[ν vacat]
[- ? -]⊢C̣ Κοροτρόφο̣[ι offering]

[- ? -]⊢⊢̣ Λετοῖ : ἐμ Π[υθίο offering]
[- -] Ἀθενάα[ι epithet? offering]
[- -] Ἀθεν[άαι epithet? offering]
Ṃ[- - - - - - - - - -]
- - - - - - - - - - - -

Underlining beneath L. 3 initial O [not OI; we read from the ph., Richardson], L. 4 K, L. 5 A, L. 6 initial A.

Face B, fr. 12

[- - - . . . .⁷. . .]EBHENI[- - -]
[- - . . ἀναλ?]ομάτον ΛΙΕ[- - -]
[- - . . .⁶. . .] ἐφ' ἱεροῖς ἀν[- - -]
[- - κατὰ? τ]ὰς χσυγγραφὰ[ς - -]
[- - . . .⁵. .] τραπέζας ἐς ε[- - -]
[- - . .⁴. .]ν σκάφες hεκά[στες - -]
[- - - . . .⁵. .]AIO[- 1–1.5 -]YΛ[. .]NA[- -]
[- - . . .⁶. . .]ho[.]ναvδ[- - -]
[- - . . .⁶. . .]ενε[.] καὶ τ[- - -]
[- - . . .⁶. . .]λονειον [- - -]
[- - . . . .⁷. . .]τος π[- - -]

Face B, fr. 13

- - - - - - - - - - - -
[- - . . . .⁷. . .].M[- - -]
[- - . . .⁶. . .]TPEΣ: T[- -]
[- - . .⁴. . π?]ρόθυμα[- -]
[- - . .⁴. .]TONTEΣI[- -]
[- - . . .σ]κευαζοσ[- -]
[- - . . .⁵. .]TANE[- - -]
- - - - - - - - - - - -

Rough stoich., Lambert.

Following an unpublished suggestion of S.Dow, Lambert (367–369) identifies the festival in Face A, fr. 1 Col. III as the Genesia, on which he publishes a detailed discussion in *ZPE* 139 (2002) 75–83, reprinting his new text of LL. 1–23. In Face A, fr. 1 Col. III L. 2, he suggests [ΔΔΔ]Δ[⊢]⊢ Σε[μνῶν θεῶ]ṿ, and restores a procession of the Semnai Theai in *Agora* XVI 218 (see our lemma no. 110). For a possible indication of the Genesia in the sacrificial calendars of Thorikos, see p. 81; and in the calendars of Erchia, see our lemma no. 138.

On 371–373, Lambert rejects the association of Face A, fr. 2 with the Kronia, arguing instead that we are here in Metageitnion. To Zeus Nemeios (L. 10) he devotes a separate study, *ZPE* 139 (2002) 72–74, in which he reprints his text of fr. 2. The sacrifices here are in a biennial sequence of odd-numbered years. These were the years in which the Nemean Games

were celebrated. The offering was probably made in Athens in a shrine of Zeus Nemeios on 11 or 12 Metageitnion, providing an independent indication of the date of the Nemean festival; see *SEG* XXXIX 343.

We cannot hope to cover here the numerous topics in Lambert's rich 25-page commentary. Among the many other items, we single out the Plynteria, Face A, fr. 3 Col. I LL. 5–18 (374/375); the Delia, Face A, fr. 8 (382); the Epidauria, Face B, fr. 4 and *SEG* XLVII 71 (386–388); the now lost fr. 12, text based only on a copy by L.Ross (384/385, 390/391).

---

49. Thorikos? (now in Malibu). Sacrificial calendar of the deme of Thorikos, ca. 430–420 B.C. *IG* I^3 256bis. *SEG* XXVI 136; L 55.* D.Boehringer, *Heroenkulte* (see our lemma no. 19) 93, attempts to link the hero Ὑπερπέδιος in L. 148 with the Mycenaean Chamber Tomb I on Velatouri on the basis of the name 'über der Ebene' and the presence of an offering table nearby. See also our lemma no. 157. On 128, he briefly considers the consequences of the above connection created by 'die Frühdatierung' of this inscription, 430–420 B.C., and 'die Spätdatierung,' 380–370 B.C.

G.Ekroth, in *Sacrificial Rituals*, reprints the text in an appendix (343–345) and, on 150–169, observes that since the heroes Κέφαλος and Θόρικος received sacrifices of cattle, victims of the most expensive kind, these festivals must have been of major importance, perhaps as important as some of the sacrifices to the gods, because a great number of people could participate in the feast. In this calendar, ca. 40% of the animals sacrificed were to heroes, including the two cows mentioned and 14 grown sheep, just as many as to the gods. Τράπεζαι were given only to heroines, but 5 of these received their τράπεζα together with a male hero who received an animal victim.

On 218/219, Ekroth takes up the question of the interpretation of ΕΠΑΥΤΟΜΕΝΑΣ in LL. 13–15 and its relationship to the sheep/piglet sacrifice and the piglet holocaust to Zeus Polieus (cf. *SEG* XLVIII 61; L 55), favoring the view of Parker (*SEG* XXXVII 105) that the reference is to a geographical location since the priest had to provide the attendant with lunch after the piglet holocaust, 'an action which would have been unnecessary had that sacrifice been performed in connection with the other sacrifices, from which there was meat to dine on.' For a general summary of this book, see our lemma no. 1980; for a comparison with the calendars of the Marathonian Tetrapolis, Erchia, and the genos of the Salaminioi, see our lemma no. 136.

---

50. Athens. Tribute-quota lists, 454/3–414/3 B.C. *IG* I^3 259–290. *SEG* L 56.* V.B.Gorman, *Miletos* (*SEG* LI 1603) 223–225, rejects the arguments of B.D.Meritt (in *IG* I^3 259; see *SEG* XLV 12) and others that the 3 separate listings for Miletos in List I, 454/3 B.C., are evidence for stasis and revolt, on the grounds that the 'reasoning is circular: the theory of the revolt is based on the absence of Miletos from the first tribute list, while the restoration keeping Miletos off that list is based on the presumption of a revolt. Meritt's restoration [of List I Col. III LL. 18–20] is gratuitous. The listings neither prove nor disprove civil unrest and revolt in 454/3 B.C.'

On 229/230, she returns to the tribute-quota lists, stressing that the total amount of Milesian

tribute (10 talents) is preserved for the first time in 450/49 B.C., List V Col. V L. 18. In 443/2 B.C., List XII Col. II L. 11, the tribute has been reduced to 5 talents. 'This halving of the tribute payment is a conspicuous indication that the Milesians revolted before 443/2 and were forcefully brought back into the Delian League.' She thinks that the revolt may have taken place after the payment of 447/6 B.C. but before the payment of 443/2 B.C.; see our lemma no. 35.

---

51. Brauron. Inventory of dedications to Artemis Brauronia, 416/5 B.C. *SEG* XXXVII 30. *IG* I^3 403 Add. p. 965. *SEG* XLVII 141; L 38. P.G.Themelis, in *Le orse di Brauron* 114, notes that the formulation ὁ νεώς, ὅ τε ἀρχαῖος καὶ ὁ Παρθενών that appears in *IG* I^3 403 and in the law of the nomothetai *SEG* XXXV 83 (see our lemma no. 104) is also found in this still unpublished inscription.

---

52. Athens. Accounts of the poletai. Sale of the confiscated property of the Hermokopidai, 415–413 B.C. *IG* I^3 420–430. *SEG* LI 38.* M.Miller, *Athens and Persia in the Fifth Century B.C.: A Study in Cultural Receptivity* (Cambridge 1997) 82–85, presents a tabulation of the ethnic distribution of foreign slaves in Attica, drawn from literary sources and primarily from these inscriptions, showing that Phrygians (21), Thrakians (17), and Karians (8) predominate. On this same point, cf. N.D.Robertson, *HSCP* 95 (1993) 205 note 15.

For the sanctuary of Artemis Amarysia in *IG* I^3 426 LL. 65–69, see our lemma no. 22.

---

53. Athens (now in London). Accounts of the Erechtheion, 409/8 B.C. *IG* I^3 474. *SEG* XLII 31;* XLVI 2261; L 69. As the centerpiece of her theory that the Persians did not completely destroy the temple of Athena Polias that stood on the 'Dörpfeld foundations' between the Parthenon and the Erechtheion, G.F.Pinney, *AJA* 106 (2002) 11–35, reprints the *IG* I^3 text of this inscription, with an English translation. Maintaining that substantial portions of this temple remained standing after 479 B.C. 'until well into the Roman period' and that it still housed the ancient wooden statue of Athena, she identifies this structure as the ἀρχαῖος νεώς of Schol. Aristophanes, *Lysistrata*; *IG* I^3 7 L. 6; Xenophon, *Hellenika* 1.6.1. Pinney suggests that the epistatai τô νεὸ τô ἐμ πόλει ἐν hôι τὸ ἀρχαῖον ἄγαλμα in the opening lines of *IG* I^3 474 supervised construction not only on the Erechtheion but also on this old temple, which is a separate structure. She explains the reference in LL. 40–43, τô δὲ λοιπô ἔργο hάπαντος, as a transition from work on the old temple to construction of the Erechtheion, to which the Ἐλευσινιακὸς λίθος of LL. 41/42 belongs. The statue mentioned in the building accounts of the Erechtheion, LL. 75, 269/270, should not be the ancient image of the Polias of L. 1, but a second statue, an image of Erechtheus in his temple. Two separate sections of the 'old temple' survived as a memorial to the Persian sack: (1) the western opisthodomos, which Pinney identifies as the structure mentioned in *IG* I^3 207 LL. 14/15; Aristophanes, *Ploutos* 1191–1193; Demosthenes 24.136; (2) the eastern cella, containing the ancient statue of the Polias. Into the open space between these two sections, she suggests, the Porch of the Maidens

of the Erechtheion projected to the south.

In L. 7 of *IG* II^2 1654, S.D.Lambert, in A.P.Matthaiou, G.E.Malouchou, edd., *Ἀττικαὶ Ἐπιγραφαί. Πρακτικὰ Συμποσίου εἰς μνήμην Adolf Wilhelm* (Athens 2004) 334, 339 no. 23, after autopsy, reads [Σ]ῶκλος instead of [Πάτρο]κλος, the latter name otherwise unattested in Attica 'for seven centuries after the completion of the Erechtheum.' The new reading helps to show that this fragment belongs in a sequence with the other Erechtheion accounts of 410–400 B.C.; see *SEG* L 69.

---

54. Athens. Epigrams on the Athenian dead from the Persian Wars, 490–479 B.C. *IG* I^3 503/504. *SEG* LI 44.* O.Hansen, *Hermes* 127 (1999) 120/121, suggests that the first of these two epigrams refers to the war between Athens and Boiotia and Chalkis, 506 B.C., while the second refers to Marathon.

---

55. Athens. Boundary marker, 6th–5th cent. B.C. *IG* I^3 1055B. *SEG* L 86.* G.V. Lalonde, *AJA* 106 (2002) 297, briefly notes that 1055B does not belong with 1055A; it is a '*deme horos*' referring to the adjacent road as the boundary between Melite to the north and Kollytos to the south. He identifies this as the road in *IG* II^2 1582; *Agora* XIX 26 LL. 453/454, and locates the sanctuary of Herakles Alexikakos on the east spur of the Hill of the Nymphs to its north. See now G.V.Lalonde, *Horos Dios: An Athenian Shrine and Cult of Zeus* (Leiden 2006) and forthcoming article in *Hesperia* 75 (2006), which we will include in a later volume of *SEG*.

---

56. Athens. Kerameikos. Boundary stone of a grave, 5th cent. B.C. *SEG* XL 35. In *MDAI(A)* 114 (1999) [2001] 53–55, M.Schäfer, in a study of horse-burials, comments briefly on the date, contents (including two horse skeletons), and circumstances of the burial marked by this stone inscription. New analysis of the human bones shows that the deceased was a man, and the date of a red-figure oinochoe found in the tomb, ca. 430–425 B.C., helps to narrow the chronology.

---

57. Athens. Boundary stone of a grave, 475–450 B.C. In *AD* 53 (1998) B.1 [2004] 65, T.Kyriakou-Zapheiropoulou briefly notes the discovery of a λίθινος ὅρος μνήματος over a grave of the above date in excavations of the Greek Archaeological Service in the large ancient cemetery at Amerikis Street 3; no further details.

---

58. Athens. Dedication of Leagros to the Twelve Gods, after 480 B.C. *IG* I^3 951. *SEG* XLIV 29.* K.Seaman, *Nikephoros* 15 (2002) 99–115, supports a date for this dedication and the erection of an athletic victory statue after 480 B.C. as part of her argument that the commemoration of victories in the games by means of statues was common in the agora of

Athens, on the Acropolis, and elsewhere. She demonstrates that the so-called 'ban' on athletic statues in the Athenian agora, inferred by A.E.Raubitschek, *Hesperia* 8 (1939) 161, and followed by many others, is the result of a misreading of Lykourgos, *Leokrates* 51.

---

59. Athens. List of eponymous archons, 425–400 B.C.? *IG* I³ 1031. *SEG* XLVIII 75;* XLIX 20. Stressing the role of the 'monumental tradition' (especially inscribed dedications) in preserving knowledge of the past in the archaic and early classical periods, C.W.Hedrick, Jr., in *Oikistes* 13–32, argues that the inscribed Athenian archon list of the late 5th cent. B.C. should be seen as part of this honorific tradition. Its purpose is not chronographic but honorific. It was 'composed' at some unknown date. 'I think that it is a mistake to think of them [such lists] as public calendars, where aspiring historians would check their facts and citizens of all stripes would verify disputed dates of contracts and the like . . . Regardless of when it was committed to writing, it [the Athenian archon list] was not used as the basis for chronology, literary or official, until the end of the fifth century.'

C.Pébarthe, *REA* 107 (2005) 11–28 (ph.), observes that 'cette liste servait de référence pour l'establissement des droits ou des obligations de chacun, comme le service militaire, l'exercise de fonctions politiques . . .' (15). In addressing the date of the surviving fragments, he begins by establishing the outer limits at 450–403 B.C., narrowing this down on the basis of the square checker-unit, which seems to have been more often employed in stoichedon inscriptions ca. 410–403 B.C. He finds the closest parallel in lettering in *IG* I³ 104, the republication of Drakon's law on homicide (409/8 B.C.), which, like the archon list, was inscribed by a cutter of the first rank.

Maintaining that 'le recours administrative à la datation par le archonte n'est pas une innovation du dernier quart du Vᵉ s.,' Pébarthe seeks the most appropriate occasion for renewed interest in civic identity as exemplified in a republication of the archon list in the debate about the *patrios politeia*, the reform of the calendar in 407/6 B.C., and the decision to revise and republish the laws of Athens and the sacrificial calendar. It was a symbolic act, presenting to viewers an unbroken record of the names of some of the great figures in the history of the city, a confirmation of the continuity of Athens' political institutions. Pébarthe sees it as probably one of the first decisions taken in 410 B.C. at the time of the revision of the laws.

---

60. Athens. Casualty list of the Sicilian campaign and wars in Euboia, Chios, and the depths of Asia Minor, 412/1 B.C. *IG* I³ 1163. *SEG* XL 37.* Two brief anonymous announcements of this discovery appeared in *Αρχαιολογία* 82 (2002) 100; 83 (2002) 106. I.Tsiriyioti-Drakotou, *AD* 55 (2000) A [2004] 87–112 (ph.), in a richly detailed study of major importance also for the topography of northwest Athens (city walls, gates, roads, and the Demosion Sema), presents the ed.pr. of an Athenian casualty list that she assigns to the above date and military campaigns. It is inscribed on a tall (1.54 m.), white 'Pentelic' marble stele, surmounted by a projecting moulding, broken at top and right; found in 2000 built into a section of the Late Roman Fortification Wall exposed by excavations of the Greek

Archaeological Service near the corner of Dipylon and Leokorion streets, east of the Dipylon, at the presumed location of the Ἤριαι Πύλαι. Ed.pr. identifies this stele as part of a public funerary monument that once stood in the nearby Demosion Sema, recording the dead from a single year in several different campaigns.

Ἐρε[χ]θεΐς

Col. I

Εὔδικος
Πυθοκλε̑ς
4 Καλλίας
Ἀλκμεονίδες
Χσενοφο̑ν
Ὄφσιος
8 Διονύσιος
Γλαύκον
Φύλακος
Τεισίμαχος
12 Χαρ[ί]σανδρος
Ἀρκέον
Φιλοκύδες
Πολύστρατος
16 Ναυσίμαχος
Καρκίνος
Ἀμύντες
Ἑφαιστόδορος
20 Λυσανίας
Νόθιππος
Δίον
Ἀρρίφρον
24 Φιλίον
Διοκλε̑ς
Καλλίστρατος
Φιλοχάρες
28 Εὔνικος
Λυσίβιος
Ὀλύμπιχος
Εὐθυκλε̑ς
32 Θεόδορος
Κιρρίας

Col. II

48 Στρατῖνος
Ἀθενίον
Πολύχσενος
Διόφαντος
52 Ἀρεσίας
Πεισίας
Εὔδικος
Τλεμπόλεμος
56 Θοτιμίδες
Φίλον
Φίλυλλος
Ναυσίμαχος
60 Αἰσχύτες
Κόθον
Ἀριστοκράτες
Ἀγαθάνορ
64 Εὐχσίας
Φίλυλλος
Νίκον
Φιλέας
68 Μείδον
Φίλιππος
Ἔνδιος
Ἀντιχάρες
72 Μενεκράτες
Διονύσιος
Καλλίας
Ἀριστοτέλες
76 Νικόδεμος
Προτίας
Χαροπίδες
Πολυκλε̑ς

hοίδ' ἐν τôι πολέμ[οι ἀπέθανον - - -]

Χσενοβόλες
36 Κλείμελος

80 Καλλίας
Ἀρχικλ[ε̑ς or -είδες]

Εὔπολις Δρομοκλ[ε̃ς or -είδες]
Μελίδορος
Εὐφάνες
40 Ἐπιλυσαμενός
Μύρμεχς
Λύσιππος
Ἐπιχαρίδες
44 Πολύστρατος
Σπευσικλε̃ς
hιε[ρ]οιτάδες
Νι[κό]δεμος

[46. The rho is legible on the ph. Stroud. We have not followed the ed.pr.'s numbering of lines, but print the text in the system of *IG* and *SEG*. Stroud.]

Ed.pr. distinguishes between the cutter of Cols. I–II LL. 1–33, 48–79 and that of Cols. I–II LL. 34–47, 80–82, dividing the inscription into an upper and lower list separated by an incised horizontal line. She maintains that both texts were cut at the same time to record casualties of the same year. Not the least controversial consequence of her historical reconstruction is the inscribing at the same time of sigma in 4 bars in the upper list and in 3 bars in the lower list. Ed.pr. declines to draw out the implications of this new discovery for reconstructions of Athenian history in the 5th cent. B.C., contenting herself with citing the following apt quotation of S.N.Koumanoudes, *AE* (1964) 84 [our translation], 'Those who study inscriptions ought someday to understand that the shapes of letters did not change according to a practice regulated by law and that they have only a relative importance in the dating of inscriptions.'

In her examination of the prosopography and onomastics of the lists, ed.pr. flirts with such identifications as L. 26 Kallistratos with the Athenian hipparchos in Sicily (Pausanias 7.16.5/6) and L. 37 Eupolis with the famous comic poet, but she emphasizes that both are very common Athenian names. More appealing is her tentative suggestion that Μελίδορος (L. 38), Κλείμηλος (L. 36), and Ἱεροιτάδες (L. 46), all attested in Boiotia but not in Athens, are Plataians enrolled in the Athenian forces; the names of Plataian soldiers who died in these campaigns, as Pausanias (1.29.11/12) points out, were inscribed with those of the Athenians.

After an examination of the several categories of casualties in Syracuse and problems in reporting back to Athens the names of the dead, ed.pr. urges that the upper part of the stele recorded only those Athenian hoplites ἐκ τοῦ καταλόγου who fell in battle after the arrival of Demosthenes in Sicily. For her observations on *IG* I³ 1186, see our lemma no. 62.

Tsiriyioti-Drakotou associates the new stele with *IG* I³ 1163, which preserves part of the list for Hippothontis, pointing out that the thickness is identical and that the letterforms, stoichedon checker-units, marble, dressing of the back, and crowning moulding are all the same. Also, on *IG* I³ 1155 (EM 13356), which C.Clairmont associated with *IG* I³ 1163, there is the same horizontal dividing line, with 3-bar sigmas below it, that is found in the lower portion of the newly discovered stele. Ed.pr. believes that this line, dividing two parts of the same list, extended across all the stelai in the original multi-stelai monument, separating the

contemporary casualties from Sicily (above) from those ἐν Χίῳ, ἐν Εὐβοίᾳ, ἐπὶ τοῖς ἐσχάτοις τῆς Ἀσιανῆς ἠπείρου (below), again alluding to Pausanias 1.29.11/12. She estimates a total of 5 stelai, each containing the names of the dead from 2 tribes, for a total of 700 casualties.

She finds a home for these stelai on the 3 marble blocks, EM 12745, 12746, and 12747, discovered in excavations in 1927 in Dipylon Street only a few meters east of the finding place of the new stele. These carry the epigrams printed in *IG* I^3 1163, which have been associated with several 5th-cent. B.C. battles, most often Koroneia in 446 B.C. Ed.pr. reproduces epigraphical and philological transcriptions of these texts, attributed to Papayiannopoulos-Palaios, Clairmont, and Koumanoudes, and urges that they were written by Euripides for the disaster in Syracuse. [More can probably be won from the texts of these epigrams by close autopsy; see *SEG* L 37. Stroud.] Ed.pr. believes that the epigrams were inscribed by a cutter other than the two who inscribed the casualty lists. Physical features of these blocks (clamp cuttings, width of setting lines on the upper surface, etc.) are said to conform strikingly with those of the newly discovered stele. Ed.pr. offers a new ph. of the base and detailed drawings of the elevation and the plan of her reconstruction. She closes by expressing the hope that future excavations will reveal more information about this important monument of Athenian history.

---

61. Athens. Casualty list, ca. 450–400 B.C. *IG* I^3 1185. S.D.Lambert, *ZPE* 139 (2002) 69–71, proposes that the small fragment *IG* I^3 240K (Agora I 590) does not belong to the sacrificial calendar of Athens as inscribed in the earlier, Attic script, phase of Nikomachos' commission, 410/9–405/4 B.C., because the lettering and spacing are different from those in the calendar; the bottom of 240K is not original but has been reworked. He suggests that this small fragment may be part of the casualty list *IG* I^3 1185 (*Agora* XVII 19), whose letter shape and size it exactly resembles. Πε[- - -], Τει[- - -], and Κα.[- - -] suit the beginnings of names of Athenians. Briefly noted also in *ABSA* 97 (2002) 355 note 12. See our lemma no. 48.

---

62. Athens. Casualty list, ca. 411 B.C. *IG* I^3 1186. *SEG* XLVIII 84.* In the course of her discussion of the number of Athenian casualties in Sicily, I.Tsiriyioti-Drakotou, *AD* 55 (2000) A [2004] 100/101 (see our lemma no. 60), emphasizes that the difference in thickness between fr. a (EM 10617) and fr. b (EM 13190) precludes their association. She also presents enough physical discrepancies between fr. b and the newly discovered stele of our lemma no. 60 to rule out a possible association between the two.

---

63. Athens. Grave epigram of Anaxilas of Naxos, ca. 510 B.C. *IG* I^3 1357. *SEG* XXXIV 47;* XLII 69; XLIX 39. *CEG* I.58. J.K.Papadopoulos and E.L.Smithson †, *Hesperia* 71 (2002) 188–193 (ph.), present the text, English translation, ph. of stone and inscription, and discuss the meaning of μετέοικον/μετάοικον in L. 3, more likely 'immigrant' than the full technical meaning of the later 'resident alien.'

---

64. Athens (now in Scotland). Epitaph of Kollion, 5th cent. B.C.? *IG* II² 11887. Clairmont, *CAT* 0.836. R.Posamentir, in *Les pierres de l'offrande* I 62/63 (ph.), establishes, by means of specialized photography, that the second line of the earlier, erased inscription on this stele reads ΕΡΜΑ[.]Ο, *viz.*, the patronymic Ἑρμα[ί]ο.

65. Athens. Decree regulating the use of Athenian coins, weights, and measures, date? *IG* I³ 1453. *SEG* LI 55.* Writing without reference to the new fragment from Aphytis (*SEG* LI 55), W.Schuller, *Festschrift Deininger* 47, lauds T.Figueira's interpretation of this enactment as 'kein Instrument harten Durchgreifens' (*The Power of Money*, *SEG* XLVIII 58) as marking 'eine neue Epoche der Betrachtung des Seebunds.'

66. Athens. Inscribed seat blocks in the early theater of Dionysos, 5th cent. B.C. *IG* I³ 1389–1392. *SEG* XXXI 50. In *ICS* 24/25 (2000) 382–389 (ph.), J.-C.Moretti publishes a detailed catalogue of 10 of these blocks (6 inscribed) and offers a reconstruction of their original positions and functions in the theater. [He collects much relevant bibliography, but gives no references to *IG* I³. Stroud.]

67–73. Athens. Ostraka. *SEG* LI 56–60.*

67: S.Brenne, *Ostrakismos und Prominenz in Athen: Attische Bürger des 5. Jhs. v.Chr. auf den Ostraka, Tyche* Suppl. 3 (Vienna 2001), bases his study upon all the surviving ostraka published up to ca. 1996 [not included are *SEG* XLIX 69; L 105, Stroud] and those from the 'Grosse Kerameikosfund' of 1967–1969, ca. 9,000 unpublished ostraka. The current total of all ostraka is ca. 11,000. In introductory chapters (1–4), Brenne discusses the sources, date, intention, scope, etc. of Kleisthenes' law on ostracism; archaeological, historical, and prosopographical criteria for dating the ostraka, which he arranges in Phase I (before 480 B.C.), II (471? B.C.), III (461–431 B.C.), and IV (416 B.C.); onomastics and spelling; patronymics and demotics; the Kleisthenic reform in the Attic Namensystem as revealed by the ostraka. The core of the book is ch. 5, 'Prosopographischer Katalog der auf Ostraka genannten Personen,' 272 men, 227 pages, alphabetically arranged, consisting of K(andidaten), V(äter von Kandidaten), and S(onstige) Namen. There follow 'Systematische Untersuchungen' of all these names (ch. 6, 91 pages, 34 tables) in which persons are listed by public office (archons, strategoi, envoys), proposers of decrees, tamiai, καλός-names, athletes, dedicators of monuments, names on casualty lists, members of the great families, e.g., Alkmeonidai, Philaidai, etc., culminating in a master table of every man whose name appears on even one ostrakon, with dates, status, references in Kirchner, *PA*; Davies, *APF*; Develin, *AO*, numbers of ostraka, etc. Appendices of candidates

listed by tribe and by deme; alphabetically arranged list of Greek words of Namensteile of the names on ostraka; Stimmenverteilung; massive bibliography. Brenne suggests that the great dump of ostraka from the Kerameikos derives from the second ostracism of Megakles, in 471 B.C. With the exception of a relatively insignificant scatter-vote, it was the Geburtsadel that formed the main target of Athenian ostracism.

68: P.Siewert, ed., *Ostrakismos-Testimonien I. Die Zeugnisse antiker Autoren, der Inschriften, und Ostraka über das athenische Scherbengericht aus vorhellenistischer Zeit (487–322 v.Chr.), Historia* Einzelschr. 155 (2002), assembles 42 testimonia on all aspects of the institution of ostracism in Athens. The editor first provides a brief introductory overview of the most important publications on ostracism from the 16th cent. to the present. (25–35) The testimonia appear in Part II (36–478), prepared by various collaborators. T1 (36–166), by S.Brenne, represents the ostraka themselves. Listed in alphabetic order are all the names of candidates, patronymics, and related persons whose names appear on surviving ostraka, including those still unpublished from the 'Grosse Kerameikosfund' of 1967–1969 and those in *SEG* XLIX 69. This is a slightly more current list than that in Brenne, *Ostrakismos* (our lemma no. 67), and the data are here presented first in tabular form (43–71), followed by a more expanded discussion of separate categories such as Verbindungen zwischen Ostraka (72–76), Handschriftliche Übereinstimmungen (77–80), Zusatzbemerkungen (80–141), Bildliche Graffiti (141–166). Literary, archaeological, and epigraphical testimonia follow in Part III (167–478); the one inscription included is T26, the Themistokles Decree from Troizen (see our lemma no. 333). Full quotation of the text of each passage is accompanied by a German translation, bibliography, and detailed commentary prepared by Siewert, Brenne, and the following other contributors: B.Eder, H.Heftner, W.Scheidel, P.Stefanek, K.Knibbe, B.Palme, P.Grimanis, W.Hameter, N.Loidol, C.Mayer, H.Taeuber, and C.Papastamati-von Moock.

In Part IV (479–509), Siewert, Scheidel, and Heftner explore topics such as terminology of the ostracized; date, setting, occasion, purpose of ostracism; ancient judgments on ostracism; its democratic character. Pseudotestimonia (510–517); Bibliographie Nachträge (518–520); Zeittafel (521); twelve plates; drawings; indices.

69: H.Heftner, *RhM* 143 (2000) 32–59, examines the literary tradition (Plutarch, *Aristeides* 7.3; *Nikias* 11.1–8; *Alkibiades* 13.1–10; [Andokides] 4) for the ostracism of Ὑπέρβολος, whose date he leaves open (416 or 415 B.C.), briefly touches on *IG* I^3 85, and on 49–53 analyzes the ostraka, which show a large range of candidates or 'scatter-vote.'

70: In *AD* 52 (1997) B.3 [2003] 1204 (ph.), A.Lembesi records the existence of 8 inscribed black-glazed sherds in the private collection of C.Gketakos bearing the

names of famous politicians of the 5th cent. B.C. whom she lists as Ἱπποκράτης Ἀλκμαιονίδου, Κίμων Μιλτιάδου, Θεμιστοκλῆς Φρεάριος, and Ἀριστείδης. She publishes ph. of 2 of these, which we read as follows.

A. Ηιπποκράτες Ἀλκμενίδο [*sic*]
B. Κίμον Μιλτιάδ[ο]

71: For speculation on the causes and stabilizing effects of ostracism on democratic Athens in the 5th cent. B.C., see S.Forsdyke, *ClAnt* 19 (2000) 232–263.

72: J.Papadopoulos, *Hesperia* 71 (2002) 423–427 (ph.), in a study of the functions of terracotta disks from the Athenian Agora fashioned from potsherds, suggests that they may have been used as 'wipes' after defecation and asks 'is it possible that some Athenians used some of the ostraka, appropriately inscribed with the name of a worthy political figure,' in the same manner?

73: C.Ruggeri, *ZPE* 138 (2002) 73–86, examines the ostraka bearing the name Μένων Μενεκλείδη Γαργήττιος and rejects the theory of A.E.Raubitschek, *Hesperia* 24 (1955) 286–289 (*SEG* XV 77), that he is to be identified as Menon of Pharsalos, who was awarded Athenian citizenship after the Athenian capture of Eion, 476/5 B.C. There are 678 surviving ostraka bearing this man's name. On one from the Kerameikos, his name is qualified by the addition of ὅς ἦρξεν. A Menon of unknown demotic and patronymic was archon in 473/2 B.C. On others, Menon is called ἀφελής or ἀφελῶν Βασιλ(ε)ύς. Ruggeri concludes that this man was an Athenian, prominent enough to have been an archon and the target of a substantial number of surviving ostraka, but not having any connection with Thessalian Pharsalos.

---

74. Athens. The vase inscriptions of the painter Sophilos, 590–570 B.C. M.F.Kilmer, R.Develin, *Phoenix* 55 (2001) 9–43 (ph.), compile a corpus of the inscriptions on extant vases and vase fragments of this early Attic black-figure painter, noting that he may be the first Attic painter to give his name with the verb ἔγραφσεν. They demonstrate in this study that Sophilos was consistent in the spelling of names, that he knew how to construct simple sentences, and that his level of 'cultural literacy' was high, as evidenced by his command of the mythology of his time. They provide a detailed catalogue, with full commentary on the inscriptions on the following vases: Beazley, *ABV* 39.15, 16; 40.16.1, 17/18, 20/21; 43.4. In an Appendix (37–41), 'Inscriptions on Archaic Vases,' the authors give a catalogue of inscriptions on early Attic black-figure vases before, including, and after Sophilos, with majuscule and minuscule transcriptions, bibliography, and a few notes.

---

75. Attica (now in Vienna). Painted labels on a Nikosthenic amphora, ca. 520 B.C. After discussing earlier interpretations, C.A.Faraone, in P.Mirecki, M.Meyer, *Magic and Ritual in the Ancient World. RGRW* 141 (Leiden 2002) 332–343 (ph.), finds the iconography of this painting, Dike subduing Adikia, as derivative from the Egyptian tradition and not simply a copy of the scene that Pausanias (5.18.2) describes on the chest of Kypselos at Olympia. He suggests that the image is more specifically that of 'a Greek aristocratic lady justly punishing an upper-class Thracian one.' (332)

---

76. Athens. Vase inscriptions: labels of Sappho and Anakreon, 510–440 B.C. D.Yatromanolakis, *CPh* 96 (2001) 159–168, collects examples of labelled representations of the two poets (4 of Sappho, 3 of Anakreon) in Attic vase-painting, providing extended discussion of their iconography and possible functions.

---

77. Athens. Vase inscription, 510–490 B.C. J.H.Oakley, in *Καλλίστευμα* 127–132 (ph.), presents a small fragment of an Attic red-figure disc, found in the Agora Excavations beside the northwest, short side of the Stoa Poikile; inv. no. P 31229. He interprets the figured scene on the top as Ixion on the wheel and the 2-line concentrically incised graffito on the bottom as [- - -]αλο[- - -] I εἰ[μί] or [- - -]αλο I εἰ[μί], an owner's inscription.

[It cannot be determined whether the preserved text, abutted by breaks at left and right, was preceded and followed by other letters; hence, e.g., [- - -]ΑΛΟ[- - -] I [- - -]ΕΙ[- - -], possibly [- - - κ]αλό[ς - - -], Richardson.]

---

78. Athens. Καλός-inscription and artist's signature on a red-figure cup, ca. 490 B.C. Beazley, *ARV*² 120.4. K.Görkay, *Tekmeria* 7 (2002) 49–62, supports the above date for the surviving fragments of this signed cup by Apollodoros that preserves the earliest depiction of a shield-apron used by a Greek hoplite. The author speculates on the use of this device by the Athenians at the Battle of Marathon and follows Kirchner (*PA* 5948) and others in identifying the καλός-name on this vase as that of Εὐρυπτόλεμος II.

---

79. Athens. Vase inscription, 490–485 B.C. Dipinto on the interior of an Attic red-figure cup by the Brygos Painter, showing the profile head of a maenad with letters above; found in excavations of the Greek Archaeological Service in 1996/1997 at 2 Marathon Street; inv. no. A 5295. Reported by O.Alexandri, *AD* 23 (1968) B.1 [1969] 75 no. 55 (ph.). J.-J.Maffre, in *Καλλίστευμα* 134–138 (ph.), publishes a full description of this piece, which preserves a painted scene on the interior and exterior, and reads the inscription as ΤΥΔΕΤ, possibly a name such as Τυδετ[ώ] or Τυδετ[ή]?

---

80. Athens. Vase inscription, ca. 480 B.C. J.-J.Maffre, in *Καλλίστευμα* 147–149 (ph.), publishes two joining fragments of an Attic red-figured cup by the Foundry Painter, found in excavations of the Greek Archaeological Service at 2 Marathon Street; inv. no. A 5315. Reported by O.Alexandri, *AD* 23 (1968) B.1 [1969] 75 no. 55. On the interior, dipinto above a figure of a seated man, which ed.pr. records as 'ΛVV (peut-être ΛΛΟ, sequence de καλός?' or as nonsense. [I read the first 2 letters, from the ph., as ΑԼ, Stroud.]

---

81. Athens. Graffito on a vase, ca. 475–450 B.C. O.E.Tzachou-Alexandri, *ABSA* 97 (2002) 297–308 (ph.), publishes a red-figure kalpis by Polygnotos found in 1960/61 in excavations of the Greek Archaeological Service in Peiraieus Street; now in the Third Ephorate, inv. no. A 10.017. On the lip are 3 incised letters, which ed.pr. reports as ON. . .I; she discusses the possibility that it might be a trademark (302/3).

---

82. Rome and London. Kalos-inscriptions on two Attic white-ground lekythoi by the Achilles Painter, 475–450 B.C. Beazley, *ARV*^{2} 995, 1595; J.H.Oakley, *The Achilles Painter* (Mainz 1993) no. 172. S.Hornblower, *Chiron* 32 (2002) 237–247 (ph.), interprets the last word in the inscription on these two vases, Λίχας καλὸς Σάμιος, not as the genitive of Σαμιεύς (*LGPN* II, *s.v.* Σαμιεύς) nor as a true ethnic, but as a kind of affectionate nickname for a young Spartan Lichas, visitor to Athens.

---

83. Athens. Καλός-inscription, 455–450 B.C. For a καλός-inscription on an Attic red-figure lekythos found in Elis, see our lemma no. 472.

---

84. Athens. Vase inscriptions, 475–425 B.C. *SEG* XLII 76. A.Steiner, *ClAnt* 21 (2002) 347–379 (ph., dr.), in the context of a study of private and public dining in the post-Kleisthenic Athenian Agora ('symposion and sussition'), takes up the inscribed pottery excavated in a pit in the northwest corner of the Agora Excavations and published by S.I.Rotroff and J.H.Oakley (*Hesperia* Suppl. 25 [1992]; *SEG* XLII 76). She also considers other vases, from a nearby well and probably to be associated with the pottery in the pit, published in *Agora* XXI. Steiner focuses on the graffiti on these sherds (357–368), compiling a list of all individuals named (357/358) and noting the high proportion of καλή/καλός- and καταπύγων-inscriptions. They differ from usual καλός-inscriptions, however, in being incised, rather than painted; in being located on the foot or undersurface of the vase, rather than on the body; and in containing comments claiming to present the opinion of some individual. She is struck by their physical resemblance to ostraka. Maintaining that, like ostraka, these vases were incised after they were broken into sherds, she speculates that they could have 'served as props in a mock *ostrakophoria*' (363). The incised grid pattern on the undersurface of one of the sherds, inv. no. P 5164, is likened by Steiner to the layout of a stoichedon inscription, paralleled by EM 12946 (*Hesperia* 40 [1971] 155–158 no. 12), 'a parody of a public inscription' since the text consists

of καλός-names. These items all come from a syssition, probably attended by the nine archons, whom Steiner regards as representative of Athenian elites engaging in 'parodies of . . . democratic institutions that were intended to limit elite power and to promote public accountability. . . . Some of this extreme behavior may have been a reaction to the curbing of elite power by democratic reform,' i.e., by Ephialtes (377).

---

85. Athens. Inscribed iron clamps in the Propylaia, 437/6–433/2 B.C. T.Tanoulas, *AD* 53 (1998) B.1 [2004] 35 (ph., dr.), notes that 22 of the ancient iron clamps in the blocks of the south wall of the east stoa of the Propylaia bear the letters ΑΘΕ ('Αθε[ναίων] or 'Αθε[νᾶς]) cut into their upper surface. He regards the square 'archaic' appearance of theta as due to the difficulty of cutting a circular letter on this hard surface.

J.Binder kindly informs us, *per ep.*, after conferring with T.Tanoulas, that some dowels as well as clamps have these letters and that both were hammered into shape after heating, not cast in moulds.

---

86. Athens. Decree of Archinos with catalogue and epigram honoring those who captured Phyle and restored the democracy, 403/2 B.C.? *SEG* XXVIII 45. *SEG* XXXII 36.* Writing without having examined the stone, M.C.Taylor, *Hesperia* 71 (2002) 377–397, reprints A.E.Raubitschek's restored dr. of the stele and his text of *SEG* XXVIII 45. In a paper dedicated to Raubitschek, her former teacher, Taylor is at pains to defend his interpretation of this inscription against 'recent treatments'—e.g., P.Krentz, *The Thirty at Athens* (Ithaca 1982) 84—that have both 'muted its uncertainties' and have asserted 'points that contradict what seems quite clear in the decree.' Taylor first addresses two major questions: (1) What event is alluded to on the stone? A siege at Phyle or the later battle near Acharnai when Thrasyboulos commanded an army of 700? (2) How many men are honored by this inscription?

Contra Krentz and others, she maintains that the honorands of the preserved decree, catalogue, and epigram are exclusively those who with Thrasyboulos first encountered the Thirty and their supporters at Phyle (Xenophon, *Hellenika* 2.4.2/3). She favors the restoration 'Ε[λευθερᾶθεν] in L. 69 and the inclusion of at least 3 men from this region among the honorands, who total 54. On the parallel of the separate lists on *IG* II² 10, she is attracted to Raubitschek's view that there were originally two lists on the stele of *SEG* XXVIII 45. Below the epigram and the decree there is ample room for a second list of names recording ca. 40 foreigners who were also recipients of the honors of Archinos' decree, bringing the total to roughly 100. All of these men fought at Phyle and were honored with an ivy crown and money for sacrifices (Aischines 3.187–190).

G.Malouchou, *per ep.*, kindly reports from Athens that she has identified in the Epigraphical Museum a new, unpublished, non-joining fragment of this inscription, preserving part of the epigram and enough of the prescript of the decree to show that the archon is not Eukleides and that Raubitschek's restoration must be abandoned. She plans to publish this new piece soon.

---

87. Athens. Proxeny decree for Alkimos, 375/4 B.C. *IG* II^2 99. M.B.Walbank, *ZPE* 139 (2002) 61 no. 1, suggests that Ἄλκιμος was a citizen of Kerkyra and one of those responsible for negotiating *IG* II^2 96, the contemporary treaty with Kerkyra, Kephallenia, and Akarnania cut by the same mason as *IG* II^2 99.

88. Athens. Proxeny decree, 353/2 B.C. *IG* II^2 139 + 289. *SEG* XXXIX 75b.* A.S.Henry, *Hesperia* 71 (2002) 102 note 62, questions the restoration of fr. b L. 12 on the grounds that 'if the location ἐν ἀκροπόλει is correctly restored in line 10, we will not expect to find the instruction to erect, στῆσαι, later in line 12.'

89. Acharnai. Republication of the Oath of Plataiai, ca. 350 B.C. *SEG* XVI 140. *SEG* XLVI 143.* Rhodes/Osborne, *GHI* 88. Reprinting the text of G.Daux, with a German translation and including texts and translations of the literary testimonia, N.Kreutz, *Thetis* 8 (2001) 57–67, examines the arguments for and against the authenticity of this oath, especially the clause forbidding the rebuilding of shrines destroyed by the Persians, which is not found in the inscription. After surveying shrines left in ruins in Athens, Sounion, Isthmia, Abai, and elsewhere, she finds a gap of ca. 30 years in building activity immediately after the victory of the Greeks at Plataiai in 479 B.C. The archaeological evidence helps to confirm the authenticity of the oath on the 4th-cent. B.C. stele as a copy of a historical document recording action taken by the Athenians and their allies before the battle of Plataiai. She suggests that Themistokles was probably the originator of the oath.

In P.Siewert, ed., *Ostrakismos-Testimonien I* (our lemma no. 68) 364, C.Mayer briefly dismisses this inscription as one of the 'Falsche Urkunden' concocted in the 4th cent. B.C.

90. Athens. Dedication of the Boule and honorary decrees, 343/2 B.C. *IG* II^2 223. *SEG* XXXIX 307; XLV 1160; XLVIII 25. M.B.Walbank, *ZPE* 139 (2002) 62 no. 3, notes that the ἄγαλμα mentioned in the text of Face B LL. 3/4 may have stood on this base of dark Eleusinian limestone, and compares *Agora* XV 35 of the same date and an unpublished Agora fragment, I 4265.

91. Athens. Decree in honor of a foreign merchant, after 337 B.C. *IG* II^2 283. *SEG* XXXIX 1770; XLIV 1736; XLVII 2299. M.B.Walbank, *ZPE* 139 (2002) 63 no. 5, detects in L. 3 'a very faint mu . . . in the abraded left edge of the stone, immediately left of the upsilon of ΥΛΛΩΝ,' and prints [μ]ύλλων [rather, μύλλων, Richardson], an edible sea fish from the Black Sea. 'The honorand, therefore, traded between Egypt, Athens, and the Black Sea, bringing supplies of grain and salt-fish, possibly sailing from Athens to the Black Sea with a cargo of used grain-amphorai in which to bring back the salt-fish to Athens.' Walbank situates the ransoming of Athenian captives held in Sicily (LL. 7–9) in the context of Timoleon's activities in Sicily in the 340s B.C. He favors a date just before the battle of Chaironeia as indicated in *IG* II^2, 'ante a. 336/5 a.'

S.D.Lambert, *ZPE* 140 (2002) 73–79 (ph.), after autopsy of the stone (EM 7127), publishes a new edition of the text of this decree, with app.crit., detailed notes on readings, bibliography (no reference to *SEG*), and full commentary, placing it among the very earliest post-Chaironeia decrees honoring foreign merchants for benefitting the Athenian food supply and for contributing to an Athenian epidosis. The honorand was from Salamis in Cyprus and may have been a Phoenician. Lambert rejects M.B.Walbank's restoration of μύλλων, L. 3, in favor of [ν]αύλλων, freight charges. He finds close similarity in the lettering of this decree and of *IG* II^2 208, the treaty of 349/8 B.C. between Athens and the Echinaioi. The prisoners who were ransomed from Σικ[ελίας], LL. 8–10, may have been captured by pirates.

Stoich. 34

- -
[. . . . . . . 16 . . . .]Ε. .[. . . . . . . 15 . . . . . .]
[. . . . 10 . . . . ἐσιτ]ήγησεν ἐξ Αἰγύπτου τ[. . .]
[. . . . . 12 . . . . . ν]αύλλων εὐωνοτέρων ὑπηρ[ε]-
[. . . . . . 14 . . . . . . κ]αὶ προαιρούμενος τῶι δ-
[ήμωι τῶι Ἀθηναίων κ]αὶ ἐν τοῖς ἄλλοις τοῖς
[. . . . . . 14 . . . . . . χρ]ήσιμον ἑαυτὸν παρασκ-
[ευάζων . . . . 10 . . . .]εν ἐμ παντὶ καιρῶι, κα[ὶ]
[πολλοὺς τῶν πολιτῶν] λυτρωσάμενος ἐξ Σικ-
[ελίας ἀπέστειλε Ἀθ]ήναζε τοῖς αὐτοῦ ἀναλ-
[ώμασιν, καὶ ἰδίαι κα]ὶ κοιν⟨ῆ⟩ι πρὸς τὸν δῆμο-
[ν ἀποδέδεικται? τ]ὴν εὔνοιαν ἣν ἔχων διατ-
[ελεῖ ἐκ προγόνων? κ]αὶ νῦν εἰς τὴν φυλακὴν v
[ἐπέδωκε τάλαντον] ἀργυρίου· ἀγα[θ]ῆ[ι τ]ύχη[ι]
[δεδόχθαι τῶι δήμ]ωι ἐπαινέσαι Φ[. . .5. .].ο[ν?]
[. . . . . . . 13 . . . . . . Σ]αλαμίνιον καὶ [στεφανῶσ]-
[αι . . .6. . . στεφάνωι] εὐν[οία]ς ἕ[νεκα . . .6. . .]
- -

In *BE* (2003) 245, P.Gauthier finds the sense of Lambert's reading in L. 3 satisfactory, but is struck by the absence of a parallel for such an expression. In LL. 3/4, he suggests perhaps ὑπηρ[έ]τας] or ὑπηρ[εσίας], followed by, e.g., [ἀπέστειλεν].

92. Athens. Law on the Lesser Panathenaia, 335/4–330/29 B.C. *IG* II^2 334 + *SEG* XVIII 13. *SEG* XLVIII 103,* 138; LI 585bis. J.D.Sosin, *ZPE* 138 (2002) 123–125, offers new restorations and a new interpretation of the critical passage *SEG* XVIII 13 LL. 16–22 in which revenues from the leasing of the Nea and from the pentekoste are defined and regulated. He urges that 'the endowment was not to begin its normal cycle of spending until the revenue accruing from the *pentêkostê* and the rent on the properties in the Nea had reached the critical mass of two talents . . . Once the principal reached two talents it would be lent on an annual cycle.'

[ὅταν δὲ ἡ πρό]σοδος γένηται δυοῖν ταλάντο[ιν ἀπὸ τῆς]
[μισθώσεως τ]ῶν κτημάτων τῶν ἐν τῆι Νέα[ι] κ[αὶ τῆς πεντ]-
[ηκοστῆς, ὑπά]ρχειν τῆι Ἀθηνᾶι τοῦτο [τὸ ἀρχαῖον ἐς τὰ]-
[ς θυσίας Παν]αθηναίων τῶν μικρῶν, τ[ῶν ἐνεστηκότων ἀ]-
[ποδέκτων με]ρ̣ιζόντων αὐτὸ εἰς ταῦ[τα τοῖς ἱεροποιο]-
[ῖς· ἐκδανεισμ]ὸν δ' εἶναι καὶ τ(ῶ)μ προ[σόδων· τὰ δὲ κτήμα]-
[τα τὰ ἐν τῆι Νέ]αι μισθοῦν καθ' ὁ. .[. . . . . . . 16 . . . .]

21. τομ lapis.

'When the revenue from the lease of the properties in the Nea and the *pentêkostê* reach two talents, this principal/sum shall belong to Athena for the sacrifices in the Lesser Panathenaia, the *apodektai* in office disbursing it to the *hieropoioi* for this purpose. There shall be a lending also of the revenue. (The *pôlêtai*) shall lease the land in the Nea according to what . . .'

Sosin explains the 4,100 drachmas of rent collected (LL. 16/17) as consisting of one year's *misthosis* of the Nea (just over 1/3 of the target principal). The pentekoste would have varied from year to year and Sosin suggests that bidding on the lease of the Nea opened at 4,000 drachmas. If so, 'then in the unlikely event that no one bid up the opening price and no *pentêkostê* was collected, the two-talent threshold would be reached in three years, precisely the number of years in a Panathenaic cycle in which the Lesser Panathenaia were held.'

In *BE* (2003) 247, P.Gauthier, without further comment, doubts that the idea of revenue being transformed into capital would have been expressed this way in Greek.

---

93. Peiraieus. Decree granting the Kitians the right to build a temple, 333/2 B.C. *IG* II² 337. *SEG* XLIX 100,* 2471. S.D.Lambert, *ZPE* 140 (2002) 76 note 9, confirms from autopsy M.B.Walbank's reading of L. 10 [Ἱ]έ̣ρωνα and rejects the suggestion [Θή]ρωνα by C.S. Clermont-Ganneau, *Recueil d'archéologie orientale* 1 (Paris 1888) 190–192.

---

94. Athens. Decree in honor of the poet Amphis, 332/1 B.C. *IG* II² 347. *SEG* XLIX 26, 101.* Noting that an accurate text of fr. c. of this inscription (EM 5119), first correctly associated by Wilhelm with frr. a+b, has never been published, S.D.Lambert, *ZPE* 141 (2002) 117/118 note 5 provides the following text of fr. c. It follows frr. a+b after a lacuna of uncertain length.

[- - - - - - - - - - - εἰς δὲ τὴν]
[ἀναγραφὴν τῆς στήλης δοῦν]-
[αι] τ̣[ὸν ταμία]ν τ̣οῦ̣ [δήμου ΔΔΔ]
δραχ̣μ̣[ὰ]ς ἐκ τῶν κατ[ὰ ψηφίσμ]-
ατα ἀναλισκομέν[ω]ν τ̣ῶ̣[ι δήμω]-
ι. vacat
vacat 0.515 m. to original bottom

Stoich. ‖ 2–4. 22 letters ‖ 5. 23 letters.

---

95. Athens. Honorary decree, 332/1 B.C. *IG* II[2] 546. *SEG* XXXIV 70;* XXXIX 324; XLV 231. After autopsy of the stone, S.D.Lambert, *ZPE* 141 (2002) 117–124 (ph.), publishes a new text of this inscription, dating it to 332/1 B.C. on the basis of restorations in LL. 1–3. He provides a very detailed discussion of the range of restorations for the calendar equation in LL. 3/4 and their consequences for the reconstruction of the sequence of months and prytanies for 332/1 B.C. as an ordinary year. These several restorations prompt a restudy of the calendar equations in the contemporary *Hesperia* 5 (1936) 413/414 no. 11; see our lemma no. 96.

Stoich. 35

[ἐπὶ Νική]του ἄρχοντος ἐπὶ τῆ[ς Αἰαντίδος ἐβ?]-
[δόμης? πρυτ]ανείας, ἧι Ἀριστ[όνους Ἀναγυράσ]-
[ιος ἐγραμμ]άτευε· δεκάτει ὑ[στέραι Ἀνθεστηρ?]-
4 [ιῶνος, ἕκτει?] καὶ δεκάτει τῆ[ς πρυτανέας· τῶν]
[προέδρων ἐπ]εψήφιζεν Φανο[......14......]
[συμπρόεδροι]· Δι[ό]γνητος Ἐρ[.......13......]
[....8.... Χαι]ρέδημος Σουν[ιεύς ....9....]
8 [.....12.....]θάλης Λακιά[δης ....10....]
[......11.....]αχος ἐκ Κοίλη[ς .....12.....]
[..4..· ἔδοξεν τ]ῶι δήμωι· Δημο[.......13......]
[......11.....]ς εἶπεν· ἐπειδὴ [.....12.....]
12 [....8.... Δόλο?]πες διατελοῦ[σι εὖνοι ὄντες]
[τῶι δήμωι τῶι Ἀ]θηναίων καὶ π[οιοῦσιν ὅτι δύ]-
[νανται ἀγαθὸν κ]αὶ νῦν καὶ ἐν [τῶι ἔμπροσθεν]
[χρόνωι τοῖς στρ]ατευομένοι[ς ......11.....]
16 [....9.... χρησ]ίμους αὐτοὺ[ς ......11.....]
[....10.... ἀπο]φαίνουσ[ι ......14......]
[......14......] προθυ[μ ....15.......]
- -

3. 36 letters.

Lambert presents also an alternative version of LL. 1–4:

Stoich. 35

[ἐπὶ Νικήτ]ου ἄρχοντος ἐπὶ τῆ[ς Αἰαντίδος v v]
[ἕκτης πρυτ]ανείας, ἧι Ἀριστ[όνους Ἀναγυράσ]-
[ιος ἐγραμμ]άτευε· δεκάτει ὑ[στέραι Γαμηλιῶ]-
4 [νος, v ἐνάτει] καὶ δεκάτει τῆ[ς πρυτανέας· τῶν]

Possible restorations of the proposer in LL. 10/11 considered by Lambert are Δημο[σθένης Δημοκλέ|ους Λαμπτρεύ]ς (*I.Oropos* 298, *IG* II[2] 360) and Δημο[σθένης Δημοσθέν|ους Παιανιεύ]ς, the great orator. The honorands rendered service in a military context (LL. 15/16),

but L. 12 [Δόλο?]πες is too uncertain to yield reliable information about the occasion for the decree. The new dating rules out Köhler's LL. 14/15 ἐν [τῶι Ἑλληνικῶ]ι πολέμωι].

---

96. Athens. Decree, 322/1 B.C. *SEG* XXXII 84. *SEG* XXXV 239. *Agora* XVI 78. In *ZPE* 141 (2002) 119–122, S.D.Lambert examines the following possible restorations of the calendar equation in LL. 5/6 in the light of his restorations of the calendar equation in *IG* II² 546 LL. 3/4 (see our lemma no. 95). [These exercises demonstrate the unreliability of *restored* calendar equations for reconstructing the sequence of days, months, and prytanies in a given Athenian year. Stroud.]

[ἐπὶ Νικήτου ἄρχοντος ἐπὶ τῆς] Κεκροπί- Stoich. 31
[δος πέμπτης πρυτανείας ἧι 'Αρ]ιστόνου-
or
[δος δεκάτης πρυτανείας ἧι 'Αρ]ιστόνου-
[ς 'Αριστόνου 'Αναγυράσιος ἐγρ]αμμάτε[υ]-
[εν · v Ποσιδεῶνος ἐνδεκάτει, v ἕκ]τει καὶ
or
[εν · Σκιροφοριῶνος ἐβδόμει, τρί]τει καὶ
or
[εν · Σκιροφοριῶνος ἐνάτει, πέμπ]τει καὶ
[δεκάτει τῆς πρυτανείας · τῶν πρ]οέδρων
[ἐπεψήφιζεν . . . . 16 . . . . name and demotic] v ἔδ[οξ]-
[εν] κτλ.

---

97. Athens. Decree in honor of Eudemos of Plataiai, 330/29 B.C. *IG* II² 351 + 624. *SEG* LI 82. J.Dillery, *CQ* 52 (2002) 462–470, quotes LL. 15–20 of this decree, in arguing that the text is sound in L. 17 and that τοῦ θεάτρου τοῦ Παναθη[ναι]κοῦ designates the seating sectors of the Panathenaic stadium. He urges a similar interpretation for the venue of the military maneuvers of the Athenian ephebes in their second year, on the grounds that the orchestra of the theater of Dionysos was much too small to accommodate them (Aristotle, *Ath.Pol.* 42.4). Dillery also draws a firm distinction between this military display and the much less complex ceremony of awarding armor to the war-orphans, which did take place in the theater of Dionysos (Aischines 3.154 et al.).

---

98. Athens. Decree in honor of Apollonides of Sidon, 323/2 B.C. *IG* II² 343. *SEG* XXIV 103;* XXXIV 261; XXXV 239; XLVIII 25. In *ZPE* 140 (2002) 79 note 20, S.D.Lambert suggests that the proposer of this decree (LL. 2/3) could have been [Πολυκ]λῆς Πο[λυκράτους] | 'Αναγυράσιο[ς], in the fifth prytany of 323/2 B.C. Polykles was the opponent of Apollodoros in the dispute over a trierarchy in Demosthenes 50. Repeated by Lambert in *BMCRev* 2002.05.24 note 1.

---

99. Athens. Proxeny decree, 321/0–319/8 B.C. *IG* II^2 270. M.B.Walbank, *ZPE* 139 (2002) 63/64 no. 6, attributes this decree to the cutter of *IG* II^2 397 (321–318 B.C.), *Agora* XVI 99, and an unpublished fragment from the Agora Excavations, I 4524 (which can be restored as a decree of the late 320s B.C.). Similar but not of the same cutter are also *IG* II^2 244 (cf. Tracy, *ADT* 96–103). In the Corpus, *IG* II^2 270 is dated 'ante a. 366/5,' but Walbank prefers to place the activity of the honorand in the period of the Lamian War and to read L. 1 ΑΦΕ as part of the word ἀναγραφεύς in the nominative or accusative singular. The Λαμπυρίων named in L. 11 is likely to belong to the family of the 3rd-cent. B.C. philosophers Arkesilaos, Straton, and Lampyrion of Lampsakos.

---

100. Athens. Fragmentary decree, 321/0 B.C. *SEG* XXI 303; XXXIX 324. *Agora* XVI 97. M.B.Walbank, *ZPE* 139 (2002) 62/63 no. 4, urges that the standing female figure in the relief represents the ancient image of Athena Polias that stood in the Erechtheion, and that the dolphin in the relief is the symbol of the city of Troizen, on whose coins it appears ca. 300 B.C. The iconography suggests an agreement or treaty between the two poleis rather than an honorary decree.

---

101. Peiraieus. Phoenician decree of the κοινὸν τῶν Σιδωνίων, 320/19 B.C. *IG* II^2 2946. *SEG* XXXVIII 2003; XL 187;* XLVII 26, 2365. In É.Gubel, ed., *Art phénicien* (cf. our lemma no. 1538) 156/157 no. 176 (ph.), F.Briquel-Chatonnet prints the Phoenician and Greek texts with French translation, measurements, and brief commentary.

---

102. Athens. Decree in honor of Medeios of Larissa, 303/2 B.C. *IG* II^2 498. *SEG* XLV 94.* A.J.Bayliss, *ZPE* 140 (2002) 89–92, prints a new text from autopsy (EM 2476, 7300) with notes on readings. His text differs from that in *IG* II^2 in the following respects: LL. 1–5, Bayliss does not restore the tribal name and the number of the prytany nor the month name; he reads L. 7 Στ[ρά]τιος, L. 22 παρ[- - -], L. 23 ντρ (ντο, *IG*). By establishing the name of the epistates in L. 7, he verifies the date of 303/2 B.C.; cf. *Agora* XV 62 L. 80. Bayliss explores the close relationship of Μήδειος Ὀξυθέμιος Λαρισαῖος with the Antigonid court and his good services to Athens when Antigonos' nephew, Polemaios, was in Attica in 313 B.C., then when Demetrios 'liberated' Athens in 308/7 B.C., and finally at the battle of Salamis in 306 B.C.

---

103. Athens. Honorary decree for [- - -]rates the demosios, 302/1 B.C. *SEG* XLV 88. M.B.Walbank, *ZPE* 139 (2002) 64/65 no. 7, restores L. 9 of this fragment from the Agora Excavations (I 1947) as [nomen]ράτηι τῶι δημοσ[ίωι], who 'had been promised a gift of some kind' mentioned in L. 10, [τ]ὴν πρότερον δοθε[ῖσαν].

Walbank associates this fragment with *IG* II^2 502, which honors Antiphates a demosios. 'Wilhelm long ago suggested that the letter read as a phi in line 8 [*sic*; L. 13, Richardson] of *IG* II^2 502 was actually a rho, and that the beginning of this man's name Ἐπι[- - -] was to be found in

line 14 as well: thus, the *Demosios* was named Epikrates, not Antiphates.' (64, citing *SEG* III 90 = A. Wilhelm, *Attische Urkunden* III [1925] 34 no. XII). [But Wilhelm, *op.cit.*, read L. 13 ['Αντ]ιφάτης, as *IG*; LL. 14/15, 'Επι[κ]ράτης], *exempli gratia*. Richardson.]

Walbank maintains that 'autopsy indicates that there may be a join between the bottom of *IG* II^2 502 and the top of the Agora fragment.'

---

104. Brauron. Law of the nomothetai concerning repairs to buildings in the sanctuary of Artemis, ca. 300–250 B.C.? *SEG* XXXV 83. *SEG* XLVII 134.* Referring to this document, throughout, as a 'decree,' P.G.Themelis, in *Le orse di Brauron* 103–116, prints for the first time (?) a photograph of the whole surviving stele and a text of LL. 1–25 of this most notorious 'unpublished' inscription discovered in 1961. The ph. shows that the law ends well above the bottom of the stele and that there are 2 joining fragments below the main upper fragment, both of which preserve the left side of the stele and approximately the left half of the lines of text below L. 25. Themelis observes that 'the lower broken part is covered with a sediment rendering reading difficult' and his ph., printed at such a small scale that nothing can be read in the preserved lines of this lower left portion, shows that the law contains ca. 47 lines. Hence, this document was originally roughly twice as long as had previously been conjectured on the basis of the only previously published photograph (*Scientific American* 208 no. 6 [1963] 118); see *SEG* XXXV 83. For LL. 2–7 in particular, see J.Mylonopoulos, F.Bubenheimer, *SEG* XLVI 133; XLVII 134.

Themelis rejects the restoration [Πατροκ]λῆς, *LGPN* II, *s.v.* Patrokles 14, as the proposer of the law (L. 2), on the grounds that there cannot have been more than 4 missing letters; perhaps [Τιμοκ]λῆς, ['Ιεροκ]λῆς, or [Πυθοκ]λῆς [all of which have 5 missing letters. Stroud]. Themelis comments on the following buildings slated for inspection: (1) the temple, ὁ νεώς, LL. 3/4, comprising the old temple, ὅ τε [ἀρχαῖος], 'most probably the cella with the cult statue,' and [ὁ Πα]ρθενών, 'the *adyton* of the same temple.' For this same formulation, he compares *IG* I^3 403 and *SEG* XXXVII 30 (see our lemma no. 51). (2) οἱ οἶκοι, 'the nine dining rooms of the Π-shaped stoa where the ritual dining of 99 state officials took place every five years during the great festival in honor of Artemis Brauronia.' (3) 'The *Amphipoleion* . . . and the *Hyperoa* above the *Amphipoleion* have not yet been uncovered, in my opinion.' (4) 'The *Gymnasium* and the *Palaistra* should be looked for in the area to the East of the main sanctuary towards the sea.' (5) 'οἱ ἱππῶνες, the stables for the "sacred" horses, could be identified . . . with the so-called *parastas*, the long building comprising a passage-way and a porch to the N of the Π-shaped *stoa*.' For other proposed identifications of these buildings, see *SEG* XLVI 133; XLVII 134.

[Θ]   ε   ο   [ί].
[. .^{4}. .]λῆς 'Ιεροκλέους Φιλαΐδης εἶπεν· ὅπως ἂν τὰ ἐν τῶι ἱ[ερῶι τῆς θεοῦ]
[τ]ῆς Βραυρωνίας πάντα σᾶ εἶ καὶ ὑγιῆ καὶ ὁ νεώς, ὅ τε [ἀρχαῖος καὶ ὁ Πα]-
ρθενών, στέγωσιν καὶ οἱ οἶκοι, τό τε ἀμφιπολεῖον ἐν ὧι [αἱ ἄρκτοι]
διαιτῶνται καὶ τὰ ὑπερῶια τὰ ἐπὶ τοῦ ἀμφιπολείου καὶ [τὸ γυμν]-
άσιον καὶ ἡ παλαίστρα καὶ οἱ ἱππῶνες καὶ τἆλλα πάντα [ὅσα ἡ]
πόλις οἰκοδομήσασα ἀνέθηκεν τῆι θεῶι ὑπὲρ σωτηρίας το[ῦ δ]-

ἥμου τοῦ Ἀθηναίων, ἀγαθῆι τύχει, δεδόχθαι τοῖς νομοθέ-
ταις, τοὺς ἐξεταστὰς τοὺς ἐκ τῆς βουλῆς καὶ τοὺς ταμίας τ-
ῶν ἄλλων θεῶν ἐξετάσαντας πάντα ταῦτ' ἀκριβῶς, τῶν τε θ-
υρωμάτων τὸν ἀριθμὸν καὶ τῶν τραπεζῶν καὶ τῶν ἄλλων ἁ-
πάντων ὅπως ἂν ὑπάρχει τῆι θεῶι παραδιδόναι τοῖς ἐπιστάτ-
αις καὶ ἀναγράφειν εἰς τὴν αὐτὴν στήλην οὗ καὶ τἆλλα ἀναθή-
[μ]ατα ἀναγράφεται, ὅπως δ' ἂν καὶ ἐπισκευάσζεται τὰ δεόμενα
ἐν τῶι ἱερῶι, τὸν ἀρχιτέκτονα τὸν ἐπὶ τὰ ἱερὰ κεχειροτονημένο-
ν ἰέναι εἰς τὸ ἱερὸν ἐπάναγκες, ὅταν παραγγέλλωσιν αὐτῶι οἱ ἐπ-
ιστάται καὶ πρῶτομ μὲν τοῦ ἀγάλματος ἐπιμεληθῆναι ὧν δεῖ-
ται, ἔπειτα σκεψάμενον ὁπόσα δεῖ ἐπισκευῆς ἐν τῶι ἱερῶι συγ-
γραφὰς συγγράψαντα παραδοῦναι τοῖς πωληταῖς, τοὺς δὲ πω-
[λ]ητὰς μισθοῦν ἐν τεῖ βουλεῖ κατὰ τὸν νόμον, τοὺς δὲ ἀποδέ-
[κτ]ας μερίζειν τοῖς μισθωταῖς τῶν ἔργων τὸ ἀργύριον ἐκ τῶν πρ[ο]-
[σόδ]ων τῆς Ἀρτέμιδος μερίζοντες κ[αὶ - - - 8–11 - - -]ει· ἂν δὲ οἱ ἐπι-
[στάται] μὴ παραγγέλλωσι τῶι ἀρχιτέκτον[ι - - - 10–12 - - -]ΜΗ[- ca. 5 -]
[- - - - 15–17 - - - -] ΕΠΙΣΤΑ[. . .]ΙΜΕ[- - - - - 20–22 - - - - -]
[- -]ΩΣ[- - - - - - - - - - - - - -]

---

105. Athens. Decree in honor of Poseidippos, 299/8 B.C. *IG* II^2 641. *SEG* XV 99; XXXIX 329. B.Dreyer, *Historia* 49 (2000) 54–66, reprints the *IG* text and examines the historical and diplomatic role played by this decree in the relations between Athens and Demetrios Poliorketes after the battle of Ipsos (301 B.C.) in the light of the evidence of the Olympic Chronicle (*P.Oxy.* XVII 2082; *FGrHist* 257a), the Marmor Parium (*IG* XII.5.444; *FGrHist* 239 B 27), and *IG* II^2 657, 1241, 1261, 1262, 1264, 1271, and 1685.

---

106. Athens. Decree awarding citizenship to Aischron, 286/5 B.C. or later. *IG* II^2 652. *SEG* XLVI 2, 131;* XLIX 2438bis; L 495. A.S.Henry, *Hesperia* 71 (2002) 93 note 16, in an analysis of the nomenclature and duties of the state secretary in publication provisions (see our lemma no. 1), rules out as 'impossible and unnecessary' the restoration τὸν γραμματέα τῆς β[ουλῆς καὶ τοῦ δή|μου] in LL. 34/35. 'We should read, as Osborne [*Naturalization*] does (D75), β[ουλῆς ἐν στήληι λιθί|νηι].'

---

107. Athens. Decree in honor of prytaneis of Akamantis, 280–275 B.C. *Agora* XV 77. *SEG* XLIV 107/108. In *Hesperia* 71 (2002) 93, A.S.Henry rejects the restoration [ἀναγράψαι δὲ τόδε] τὸ ψήφισμ|[α τὸν γραμματέα τὸν τῆς βουλῆς ἐ]ν στήληι λ|[ιθίνηι] in LL. 32–34, calling into question both the anomalous repetition of the article in the secretary's title and the grounds cited in support of the restoration, i.e., that funds for inscribing the decree 'were to come from the moneys at the disposal of the Council' (Meritt, Traill, *Agora* XV p. 89). Possible is S.Dow's [καὶ τὰ ὀνόματα τῶν πρυτανέων], *Hesperia* Suppl. 1 (1937) 42 note 2.

108. Athens. Decree in honor of Kallias of Sphettos, 270/69 B.C. *SEG* XXVIII 60. *SEG* XLIX 12, 113.* D.Knoepfler, *BCH* 126 (2002) 188/189, drawing on the parallel in the law on tyranny from Eretria (*SEG* LI 1105) LL. 34/35, τῶν ὑπομε[ινάντων ἄρχεσθαι τεῖ τυρα]ννίδι, defends the restoration of ὑ⟨π⟩ομείνας [ἄρχ]ε[σθαι κ]αταλελυμένου τοῦ δήμου of C.Habicht, *Vestigia* 30 (1979) 45–67 (*SEG* XXIX 102) against the suggestion of P.Gauthier, *RPh* 56 (1982) 222 (*SEG* XXXII 112) that an active verb is required. Kallias did not even submit to be governed once the demos had been destroyed.

---

109. Athens. Decree and list of contributors, 248/7 B.C. *IG* II² 791 + *Hesperia* 11 (1942) 287–292 no. 58. *SEG* XXXII 118; LI 94.* *Agora* XVI 213. G.J.Oliver, *ZPE* 140 (2002) 6–8, accepting the above date for the archonship of Diomedon proposed by M.J.Osborne (*SEG* L 1), identifies Καλλίμαχος (without demotic or ethnic) in Col. I L. 70 as the famous poet who was presumably in Athens at the time. In the next line appears the Peripatetic philosopher Λύκων, who also contributes 200 drachmas. Oliver links the occasion for the public contribution of funds in the archonship of Diomedon to the decree from Rhamnous in honor of the general Archandros, enacted in the same year (*SEG* XLVII 151, our lemma no. 129). On this document and its connection to the war against Alexandros, see *SEG* L 107.

In *BE* (2003) 252, P.Gauthier asks if Kallimachos would have been so famous at Athens that no identification was necessary to distinguish him from numerous homonyms.

---

110. Athens. Decree concerning the priestess of Basile, ca. 239/8 B.C. *SEG* XIX 78. *Agora* XVI 218. *SEG* L 147.* S.D.Lambert, *ZPE* 139 (2002) 75–82, in a discussion of the Genesia festival in the state sacrificial calendar (see our lemma no. 48), urges that there are no valid grounds for associating this decree with the Panathenaic festival. He suggests restoring LL. 13/14 πέμψαι εἰς τὴ[ν πομπὴν τῶν | Σεμνῶν θεῶν τὴν ἑ]αυτοῦ θυγατέ[ρα], thereby eliminating from the text any reference to a Great Panathenaic festival and its potential correlation with the date of the archonship of Lysias (L. 1); and LL. 11/12 οἱ χειρο[τονηθέντες ὑπ' Ἀlρείου Πάγου ἐπ]αινοῦσιν, i.e., the hieropoioi of the Semnai theai. Lambert writes without reference to the study of C.Pélékides, *SEG* L 147 [in which, correct '*SEG* XXIX 78' to '*SEG* XIX 78,' Richardson].

---

111. Athens. Decree concerning Kydonia in Crete, late 3rd cent. B.C. In *BCH* 125 (2001) 793 (ph.) and *AR* 47 (2000/1) 5 (ph.), brief mention is made of the discovery in the Agora Excavations of a fragment of 'Hymettian' marble preserving some 22 lines of a decree concerning Cretan Kydonia. For the ed.pr., see J.McK.Camp II, *Hesperia* 72 (2003) 275–277 (ph.), which we will cover together with other inscriptions from these excavations in *SEG* LIII.

---

112. Athens. Citizenship decree, ca. 200 B.C. *SEG* XVI 73. *Agora* XVI 239. *SEG* XLVII 36. M.B.Walbank, *ZPE* 139 (2002) 65 no. 8, notes that since myrtle was used to cure various

ailments, the honorands, who receive myrtle crowns (L. 4), may have been physicians.

J.Mylonopoulos, *EBGR* (2002) no. 155 (*Kernos* 18 [2005] 473): 'The alleged connection between the award of myrtle crowns and the medicinal use of myrtle is not a very strong argument in favor of this interpretation; see also the critical remarks of Ph. Gauthier, *BE* 2003, 244.'

---

113. Athens. Decree in honor of the Delphic hieromnamon, 185/4 B.C. *IG* II^2 898 + *SEG* XXXVII 92. *SEG* XXXVIII 103; L 1685. In *CID* IV 106, F.Lefèvre explores the connection between the events attested in the Athenian decree *IG* II^2 898 + *SEG* XXXVII 92 (185/4 B.C.) and the decree from Delphi in honor of the Thessalian hieromnamon Nikostratos (*CID* IV 106; 184/3 B.C.), citing and translating LL. 10–22 of the Athenian decree.

---

114. Athens. Decrees in honor of ephebes, 127/6–107/6 B.C. *IG* II^2 1006 + 1031 + 2485 + *SEG* XIX 108 + XXI 482; *IG* II^2 1008, 1011, 1032 + Reinmuth, *Eph.Inscr.* 228 L. 15. *SEG* XLVII 35, 138,* 2331; XLVIII 2, 52, 118. In a discussion of the term ἐσχάρα in epigraphical sources, G.Ekroth, *Sacrificial Rituals* 33/34, takes up the identity and location of the eschara, which was connected with the City Dionysia, in these inscriptions. She rejects identification with the low altar near the Altar of the Twelve Gods in the Agora on the grounds that it went out of use ca. 430–420 B.C. (L.Gadbery, *Hesperia* 61 [1992] 456, 464, 475; *SEG* XLII 46). In these inscriptions, ἐσχάρα denotes an altar used for sacrifices in a sanctuary. For *IG* II^2 1006, see also our lemma no. 115. For a general summary of this book, see our lemma no. 1980.

---

115. Athens. Decree and catalogue in honor of ephebes, 122/1 B.C. *IG* II^2 1006 + 1031 + 2485 + *SEG* XIX 108 + XXI 482. *SEG* XLVII 35, 138,* 2331; XLVIII 2, 52, 118. In a discussion of the terms ἐναγίζειν and ἐναγισμός in the epigraphical sources, G.Ekroth, *Sacrificial Rituals* 75–77, notes that LL. 26 and 69 of this decree are the earliest evidence for the verb in inscriptions. She distinguishes between ἐναγίζειν used here for rites performed by the ephebes at the polyandreion in Marathon for the war dead and θύειν used for sacrifices made to Amphiaraos at Oropos (LL. 27/28, 70/71) and Ajax on Salamis (LL. 30/31, 72/73). She considers the possibility that the sacrifice by the ephebes at Marathon, mentioned here for the first time, may have been 'a new invention of the 2nd century B.C.' For the word ἐσχάρα in this text, see our lemmata nos. 114 and 156. For a general summary of this book, see our lemma no. 1980.

---

116. Athens. Decree honoring ephebes, 116/5 B.C. *IG* II^2 1009 + 2456 + 2457. *SEG* XLVII 139.* H.Solin, *Arctos* 36 (2002) 111 note 16, points out that Γναῖος in Col. IV L. 107 Γναῖος [- - -]ου Ῥωμαῖος is a praenomen rather than a single name (contra M.J.Osborne, S.G.Byrne, *Foreign Residents* 267 no. 6272.396). J.Curbera, apud Solin, has established on the basis of a squeeze that the lacuna has room for both the gentilicium and the patronymic; cf. L. 109,

Λεύκιος Οὐαλέριος Αὔλου. Cf. our lemma no. 1944.

117. Athens. Two honorary decrees and a catalogue of ergastinai, 108/7 B.C. *IG* II^2 1036 + 1060. *SEG* XXVIII 90;* XLII 245, 249. N.Ehrhardt, in J.Raeder, *Die antiken Skulpturen in Petworth House (West Sussex): Monumenta artis romanae* XXVIII (Mainz 2000) 225–229 no. 91 (ph.), publishes a complete edition of this inscription, with text, German translation, bibliography, and brief commentary.

118. Athens. Letter of the Amphiktyones of Delphi to the boule and demos of Athens, 134–130 or 130/29 B.C. *IG* II^2 1132 LL. 40–51. *SEG* XLIX 20, 158;* LI 2279. F.Lefèvre, *CID* IV 115, reprints the *IG* text with French translation and bibliography.

119. Athens. Decree of the Amphiktyones of Delphi in honor of the technitai of Athens, 134 or 130 B.C. *IG* II^2 1133 + *Hesperia* 39 (1970) 309–311 no. 3. *SEG* XLVIII 20; LI 2279. In *CID* IV 116, F.Lefèvre reprints the text of these two fragments.

120. Athens. Copy of a decree of the Amphiktyones at Delphi in honor of the technitai of Athens, 121–117 B.C. *IG* II^2 1134. *SEG* XLI 66;* XLVIII 20. F.Lefèvre, *CID* IV 117, gives the full text of the Delphic copy inscribed on the south wall of the Treasury of the Athenians, incorporating the two non-joining fragments found in Athens, with French translation, app.crit., and detailed commentary.

121. Athens. Letter from the Delphic Amphiktyony to the boule and the people of Athens, 112 B.C. *IG* II^2 1134 LL. 77–109. *SEG* XLI 66;* XLVIII 20. F.Lefèvre, *CID* IV 120, reprints this text with bibliography, app.crit., discussion of the date, and French translation.

122. Eleusis. Two deme decrees of Eleusis, 332/1 B.C. *SEG* XXVI 134. *SEG* XXXII 145.* In a publication of the dedicatory relief of Herakles from Eleusis in the National Museum at Athens, inv. no. 1462, S.Wolf, *JDAI* 113 (1998) 55/56, briefly points out that since this relief and the stele containing the two deme decrees from Eleusis, which refer to the sanctuary of Herakles in Akris, were found fairly close together outside the northeast corner of the main sanctuary, the original location of the shrine of Herakles should be sought in this area.

123. Aixone. Deme decree in honor of two choregoi, 326/5 B.C. *IG* II^2 1198. *SEG* XLV 124.* B.Grimes, *ZPE* 140 (2002) 80, on the basis of a squeeze in the Center for Epigraphical

and Palaeographical Studies, Ohio State University, rejects the reading ἀπὸ : [A]Y : δραχμῶν in L. 10 (S.V.Tracy, *ADT* 110) on grounds that alphabetic numerals, outside of *IG* I³ 760 (5th cent. B.C.), do not occur in Attic inscriptions before the 2nd cent. B.C. and that Y is a 'tantalizing abrasure.' He detects an erasure containing faint traces of chi and concludes that 'the acrophonic character for one thousand was erased (leaving faint traces in the centre of the stoichos), and the acrophonic character either for one hundred or for five hundred was cut instead.' Grimes accordingly reads ἀπὸ : [H] : δραχμῶν [rather, ἀπὸ : ⟦Ḥ⟧ : δραχμῶν, Stroud].

---

124. Skala Oropou. Honorary decree for Aristeides, 267/6 B.C. In *EAH* (2003) 15/16, B.C.Petrakos announces the discovery in excavations of the Archaeological Society at Athens of a stele, reused as the cover of a grave, inscribed with a decree from the archonship of Menekles, 267/6 B.C., honoring Ἀριστείδες Μνησιθέου of Lamptrai, strategos τῆς παραλίας, who was sent to Asia as an envoy to Antigonos Gonatas and successfully completed his mission. He served as strategos of Eleusis at the time of Antigonos' invasion of the Megarid. He repaired the fort at Eleusis, and turned it over to his successor, as strategos, σῶιον καὶ δημοκρατούμενον. After Antigonos' invasion of Attica, Aristeides was elected as στρατηγὸς τῆς παραλίας, succeeding Epichares of Ikarion. The new decree thus shows that, during the second year of the Chremonidean War, the fortress at Rhamnous was in Athenian hands. No text; no ph.

---

125. Rhamnous. Decree of the paroikoi in honor of the general Archandros, mid-3rd cent. B.C. *SEG* XLIII 32; XLVII 151; XLIX 4. In *Καλλίστευμα* 557/558 no. 1, B.C.Petrakos prints the following new text of this decree, restoring the name of the general in LL. 18/19 as Archandros, known from *IG* II² 791 (*SEG* XXXII 118 Col. II L. 61) and from the still unpublished decree in his honor, *SEG* XLVII 151; LI 107, which possibly dates to 244/3 B.C. or to his earlier attested generalship (see our lemma no. 126).

Ἔδ[ο]ξεν τ[ῶν] π̣α̣ρ̣ο̣ί̣κ̣ω̣ν̣ [το]ῖς τ[εταγμένοις ἐν Ῥαμνοῦντι]
LL. 3–11 lost
Θέ[ο]λλος [. . .]κ[- - ca. 9 - - ο]υ Να[- - -]
[ἐν] Ῥαμνοῦντι [- - - - - - - τε]-
[τ]αγ[μ]ένοις κα[- - - - - - - - - -]
[- - ca. 5 - -]τουσι πολ[- - - ca. 10 - - -]ΑΛ[.]ΣΙ
[- - ca. 6 - -] τῆς κοινῆς θυσία[ς - ca. 3 -]θω[. . .]νου [- - - ca. 10 - - -]
[- - ca. 6 - -] τοὺ[ς] φιλοτιμου[μ]έ[ν]ους [εἰ]ς [- - - ca. 10 - - -]
[- - ca. 7 - -] τιμῶσιν v ἀγαθεῖ τύχει· δεδόχ[θαι τοῖς παροίκοις τοῖς]
[τεταγμέ]νοις Ῥαμνοῦντι, ἐπαινέσαι τ[ὸν στρατηγὸν Ἄρχαν]-
[δρον Καλ]λίππου Ἐλευσίνιον καὶ στ[εφανῶσαι χρυσῶι στεφά]-
[νωι κατὰ τ]ὸν νόμον, ἀρετῆς ἕνεκ[α καὶ δικαιοσύνης ἧς]
[ἔχων διατε]λεῖ εἰς τὸν δῆμον ὁμ[οίως δὲ καὶ εἰς ἑαυτούς· ἀνα]-
[γράψαι δὲ τό]δε τὸ ψήφισμα ἐν σ[τήλει λιθίνει καὶ στῆσαι οὗ]

[ἂν αὐτὸς βού]ληται· ἑλέσθ[α]ι δὲ [- - - - -] .

[We number as 'L. 12' the line that follows ed.pr.'s editorial comment 'LL. 3–11 lost,' on the basis of that editorial comment; the line is numbered 'L. 11' by ed.pr. Richardson.]

126. Rhamnous. Fragment of an honorary decree, 244/3 B.C.? *SEG* XXXVIII 126; XLIX 204; L 148. B.C.Petrakos, in *Καλλίστευμα* 558/559 no. 2, prints the following new text of this inscription, recognizing the general Archandros in LL. 14/15, and hence assigning this decree the above date in the archonship of Diomedon (cf. *IG* II^2 791; *SEG* XXXII 118 Col. II L. 61) or a date during his previous generalship. For Archandros, see our lemmata nos. 109, 125, and 127. Petrakos also discusses the prosopography of the men named in LL. 5–9, referring in the case of Dromeas to an unpublished decree in the archonship of Proxenides (203/2 B.C.; cf. *SEG* LI 125) and, for Lysikleides, to another unpublished decree dated to 244/3 B.C. [possibly our lemma no. 127? Stroud]).

ἀναγρά[ψ]α[ι δὲ τόδε τὸ ψήφισμα ἐν στήλῃ λιθίνῃ καὶ στῆσαι οὗ ἂν]
αὐτὸς βούληται· εἰς [δὲ τὴν ἀναγραφὴν καὶ τὴν ποίησιν τῆς στήλης]
ẹ[ἰσ]ενεγκ̣εῖν τοὺς αἱρεθέντας τὸ γενόμενον [ἀνάλωμα]
vacat
οἵδε αἱρεθέ[ν]τες ἐπ[ὶ τὴν] ἀν[άθεσιν]
Ἄ[τ]ταλος Τιμαίου v v v Θριάσιος, [Δ]ρομέας Τεισάνδρου Εἰτε[αῖος],
[Σ]τρόμβιχος Κ̣λεοδωρ[ίδου] Ῥαμνούσιος, [. . .]κινετος Ἡ[γ]ησικλέους Εἰτεαῖ[ος],
[Μ]ένα[ν]δρος Τεισάνδρου Εἰτεαῖος, [. . . .7. . .]ος Α[ἰ]σχρίωνος Τρικορύσιο[ς],
[Τι]μόθεος Θεογείτονος Ῥαμνούσιος, [Λυσικ]λείδης Νικοστράτου Ῥαμνούσιος,
Κλεοχάρης Τεισωνίδου Ῥαμνούσιος, Κ[λε]ο[χάρης] Κλεοδωρίδου Ῥαμνούσιος
[τὸ]
κ[οιν]ὸν]
τῶν [οἰκούντων]
Ῥαμνοῦντι
Ἄρχαν[δ]ρον
Ἐ[λευσίνι]ο[ν]

[7. preferably [- - ca. 7 - -] (non-stoich.) ‖ 11. We reproduce the brackets of ed.pr. Richardson.]

127. Rhamnous. Deme decree in honor of the general Archandros, 244 B.C.? *SEG* XLVII 151; LI 107. B.C.Petrakos, in *Καλλίστευμα* 557/558 no. 1, in publishing a new edition of the decree *SEG* XLIII 32 and restoring Archandros as its honorand (see our lemma no. 125), refers briefly to this still unpublished decree as honoring the general for his assistance to Ῥαμνουσίαν (a word attested here for the first time) πολέμου ὄντος.

128. Rhamnous. Decree of the Athenians stationed in Rhamnous in honor of the general Aischrion, after 229 B.C. *SEG* LI 112. In *PAAH* (2001) [2004] 8, B.C.Petrakos returns to this stele (inv. no. 2365), giving more information but no text or ph. Also honored by this decree are the ἐπιμελητὴς Φίλιππος Μνασίου Αἰξωνεύς and the γραμματεὺς Ἀρίστων Σωγένου Κηφισιεύς. Its wording is almost identical to that of Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 26 (*SEG* XXII 128); cf. *SEG* LI 122. Both decrees have the same secretary.

---

129. Rhamnous. Honorary decree for the general Nikomachos and the epimeletes Nemoneus, after 222/1 B.C. *SEG* XLI 91; LI 126.* B.C.Petrakos publishes the following new text of this decree, in *Καλλίστευμα* 559/560 no. 3, basing his restorations on similarities with the slightly earlier decree *SEG* XLI 90. He describes the discovery, in his excavations of the fortress, of the sanctuary of Aphrodite (L. 8) and its installations.

[- ca. 4 - ἐπαινέσαι Νικόμαχον Αἰνιάδου Παιανιέα καὶ]
στ[εφανῶσαι χρυσῶι στεφάνωι κατὰ τὸν νόμον ἀρετῆς]
ἕνεκ[α καὶ δικαιοσύνης ἣν ἔχων διατελεῖ πρός τε τὸν δῆ]-
μον καὶ τὴ[ν βουλὴν καὶ τοὺς στρατιώτας· ἐπαινέσαι]
δὲ καὶ [τὸ]ν ἐπ[ιμελητὴν Νεμόνεω Ἐλαιούσιον καὶ στε]-
φανῶσ[αι θ]αλλο[ῦ στεφάνωι ἀρετῆς ἕνεκα καὶ δικαιοσύνης]
τῆς [ε]ἰς ἑα[υτούς]· ἀναγ[ράψαι δὲ τόδε τὸ ψήφισμ]-
α κοινεῖ καὶ [στ]ῆσ[αι] ἐν τῶι ἱερῶ[ι τῆς Ἀφροδίτης Ἡγε]-
μόνης· v ἑλέσθαι δὲ ἄνδρας πέν[τε ἐπὶ τὴν ἀνάθεσιν],
ἐπιμεληθ[εῖναι] δὲ τῆς ἀναθέσεως [οἵδε· Ἀρχέστρατος]
[Ε]ὐωνυμεύς, v Ἀρίστων Ἐλευσίνιος, Ἑρμο[- - -]
[Χο]λλείδης. vacat

οἱ στρατιῶται	[οἱ στρατιῶται]
Νικόμαχον	[Νεμόνεω]
Παιανιέα	[Ἐλαιούσιον]

---

130. Rhamnous. Decree in honor of Dikaiarchos, end of the 3rd cent. B.C. *IG* II^2 1311. *SEG* LI 132.* P.Gauthier, *RPh* 74 (2000) 103–105, proposes in L. 9 that the reading reported by J.Pouilloux, *Forteresse* 129–132 no. 15, εἰσενενκεῖν τοὺς νομ[- - -], ΤΟΥΣΝΟΜ, is to be interpreted as ΤΟΓΕΝΟΜ, i.e., εἰσενενκεῖν τὸ γε̣νόμ[ενο]ν ἀ[νάλωμα]; cf. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 51 LL. 18–21.

---

131. Markopoulo (in the Mesogaia). Decree of the Eikadeis, 324/3 B.C. *IG* II^2 1258. *SEG* XXV 239; XLVII 26. L.Rubenstein, *Litigation and Cooperation: Supporting Speakers in the Courts of Classical Athens. Historia* Einzelschr. 147 (2000) 81 note 17; 88, adduces this decree as evidence that although procedurally an individual member of the Εἰκαδεῖς, i.e., Polyxenos, initiated the legal process of the dikai pseudomartyrion against the association's opponents, his

three fellow members, chosen to pursue the case with him (LL. 12–15), would have contributed to making the voice of the association known, demonstrating that the Eikadeis were acting in court as a collective. [For the provenance, see G.Klaffenbach, *MDAI(A)* 51 (1926) 24/25 and *IG* II² 2631, 2632; per marginalia of E.Vanderpool in *IG* II² in the Blegen Library of the American School. Stroud.]

132. Athens. Settlement of a dispute among the orgeones, 3rd cent. B.C. *IG* II² 1289. *SEG* XIII 45; XXXVII 1782bis. J.D.Sosin, *ZPE* 138 (2002) 125–128, urges that the solution of the arbitrators in this dispute was to declare that (1) the properties belong to the goddess, (2) they are not subject to sale or hypothecation, (3) the revenues from the properties are to underwrite customary sacrifices by the priest in the company of the orgeones. He proposes that the revenues in (3) were produced by rent in satisfaction of leases granted by the goddess. Therefore the stipulation [μη]δὲ μισθοῦσθαι [ε]ἰς in LL. 12/13 cannot have been an outright prohibition against leasehold but rather against a certain kind of leasehold. He rejects Wilhelm's restoration (*SEG* XIII 45) of [ε]ἰς π̣[ατρικά] and, citing parallels in *SEG* XXVIII 103 LL. 36–38; Laum, *Stiftungen* nos. 1, 19a, 28, 50, 61, etc., proposes the following restorations.

μηθένα ὀ[ρ]γ[εῶνα τῶν κτη]-
μάτων τῶν ἑαυτῆς μηδ[ὲν ἀποδίδοσθαι μη]-
δὲ μισθοῦσθαι [ε]ἰς ἄ̣[λλο ἢ εἰς τὰς θυσίας]
μηδὲ κακοτεχνεῖν μ[ηδένα τὰ περὶ τὰ ἑαυ]-
τῆς κτήματα μήτε τ[έχνηι μήτε παρευρέ]-
σει μηδεμιᾶι, ὥσ[τε τὸν ἱερέα ἐκ τῶν προσό]-
δων λαμβάνον[τα μετὰ τῶν ὀργεώνων θύ]-
ειν . . .

'No *orgeôn* shall sell any of her properties nor lease for any purpose other than for the sacrifices, nor do evil to anything pertaining to her properties, neither by craft nor on any pretext, so that the priest, taking from the revenues, may sacrifice with the *orgeônes* . . .'

Sosin finds on an Oxford squeeze that the faint traces in L. 13 do not permit a clear choice among Ṇ or Ṃ, Koehler (*IG* II), Kirchner (*IG* II²); Π̣, Wilhelm; and Ạ, Sosin.

133. Athens. Decrees of the orgeones of the hero Echelos and the heroines, early 3rd cent. B.C. *SEG* XXI 530. *SEG* XLIX 160.* *LSCG* 20. G.Ekroth, *Sacrificial Rituals* 137–141, discusses the τράπεζα prepared for the hero and the animal sacrifices prescribed in this inscription, especially the distribution of meat in LL. 17–23. This was clearly an alimentary sacrifice characteristic of Olympian rather than chthonian cults. For a general summary of this book, see our lemma no. 1980.

134. Athens. Two documents of the *genos* of the Salaminioi, 363/2 and 250/49 or 247/6 B.C. *SEG* XXI 527. *SEG* L 163;* LI 859 app.crit. *Agora* XIX L4. In P.Payen, ed.; *Plutarque: Grecs et Romains en question. Entretiens d'archéologie et d'histoire* 4 (Saint-Bertrand-de-Comminges 1998) 95–153 (ph.), C.Leduc reprints the texts of these 2 inscriptions (no changes), with French translation. They form the centerpieces of her investigation of the way this *genos* associated the cults of Theseus and Herakles. She views the religious prerogatives of the two parts of the *genos*—the Salaminioi of Sounion and the Salaminioi of the Seven Tribes—as the residue in the 4th and 3rd cent. B.C. of religious, political, and military functions once belonging to the *genos*. The latter two activities were removed when a new political and military organization was imposed by Kleisthenes on the body of Athenian citizens. What was the pre-Kleisthenic subdivision that led to the formation of the *genos* of the Salaminioi? Leduc tries to show that it was a naukrary on the southeast coast of Attica, organized around a cult of the warrior Herakles and presiding over the 'passage' of the ephebe Theseus into the category of the adults. She finds supporting evidence in the cult locations indicated in the two inscriptions of the *genos* of the Salaminioi and in the timing and the nature of the sacrifices they performed. She locates Porthmos in the crossing that separates Sounion either from the Island of Patroklos or from Helena (cf. *SEG* L 163). Discussion of the physical layout of the temenos of Herakles at Porthmos (123–126), of the Eurysakeion in the Athenian Agora (125/126), and of the sanctuary of Athena Skiras at Phaleron (126–130). In analyzing the sacrificial calendar of the Salaminioi, Leduc finds suggestive patterns of the numbers 4, 3, and 12, which she regards as a reflection of the pre-Kleisthenic organization of 4 tribes, 12 trittyes, and 48 naukrariai. The naukrary played a leading role in the Athenian conquest of Salamis and the installation of an Athenian klerouchy on the island. The *genos* received the name of Salaminioi only in 508/7 B.C., when the new Kleisthenic deme of Sounion was put in place of the old naukrary. For their aid in winning the island, the former members of the naukrary were given privileges in the recruitment of the new klerouchy.

Stating merely that 'in der Inschrift steht πυργίλιον' [in *Agora* XIX L4a LL. 86/87; without reference to any edition later than the ed.pr. of W.S.Ferguson, *Hesperia* 7 (1938) 1–68 no. 1], D.Boehringer, *Heroenkult* (see our lemma no. 19) 83 note 1, emends to πυργίδιον. [For the reading Ἐπιπυργιδίωι, see A.Wilhelm, *SAAW* 220.5 (1942) 136; *SEG* XXI 527; *Agora* XIX 4a app.crit.]

G.Ekroth, in *Sacrificial Rituals*, reprints the text in an appendix (352–355) and, on 133–135, argues that the sacrifice performed at the Eurysakeion in L. 87 was not a holocaust, as is explicitly specified for Ioleos in L. 84. She favors the interpretation of Ferguson in the ed.pr. that the compensation paid to the priest of Eurysakes was in lieu of a sacrifice performed by an officiating priest, other than himself, who received the leg and the skin. On 163–166, she reviews the interaction of sacrifices for heroes and for gods in this calendar, remarking that Eurysakes (L. 87) and Theseus (L. 91) both received pigs, the most expensive offering for heroes. All the other heroes and heroines were worshipped together with gods. On 238/239, she suggests that since Ioleos did not receive holocausts at other locations, the ritual in L. 84 might have been determined more by the nature of the local context and not primarily by the identity of the recipient. For a general summary of this book, see our lemma no. 1980; for a comparison with the calendars of Thorikos, the Marathonian Tetrapolis, and Erchia, see our lemma no. 136.

135. Peiraieus. Honorary decree of Salaminians from Cyprus, 334/3 B.C. Lower part of a white marble stele, found in excavations of the Greek Archaeological Service in the lot of the Dikastikon Megaron of Peiraieus; now in the Peiraieus Museum, inv. no. 4621. Ed.pr. G.Steinhauer, in *Καλλίστευμα* 549–556 (illegible ph.), who interprets it as an enactment of a thiasos of merchants from Salamis on Cyprus installed in Peiraieus. The stele may have been set up in the sanctuary of Aphrodite of the Kitieioi known from *IG* II^2 337 and 1290. On the basis of the restored archon date of 335/4 B.C. in L. 3, ed.pr. proposes the following first lines of the inscription:

[Ἐπὶ Κτησικλέους ἄρχοντο]- Stoich. 21
[ς ὁ δεῖνα . . . . 15 . . . . εἶπεν]·
[ἐπειδὴ Θεόδωρος Θεοδώρο]-
[υ Λευκονοιεὺς διατελεῖ π]-
[ρά]ττων τὰ βέλτιστα κτλ.

Steinhauer does not find the honored Athenian βουλευτής in Attic prosopography, but notes a contemporary decree from the archonship of Euainetos (*IG* II^2 330, 335/4 B.C.), moved by Θεόδω[ρος Ἀντιφάνου Ἀλωπεκῆθεν] (L. 5) as restored by A.Wilhelm (see *IG* II^2 330; *PA* 6855); Steinhauer would restore *IG* II^2 330 L. 5 Θεόδω[ρος Θεοδώρου Λευκονοιεύς], and identifies as the son of that speaker the homonymous Θεόδωρος Θεοδώρου Λευκονο[εύς] named in an ephebic catalogue of 333/2 B.C. (Reinmuth, *Eph.Inscr.* 25–33 no. 9, Col. I L. 3; for the son and father, respectively, see *LGPN* II, *s.v.* Θεόδωρος 145, 146).

In the new decree, Steinhauer finds evidence of the post-Chaironeia policy of Lykourgos of safeguarding the grain supply of Athens through close political and commercial ties with Athenian allies, such as Salamis in Cyprus, and increased receptiveness of foreign cults, especially in Peiraieus.

[. . . . . 20 . . . . π]- Stoich. 21
[ρά]ττων τὰ βέλτιστα καὶ βο-
[υλ]εύων ἐπὶ Εὐαινέτου ἄρχ-
[ον]τος συνέπραττέν τε ἀγα-
[θὸ]ν ὅ τι ἠδύνατο καὶ ἐπεδε-
[ίκ]νυτο τὴν εὔνο[ιαν], ἣν ἔχε-
[ι κ]αὶ τἄλλα ἔστιν [ἀν]ὴρ ἀγα-
[θὸ]ς περὶ ἅπαντας Σαλαμιν-
[ίο]υς· δεδόχθαι Σαλαμινίο-
[ις], ἐπαινέσαι Θεόδωρον Θε-
[οδ]ώρου Λευκονοιέα καὶ στ-
[εφ]ανῶσαι χρυσῶι στεφάνω-
[ι, κα]ὶ εἶναι αὐτὸν π[ρ]όξενο-
[ν Σ]αλα[μ]ινίων, ἀρετῆς ἕνεκ-
[α κ]αὶ φιλοτι[μί]ας τ[ῆ]ς περὶ
[. . .]ΕΙ. . .ΤΑ[. . . . . 11 . . . . .]
[. . .]ΙΝ. . .ΤΑ[. . . . . 16 . . . .]
[. . .]ΤΙΣ[. . . 6 . . .]ΤΑ[. . . . 9 . . . .]

[L. prior to L. 1. We replace ed.pr.'s [- - -] with numbered letter-spaces, per his indication of Stoich. 21. Richardson] || [9. We tentatively delete an unanswered opening bracket after the comma. Richardson] || 15/16. [Σα|λαμ]ιν[ιῶν], ed.pr. || [16/17. 26 and 23 letters, respectively. Richardson].

---

136. Athens. Four sacrificial calendars. Thorikos: *IG* I^3 256bis. *SEG* XXXIII 147 (our lemma no. 49). Marathonian Tetrapolis: *IG* II^2 1358 (our lemma no. 137). Erchia: *SEG* XXI 541 (our lemma no. 138). Genos of the Salaminioi: *SEG* XXI 527 (our lemma no. 134). G.Ekroth, in *Sacrificial Rituals*, reprints the texts of these four inscriptions in an appendix (343–355) and presents a detailed comparison (150–169) of the types of sacrifices, gods vs. heroes, costs of victims, specifications of ritual, and local variations, with tabular compilations. Adding observations on particular sacrifices in each calendar separately, she draws the following conclusions. The most frequent ritual performed to both gods and heroes was a sacrifice (θυσία) ending with dining. Ritual behavior deviating from a regular *thysia* was specified, rarely, by terms such as ὁλόκαυτος, νηφάλιος, or οὐ φορά. The heroes and heroines occupy a prominent position in the calendars relative to the gods, with respect to the actual number of sacrifices and the amount of money spent on them. The worship of heroes and heroines was interwoven with that of the gods; they were not treated as special cases, except perhaps at Thorikos where expensive bovine sacrifices to two heroes may indicate that they were as important, or even more important, than gods. Many of the heroes and heroines in the calendars are on a middle level; they are often otherwise unattested and the sacrifices they receive are mainly sheep. At the lowest level are heroes and heroines identified often by a toponym who receive piglets or the most inexpensive kind of offering. There is considerable regional variation in the cost and variety of the sacrificial victims, due to different economic resources of the demes, the several dates of the inscriptions, and proximity of good pasturage for animals. In general, Ekroth finds no evidence to support the view that rituals used in hero cults were predominantly holocausts, blood libations, and offerings of food. 'The basic sacrifice to a hero was a *thysia* at which the worshippers ate, just as in the cult of the gods.' (169) For a general summary of this book, see our lemma no. 1980.

---

137. Marathon. Sacrificial calendar of the Marathonian Tetrapolis, ca. 375–360 B.C. *IG* II^2 1358. *SEG* L 168.* G.Ekroth, in *Sacrificial Rituals*, reprints the text of *LSCG* 20 B in an appendix (345/346) and, on 159–161, highlights the prominence of the sacrifices to the heroes in this calendar in the fact that they are offered every year, as opposed to those offered to the gods in alternate years. Also indicative of their importance are the sacrifices of a trittoa boarchos to Neanias at a total cost of 105 drachmas (B L. 21) and a cow and a sheep to the hero at a cost of 102 drachmas (B LL. 19/20). More was expended on these two heroes annually than on any god in the calendar. [Ekroth, using the text of Sokolowski, *LSCG*, calls the hero in B LL. 19/20 'the Hero *-nechos*'; for a new reading of Ἀρ[ιστομά]ἰχωι by S.D.Lambert, see *SEG* L 168, Face A Col. II. Stroud.] Ekroth speculates that the victim in the missing B L. 5 was Demeter and that the recipient of the cow and sheep in B LL. 7/8 was a hero since the next sacrifice was to a

heroine. For a general summary of this book, see our lemma no. 1980; for a comparison with the calendars of Thorikos, Erchia, and the genos of the Salaminioi, see our lemma no. 136.

---

138. Erchia. Sacrificial calendar, ca. 375–360 B.C. *SEG* XXI 541. *SEG* L 167.* In a discussion of the Genesia festival in the state sacrificial calendar, fr. 1 Col. III (see our lemma no. 48), S.D.Lambert, *ZPE* 139 (2002) 75–82, proposes that the wineless holocaust offerings of 2 pigs on 5th Boedromion to Epops (Δ LL. 18–23, E LL. 9–15) and of a white lamb on 4th Boedromion were connected to the festival of Erchian Genesia.

G.Ekroth, in *Sacrificial Rituals*, reprints the text in an appendix (347–351) and, on 133–135, briefly comments on the holocaust sacrifices to Epops (Col. IV LL. 20–23, Col. V LL. 12–15) and Basile (Col. II LL. 16–20) in this calendar, noting the white color of the female lamb offered to Basile, whereas it is often assumed that the victims used in chthonic holocaust rituals were black. On 150–169, she notes the relative unimportance of heroes and heroines in this calendar compared to the calendars from Thorikos or for the Marathonian Tetrapolis. Also, more care was taken in this inscription with the indication of the precise day of the festival and with specifications for special ritual procedures. 'The impression one gets from the Erchia calendar is one of economy. No animals of the most expensive kind were sacrificed, such as cows or oxen or pigs.' The heroes receiving sacrifice are mostly local and fairly insignificant. Ekroth considers Dow's theory that this 'Greater Demarchia' is a revision of and a replacement for a 'Lesser Demarchia' in which sacrifices to heroes may have played a more prominent role, but she also presents Daux's suggestion that the 'Greater Demarchia' may presuppose a contemporary current 'Lesser Demarchia' and that we do not have the full picture for the 4th-cent. B.C. calendar from Erchia. Lacking, for instance, are biennial or quadrennial sacrifices.

On 239–241, after considering possible links between the holocausts of Basile and Epops to either the Genesia or rites for the war dead at Marathon, and noting that in the Erchia calendar, 4 of these holocausts are concentrated in a 10-day period free of other sacrifices, Ekroth suggests that they could have been related to the barren time after the harvest, before the rains, as a kind of placation of the gods to bring on the weather necessary for the crops to grow. For a general summary of this book, see our lemma no. 1980; for a comparison with the calendars of Thorikos, the Marathonian Tetrapolis, and the genos of the Salaminioi, see our lemma no. 136.

---

139. Athens. Regulations concerning the testament of Akousilaos, after 112 A.D. *SEG* XXI 498. *An.Ép.* (2001) [2004] 1824. In *'Οπώρα* 90–92, S.Follet identifies the executor of this will, Glaukias (LL. 6–13), with the friend of Plutarch; see our lemma no. 188. She presents the following new text with app.crit. and brief commentary.

'Αγαθῇ τύχ[η]
[Τι Κλαυδίου?] 'Ακουσιλάου 'Αζηνιέος κατα[λιπόντος κατὰ διαθήκην]
[τῇ πόλει * μυ]ριάδας δέκα εἰς χωρίων ἀγόρα[σιν ἐπὶ ὑπάτων Σεττι]-
[δίου Φίρμου?] Κλαυδίου Σεουήρου, Κλαυδ[ίου δὲ 'Ακουσιλάου καὶ]
[τῶν ἀμφ' αὐτ]ὸν? ἀριθμησάντων ἀργυρο[ταμίαις τὰ χρήματα? καὶ]

[τοῦ δεῖνος τ]οῦ πρεσβευτοῦ καὶ ἀντιστ[ρατήγου ἐπιτηρῆσαι αὐτὰ?]
[ἐπιτρέψαντος Γ]λαυκίᾳ, θελήσαντος τοῦ [διατεθειμένου ταῦτα?]
8 [διοικεῖσθαι τοὺς ἀργ]υροταμίας ἕως ἀγορασ[θῇ τὰ χωρία καὶ]
[τὴν πρόσοδον καταθεῖ]ναι? ἥτις κατ' ἐνιαυτὸν ἐδ[ίδοτο ἐξ αὐτῶν]
[- - - - - - - - καὶ] Ἀουιδίου Νιγρείνου τ[οῦ πρεσβευτοῦ καὶ ἀντι]-
[στρατήγου περὶ τῶν ἀγορα]σθέντων χωρίων ἐν ὅρο[ις τῆς Ἀττικῆς]
12 [ὄντων? γνώμην ἀποφήναντο]ς εἴς τε τὴν τιμὴ[ν τῶν χωρίων καὶ τὴν]
[κατ' ἐνιαυτὸν τοῦ ἐλαίου ἀπόδοσιν? τοῦ] τε Γλαυκίου [καὶ τῶν ἀργυρο]-
[ταμιῶν? ἀντιγράψαντων τοῦτο τὸ ἐπίκρι]μα τὰ ῥήμ[ατα τῆς διαθήκης?]
[ἀπετέλουν? ὅ τε Γλαυκίας κ]αὶ οἱ κλη[ρονόμοι? - - -].

7. [Γ]λαυκία, ed.pr. [a misprint for the dative [Γ]λαυκίᾳ? Richardson] ‖ [We have tried to correct a number of misplaced square brackets in Follet's text, by comparison with other published editions, Stroud; we do not reproduce, in LL. 4 and 8, errant subscript dots that might have detached from the editor's intended placement, Richardson].

In L. 4, Claudius Severus cannot be the governor of Achaia but is the consul of September–December 112 A.D., which gives a date for the death of Akousilaos. The governor's name may have appeared in L. 5. Avidius Nigrinus, governor in 114/5 A.D., is mentioned here in his capacity as legatus propraetor, possibly in connection with the production of oil as governed by Hadrian's law on olive oil, *IG* II^2 1100 LL. 55–57.

B.Puech, *Orateurs* (see our lemma no. 1991) 37–41 no. 1, also reedits this text, with detailed app.crit., French translation, and commentary on the career of Akousilaos and the legal and administrative conditions of the testament. She postulates a slightly shorter line and includes tentative restorations in her commentary.

Ἀγαθῇ | Τύχ[ῃ]
[- - - ca. 10 - - -] Ἀκουσιλάου Ἀζηνιέος κατα[λιπόντος κατὰ διαθήκην]
[τῇ πόλει ✳ μυ]ριάδας δέκα εἰς χωρίων ἀγόρα[σιν ἐπὶ ὑπάτων Σεττιδίου]
4 [Φίρμου καὶ] Κλαυδίου Σεουήρου ♦ Κλαυδ[ίου δὲ - - - - - καὶ - - - - - -]
[- ca. 3–4 - τὸ ἀργύρι]ον ἀριθμησάντων ἀργυρο[ταμίαις καὶ? Ἀουιδίου - -]
[Νιγρείνου τ]οῦ πρεσβευτοῦ καὶ ἀντιστ[ρατήγου - - - ca. 12 - - -]
[- - - ca. 12 - - - Γ]λαυκίᾳ θελήσαντος τοῦ [διαθεμένου ἐκδανεῖσαι τὰ]
8 [χρήματα τοὺς ἀργ]υροταμίας ἕως ἀγορασ[θῇ ἂν τὰ χωρία καὶ τὴν πρό]-
[σοδον καταθεῖ]ναι ἥτις κατ' ἐνιαυτὸν ἐδ[ίδοτο - - - - ca. 16 - - - -]
[- - - ca. 12 - - -] Ἀουιδίου Νιγρείνου τοῦ π[ρεσβευτοῦ καὶ ἀντιστρατή]-
[γου περὶ τῶν ἀγορα]σθέντων χωρίων ἐν ὅρο[ις - - - - ca. 19 - - - -]
12 [- - - - ca. 17–19 - - - -]ς εἴς τε τὴν τειμὴ[ν - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]τε Γλαυκίου [- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]μα vac. τὰ ῥήμ[ατα - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]η οἱ κλη[ρονόμοι - - - - - - - - - - -]
- -

[1. The virgule seems to indicate two lines, but ed.pr. numbers lines as we print them here. Richardson.]

140. Athens. Inventories of Artemis Brauronia, 355–334/3 B.C. *IG* II² 1514–1531. *SEG* XLIX 164.* M.Miller, *Athens and Persia in the Fifth Century B.C.: A Study in Cultural Receptivity* (Cambridge 1997) 156–183, quotes, translates, and analyzes numerous passages in these accounts that list the χιτωνίσκος, the κάνδυς, and the ἐπενδύτης, providing copious illustrated parallels in art and in literature and discussion of form, color, and popularity of these garments.

D.Guarisco, *op.cit.* (see our lemma no. 27), comments on the 'elemento maschile' in the cult of Artemis Brauronia represented by the male clothing listed in *IG* II² 1514 L. 47; 1517 LL. 128–130; 1523 LL. 20, 26.

C.Calame, in *Le orse di Brauron* 55–64, while acknowledging that the publication of the inventories of clothing dedicated to Artemis that have been excavated at Brauron could validate the hypothesis that the inventories from the sanctuary of Artemis Brauronia in Athens are exact copies of them, draws attention to the fact that the three statues on and around which specific items of clothing are described as being placed are most probably to be identified with the three statues in the three edifices in the Brauronion on the Acropolis. He further proposes that since the lists from the Acropolis are arranged by archon date and not with regard to a festival calendar or to a penteteric Brauronia at Brauron, they represent an individual rhythm related naturally to the biological cycle of a woman (57). Calame correlates specific types of clothing among the dedications with different phases in cycles of puberty and menstruation, the latter being marked by the dedication of the ῥάκος or 'serviette hygiénique' of the young girl's first period.

141. Athens. Inventories of the Asklepieion, 274/3 and 248/7 B.C. *IG* II² 1534A/B + 1535. *SEG* XLIX 165,* 166;* L 171; LI 1023. In *PP* 57 (2002) 233–236 no. 2 (ph.), A.Inglese presents as an ineditum the opisthographic fragment previously published by S.B.Aleshire and A.P.Matthaiou, *SEG* XXXIX 165/166; XLI 97, Acropolis Museum inv. no. 7358. Noting that she has been unable to find this stone in the EM and in the Acropolis Museum, she adds the important information that it was found reused in the north wall of the Stoa of Eumenes in excavations of E.Fiandra for the Italian School of Archaeology in Athens in 1957. Majuscule text; no significant changes.

142. Athens. Sales of property? ca. 350–325 B.C. *IG* II² 1593. *SEG* XLVIII 155;* XLI 80, 94, 194. Noting that M.B.Walbank's text (*SEG* XLVIII 155) represents a significant improvement on that in *IG*, S.D.Lambert, *ZPE* 141 (2002) 123/124 (ph.), after autopsy (EM 381) presents a new edition of LL. 20–31, incorporating his identifications of the buyers as Xenokles and Androkles of Sphettos (see *SEG* XLI 80, 94, 194). He finds plausible Walbank's suggestion that the buyers may have contracted for provision of quarried stone for a public

monument, but raises the possibility that the topic here was ‘some more grandiose Lykourgan scheme designed to profit the public finances.’

ὠ[νητής v]
[Ξενοκλῆς] Σφήττ : ἐγγυ[ητ]ής v
[- - ca. 7 - - Ἀν]αγυ : ὠν[η]τ : Ξ[ε]νο- v
[κλῆς Σφητ] : ἐγ : Λεώστρατ[ος] v
[- - ca. 7 - -] ὠνητὴς Ξενοκλῆ[ς v] v
[Σφή]ττ[ιο]ς : ἐγγ : Λυσιάδης ἐξ [Οἴου]
[ὠνητ]ή[ς : Ἀνδ]ροκλῆς Σφήττ[ιος v]
[ἐγγυητή]ς [: Χα?]ιρίας Ποτάμιος v
[ὠνητής :] Ἀνδροκλῆς Σφήττιος v
[ἐγγυητή]ς : Κηφισόδωρος Ποτάμ[ι]
[ὠνητής : Ἀνδ]ροκλῆς Σφήττιος v
[ἐγγυητής : Ξ]ενοφῶν Πόριος v

---

143. Peiraieus. Accounts of the naval commissioners, 334/3 B.C. *IG* II^2 1623. *SEG* XLVI 205;* XLVII 17, 2299; XLIX 135; L 45. L.Rubenstein, *Litigation and Cooperation: Supporting Speakers in the Courts of Classical Athens. Historia* Einzelschr. 147 (2000) 94/95, noting that LL. 280–283 may be the only surviving example of an Athenian decree with two joint individual proposers, suggests that either Lykourgos moved the main body of the decree, to which Aristonikos added a rider as an amendment, or that the decree itself in its entirety may have been presented jointly by the two of them. On 95 note 51, references to joint individual proposers of decrees outside Athens.

In *Mentor* 73 (2004) 158–163 (ph. of *IG* II^2 1629), B.C.Petrakos recounts the saga of the discovery of the stelai containing the naval inventories in the excavations for the foundations of the Customs House in Peiraieus in 1834; the sending of copies of these unpublished texts by Ludwig Ross, Ephor of Antiquities, to A.Boeckh in Berlin; the bitter controversy carried on between K.S.Pittakis and Ross in the Athenian press over the contents and historical circumstances of these inscriptions; Ross' resignation from the Greek Archaeological Service in 1836; the subsequent legal and legislative wrangling over a law forbidding the publication outside the kingdom of Greece of any inscription found within the kingdom; King Otho's vindication of Ross in 1838; and the publication of Boeckh's *Urkunden über das Seewesen des attischen Staates* (Berlin 1840).

---

144. Athens. List of prizes in the Panathenaic Games, ca. 400–350 B.C. *IG* II^2 2311. *SEG* XLIX 76, 173.* As part of a larger discussion of the meaning of ἀδηφαγία, D.Whitehead, *RhM* 145 (2002) 175–186, explains the distinction between ζεῦγος πωλικόν and ζεῦγος ἀδηφάγον in LL. 52–57 as that between a team of foals and one of fully grown, adult horses. He expands this into the equation ἀδηφάγος = τέλειος in numerous literary passages.

---

145. Athens. Didaskalia, 3rd–2nd cent. B.C. *IG* II^2 2325. *SEG* XLVII 186;* XLVIII 518, 1330. In a discussion of the literary and epigraphical evidence (*IG* II^2 2318, 2319–2323; XII.5.444 [see our lemma no. 796], and XIV 1097) for the earliest Attic tragedians, S.Scullion, *CQ* 52 (2002) 81–101, presents the following two alternative restorations of Col. I LL. 1–10, with detailed discussion.

[Νῖκαι Διονυσιακαὶ]
[ἀστικαὶ ποητῶν]
[τραγικῶν·]
[ὁ δεῖνα - - -]
[ὁ δεῖνα - - -]
[ὁ δεῖνα - - -]
[ὁ δεῖνα - - -]
[ὁ δεῖνα - - -]
[ὁ δεῖνα - - -]
[ὁ δεῖνα - - -]
[Αἰ]σχύ[λος - - -]
[Εὐ]έτης Ι
[Πο]λυφράσμ[ων - - -]
[Νόθ]ιππος Ι
[Σοφ]οκλῆς ΔΓΙΙΙ
[Μέσα]τος ΙΙ[- - -?]
[Ἀριστ]ίας [- - -]

[Νῖκαι Διονυσιακαὶ]
[τραγωιδοῖς καὶ]
[κωμωιδοῖς ἀφ' οὗ πρῶτον]
[ἀγῶνες ἦσαν δημοτελεῖς.]
[ἀστικαὶ ποητῶν]
[τραγικῶν·]
[Χοιρίλος ΔΙΙΙ?]
[Φρύνιχος - - -]
[Πρατίνας Ι?]
[ὁ δεῖνα - - -]

146. Athens. Catalogue of ephebes, ca. 235 B.C. Two joining fragments of gray 'Hymettian' marble found in the Agora Excavations, inv. no. Agora I 4495. Ed.pr. W.K.Pritchett, *Hesperia* 16 (1947) 185–187 no. 92 (ph.). *BE* (1948) 44.

In *ZPE* 140 (2002) 85–88, A.J.Bayliss publishes the following new text from autopsy, with detailed notes on new readings and prosopography, noting that this fragmentary inscription once formed the base of a state decree honoring the ephebes who served either during the year the decree was passed or in the previous year. He speculates that in Col. I, the names from 6 tribes were inscribed, while the missing Col. II originally accommodated those from 5 tribes. He endorses the above date of the ed.pr. on the basis of the identifications of the ephebes in LL. 12/13, 16.

οἱ ἐφηβεύσ[αντες ἐπὶ - - - ἄρχοντος] Stoich.
Col. I [Col. II missing]
⟦Δημητριάδος⟧
Καλλίας Κόνωνος Φ̣[υλάσιος]
Ἐρεχθε[ῖ]δος
Ἀντίδωρος Ε̣[ὐ]μ̣ήλου Ε[ὐωνυμεύς]
Ἀλκέτης [Δ]ιονυσίου Κη̣[φισιεύς]
Αἰγεῖδος

8 [Διοκλ]ῆς Δρομέου Ἐρχι[εύς]
Ε[ὔ]θ[ι]ππος Φιλίππου Ἰων[ίδης]
Εὐθυκράτης Εὐθυμάχου [Ἁλαιεύς]
Πανδιονίδος
12 Λεωδάμας Ἀριστομάχο[υ Μυρρινούσιος]
Διοφάνης Διοκλέους [Πρασιεύς]
Κάλλιππος Δωροθέου [- - -]
Λεω[ν]τίδος
16 [Ἀπ]ο[λ]λοφάνης Ἀπολ[λοφάνους Κήττιος]
[. . .⁵. .]αδης Εὐαγγέ[λλου Σουνιεύς]
[Ἀκαμα]ντ[ίδος]
[. . . . . .¹². . . . . .]ο[- - -]

147. Eleusis. Victor lists in the Eleusinia, ca. 150 B.C. Block of 'Pentelic' marble, original bottom preserved, broken on all other sides; found by I.Kirchner and S.Dow at the chapel of Agios Ioannis at Goritza, northwest of Chassia in the Thriasian plain; now in the Eleusis Museum. Edd.pr. Kirchner and Dow, *MDAI(A)* 62 (1937) 3–5 no. 2 (ph.). W.Peek, *MDAI(A)* 67 (1942) 164 no. 342a, adds some brief notes. This text has not appeared in *SEG*.

Kirchner and Dow identified the text as a list of victors in the Eleusinia games, the first so far attested. They assemble a list of individual victors in these events known from other inscriptions at Athens, Kos, and Delos, and quote the relevant passage on this festival in the Eleusis accounts of 329/8 B.C., *IG* II² 1672 L. 258. They add brief commentary on the events in Col. I LL. 2, 5, 7, and, on the basis of prosopography, suggest a date of soon after 166/5 B.C.

In *RPh* 75 (2001) 273–286, J.-Y.Strasser prints the following text, incorporating the readings of Peek. On the stone, the victors are listed in 2 columns, side by side, which Strasser regards as 2 separate lists belonging to 2 successive celebrations of the festival. He notes the anomalies of the omitted tribe in Col. I L. 4 and of 2 victors recorded for the same event in Col. I LL. 3/4.

Col. I

[- -]
[- - - - - - - - - - - - - - -]ίδος φυλῆς
[ζε]ύγ(ε)ι ὀρεικῶι
[- - ca. 7 - -]ς Φυλέως Ἀτταλίδος φυλῆς
4 [- - ca. 6 - -]ς Διονυσίου vacat
σφαλ(ε)ῖ
[- - ca. 6 - -]ς Χαριδήμου Λεωντίδος φυλῆς
παλτῶι
8 [. .⁴. . δ]οτος Νικομάχου Οἰνεῖδος φυλῆς
πάλει
[- - ca. 5 - -]οφος Νικομάχου Ἱπποθωντίδος φυλῆς
ἵππωι κέλητι
12 [Λεόντιχ]ος Ἀρχίππου Οἰνεῖδος φυλῆς

vacat

Col. II

[- -]
῾Ηρακῶν ᾿Ιά[σονος? - - - φυλῆς]
πα[γκράτιον?]
Πολυκλῆς Α[- - - - - - φυλῆς]
ἵπ[πωι - - - - - - -]
῾Ηφαιστόδοτ[ος - - - - - - φυλῆς]
ἵπ[πωι πολεμιστῆι]
Φυλεὺς Παυσα[νίου ᾿Ατταλίδος φυλῆς]
ζεύ[γει ὀρεικῶι]
Φυλεὺς Παυσαν[ίου ᾿Ατταλίδος φυλῆς]
ἅρμα[τι πολεμιστηρίωι]
Θεόδωρος Χαρικ[λέους Αἰαντίδος φυλῆς]
vacat

Col. I L. 10. [Αὐτόσ]οφος or [Κλείσ]οφος, Peck.

With Kirchner and Dow, Strasser associates this text with the victor list in our lemma no. 148. For his detailed commentary on the equestrian events, see our lemma no. 148. In Col. II L. 2, Strasser rejects the restoration πα[γκράτιον?], which lacks specification of the age category, and stays within the hippic context by suggesting πα[λτῶι].

148–149. Eleusis. Victor list in the Eleusinia and a decree, ca. 150 B.C. Thick block of 'Pentelic' marble, probably a base, in the Eleusis Museum; inscribed on two adjacent surfaces. Edd.pr. I.Kirchner, S.Dow, *MDAI(A)* 62 (1937) 5/6 no. 3 (ph.). These texts have not appeared in *SEG*.

148: Front face. Victor list from the Eleusinia, probably cut by the same hand as our no. 147 and closely tied to it by prosopography (overlapping names in LL. 3, 5, 7). Uninscribed space below L. 9 probably indicates that the list ended here.

[. . .6. . .]ης Αἰ[- - - - - - - - - - - - - - φυλῆς]
ἵππωι [- - - - - - - -]
[Φυλεὺ]ς Παυσανί[ου ᾿Ατταλίδος φυλῆς]
ἵππωι π[ολεμιστῆι]
[Θεόδω]ρος Χαρικλέου[ς Αἰαντίδος φυλῆς]
ζεύγει ὀρε[ικῶι]
[Θεόδω]ρος Χαρικλέους [Αἰαντίδος φυλῆς]
ἅρματι πολεμισ[τηρίωι]
[. . .6. . .]ς ᾿Αγαθοκλέους Πτολεμαΐδος φυλῆ[ς]
vacat

W.Peek, *MDAI(A)* 67 (1942) 164 no. 342b, adds some brief notes.

J.-Y.Strasser, *RPh* 75 (2001) 273–286, reprints the ed.pr. and provides an extensive, detailed commentary on the equestrian events in this and the two related lists of our lemma no. 147, citing many parallels for ζεύγει ὀρεικῶι, σφαλ(ε)ῖ, and παλτῶι (also πάλει, not wrestling) from literature, vase paintings, and from inscriptions of Olbia (*SEG* LI 973), Athens (*IG* II^2 3148; see our lemma no. 172), and elsewhere. For Strasser's interpretations of these events, see *SEG* LI 973 and A.Chaniotis in *EBGR* (2002) no. 140 (*Kernos* 18 [2005] 469/470). Strasser also draws close parallels with the Panathenaic victor lists *SEG* XLI 114–117, which were inscribed by the same cutter; see S.V.Tracy, *Cutters* 151, 'Cutter of Agora I 6006.'

149: Right lateral surface, broken at the right. Remains of a decree, cut in smaller letters but probably by the same hand as the list on the front face. Kirchner and Dow, *op.cit.*, record the text as follows.

.Λ - - -
μίαν με[ν - - -]
τους τὸ γενό[μενον - - -]
τον ἀποδεξο - - -
τον παρὰ ΛΗΤ̣ - - -
καθιερωμένα - - -
ται ἐνέχυρα - - -
τοὺς ἄρχο[ντας - - -]
ἐν ἄστει - - -
vacat
ἐπ[ὶ - - -]
ο - - -

W.Peek, *MDAI(A)* 67 (1942) 164 no. 342a, suggests παραλήψ[εται] or παραλήψ[ονται], L. 5, corresponding to L. 4 ἀποδέξο[νται]. Strasser, *op.cit.* 274/275 note 3, proposes that this decree honored an agonothetes or perhaps contained regulations for the contests in the Eleusinia.

---

150. Athens. Catalogue of names(?), 2nd cent. B.C. Small fragment of gray stone, broken on all sides; found in June 2002 in excavations of the German Archaeological Institute in an early Roman road level of the dromos north of the Dipylon; inv. no. I 540. Ed.pr. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 128/129 no. 2. Lightly incised guide lines. They suggest, on the basis of restored demotics in LL. 3–5, that this might have been a list of magistrates, one from each tribe, with a dedication or honorary inscription in LL. 1/2.

[- - - - - - - - - -]
[- - -]ΟΝΟ[- - -]
[- - -].ΕΑΙ[- - -]

[- - -]ΒΩΤΑ[- - -]
4 [- - -]ΘΡΑΣ[- - -]
[- - -]ΡΑΣ[- - -]
[- - - - - - - - - -]

2. First preserved letter, K or X || 3. [Παμ]βωτά[δης], Erechtheis, tribe I || 4. [Τε]θράσ[ιος], Aigeis, tribe II || 5. [Π]ρασ[ιεύς], Pandionis, tribe III, edd.pr.

151. Rhamnous. Catalogue of members of an association, 41/0 B.C. *SEG* XL 161. *SEG* XLIII 59; XLIX 4. Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 203. S.Follett, *BE* (2003) 313, suggests that L. 19 [Κ]ạλλιφῶν Καλλ[ι - - -] and L. 22 Κλείδαμος Κλεị[δάμου] could be the archons of 58/7 B.C. and the third quarter of the 1st cent. B.C. (*F.Delphes* III.2.56; *IG* II^2 1716 + *Hesperia* Suppl. 8 [1949] 117; *I.Délos* 2632). 'On ne voit pas pourquoi P. les présente comme étrangers installés durablement à Rhamnonte.'

152. Athens. List of names. In *AD* 53 (1998) B.1 [2004] 27, V.Vasilopoulou briefly notes the discovery of a fragment of an inscription, probably a list of names, in excavations of the Greek Archaeological Service at Lysias Street 7 in the Plaka; inv. no. ΠΛ 1928; dimensions but no text, no ph., no date.

153. Athens. List of names. Fragment of gray marble found at Kyrrhestou Street 15 in the Plaka in excavations of the Greek Archaeological Service; inv. no. ΠΛ 1781. Ed.pr. (in majuscules) V.Vasilopoulos, *AD* 53 (1998) B.1 [2004] 29 no. 1; no ph., no date.

Φ
[- - -]ς Σουνι[εύς - ? -]
[- - - ος] Μειλή[σιος - ? -]
4 [- - -]ς Μειλήσι[ος - ? -]
[- - -]ς Σφήτιος Δι[ονύσιος - ? -]
[- - - Παι]ανιεύς
Δι[ονύσιος - ? -]

3 init., 5, 7. Restorations are suspect. Stroud.

154. Athens. Catalogue of names, 4th cent. B.C. In *AD* 53 (1998) B.1 [2004] 30 no. 9, V.Vasilopoulou briefly notes the discovery in excavations of the Greek Archaeological Service at Kyrrhestou Street 15 of a fragment of a stele of the above date, probably recording a list of names; no ph., no text.

155. Athens. The boundary stones of the Kerameikos, 4th cent. B.C. *SEG* XLI 122. P.Siewert, *MDAI(A)* 114 (1999) 5–8, returns to the interpretation of these horoi as defining a wide street that ran from the Academy to the Agora (*pace* G.V.Lalonde, *SEG* XLI 122). This was no ordinary street; its great width accommodated gymnic and equestrian contests and torch races for the Panathenaic, Epitaphian, Promethian, and Hephaistian festivals. Since literary sources locate these events ἐν Κεραμεικῷ, Siewert sees this street as an unsually wide 'Sportanlage.' He explains the gender and case of the adjective in the phrase (h)όρος Κεραμεικο(ῦ) as dependent on the unexpressed substantive δρόμου.

[The 7 horoi to which Siewert refers include the uninscribed base of a boundary stone on the northeast side of the Dipylon (U.Knigge, *Kerameikos* 72). For convenience of reference, we list the 6 surviving stones inscribed (h)όρος Κεραμεικο(ῦ). Stroud.]

IG II^2 2617. *In situ* on the west side of the Dipylon Gate.
IG II^2 2618. *In situ* in front of the Tomb of the Lakedaimonians.
IG II^2 2619. *SEG* XII 143. *In situ* on the west side of the road that runs from the Dipylon Gate, ca. 48 m. north of the Tomb of the Lakedaimonians.
Agora XIX H30. *In situ* outside the northwest corner of the Agora.
Agora XIX H31. Not *in situ*. Found in 1959 east of the Stoa of Attalos.
SEG XLI 122. *AJA* 60 (1956) 267; *Agora* XIX p. 28. 'Unpublished.' Not *in situ*. Found in 1955 between Kolonos Hippios and the Academy.

---

156. Prasiai. Boundary stone of the eschara of the Herakleidai, 4th/3rd cent. B.C. *IG* II^2 4977. *SEG* XLVIII 2161. G.Ekroth, *Sacrificial Rituals* 29/30, 35 (dr.), in a discussion of the epigraphical evidence for the term ἐσχάρα, interprets this stone as a horos (not an altar) that may have delimited the sacred area of the eschara of the Herakleidai. It is the only epigraphical evidence for a connection between escharai and heroes. For this word, see also our lemma no. 115. For a general summary of this book, see our lemma no. 1980.

---

157. Thorikos. Boundary stone, 4th cent. B.C. *SEG* LI 158. M.Salliora-Oikonomakou, *AD* 53 (1998) B.1 [2004] 83 (ph.), republishes this inscription; no changes. R.Parker, *per ep.*, observes, 'Some connection must exist between the new horos and the Thorikian hero Hyperpedios known from the sacrificial calendar *SEG* XXXIII 147 L. 48. If, as the editor tentatively suggests, there existed a region at Thorikos known as *hyperpedion* (but the word is not attested in that form), Ὑπερπέδιος will have been named from that region. More probably, however, we are dealing with a "horos of Hyperpedios"; for this abbreviated form of expression, for "horos of the precinct of Hyperpedios," cf., e.g, *Agora* XIX H4, H11.'

In *BE* (2004) 37, M.Sève suggests that we might compare the reference to the 'mountains' of Oropos in Hypereides, *For Euxenippos* 14 (L.Robert, *Hellenica* 11/12, 194–196) or the sacred mountains of Pidasa (*Delphinion* 149 L. 33). For an attempt to link Hyperpedios with the hill Velatouri at Thorikos, see our lemma no. 49.

158. Salamis. Boundary stone of Zeus Melosios, 3rd cent. B.C. E.Wirbelauer, *ZPE* 141 (2002) 125–128, reprints a watercolor painted by C.Rottmann probably in 1835 of the view across the straits toward Athens from Salamis; in the left foreground is a low boundary stone bearing a 2-line inscription. For the deity, Wirbelauer cites *IG* IX.1.702 (Korkyra) and *IG* XII.5.1.48 (Naxos). C.Heilmann, E.Rödiger-Diruf, edd., *Landschaft als Geschichte. Carl Rottmann 1797–1850* (Munich 1998) 300 no. 158.

ὅρος Διὸς
Μηλωσίου

---

159. Athens. Boundary stone of a grave. T.Kyriakou-Zapheiropoulou, *AD* 53 (1998) B.1 [2004] 69, briefly notes the discovery of an όρος μνήματος in excavations of the Greek Archaeological Service in Apelles Street; inv. no. M 4653. No ph., no date, no further details.

---

160. Rhamnous. Security horos, ca. 350–300 B.C. Unworked stone found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2364. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 12 no. 10, who suggests that Theomnestos is the son of Πρωτάρχος, *Δῆμος τοῦ Ραμνοῦντος* II no. 264.

[ὅρος ο]ἰκία[ς] πεπραμένης ἐπ[ὶ λύσει]
φράτερσιν τοῖς
μετὰ Θεομνήστ[ου]
Η

---

161. Rhamnous. Security horos, 1st cent. B.C. Complete cornerstone found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2352. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 6/7 no. 9. It once carried the text of a security horos in 4 lines, now almost completely erased.

[ἐπὶ τοῦ - - -]μου ἄρχο[ντος - - -]

Ed.pr. notes Θεόφημος, archon 245/4 B.C., but gives the above date on the basis of the lettering. For other erased security horoi from Rhamnous, see *SEG* LI 167.

---

162. Peiraieus. Statue base, ca. 200 B.C. *IG* II^2 2799. In *CID* IV, pp. 216–218, F.Lefèvre restores the name of the honorand on the basis of *F.Delphes* III.2.79, a decree of the Delphians, (ca. 220 B.C.) for Ἀριστοτέλης Λυσιμαχίδου Ἀθηναῖος, δήμου Κειριαδῶν, φυλῆς Ἱπποθωντίδος. His deme, Keiriadai, neighbors on Peiraieus, where the base was found. Lefèvre speculates that he may have been a poet or an artist, a Pythian theorodokos, a member of the

council of the Amphiktyony, a hieromnemon, or a combination of the above. The spacing of the text on the stone in L. 2 is symmetrical with this restoration, not with [Καλλίαν], *IG*.

[Τὸ κοινὸν τῶν] Ἀνφικτιόνων
[Ἀριστοτέλην Λυσιμ]αχίδου Ἀθηναῖον
[ἀρετῆς ἕνεκα καὶ εὐν]οίας τῆς εἰς τοὺς Ἕλληνας
4 [ἀνέθη]κεν
Σώστρατος ἐπόησεν

4. Lefèvre, on the basis of a Princeton squeeze; [ἀνέθ]ηκεν, *IG*.

---

163. Athens. Choregic monument of Nikias, 320/19 B.C. *IG* II^2 3055. *SEG* LI 193. In assessing O.Gengler's defense of the mss. reading Νικομήδους in Pausanias 1.29.15, 3.19.4, and 4.31.12 against Νικοδήμου attested in *IG* II^2 3055 (*SEG* LI 193), C.Habicht, *Hyperboreus* 8 (2002) 193–195, urges that the name of the Olympic victor from Sparta, recorded by Pausanias (5.8.10) as Συβαριάδης but in *IG* II^2 2336 as Εὐρυβιάδης, is not a valid 'parallel' for retaining the mss. reading in the face of contradictory evidence from a source external to the text. Although Eurybiades is a well-attested Spartan name, Sybariades is without a parallel. Habicht had suggested in *ClAnt* 3 (1984) 52 that a copyist erroneously introduced it into the text of Pausanias under the influence of the ethnic Συβαρίτης that appears a few lines earlier.

---

164. Athens. Choregic monument of Sarapion, ca. 100–150 and ca. 200–210 A.D. *IG* II^2 1948 + 2000 + 2012 + 2158 + 3563 + 3631 + 3796 + 4510 + 4544. *SEG* LI 204.* *An.Ép.* (2001) [2004] 1823. In an essay on the identity of Plutarch's friend Glaukias, who makes several appearances in *Table Talk* (*Moralia* 628A–629A), S.Follet, in *Ὀπώρα* 88/89, proposes new restorations of LL. 7–9 and 36/37.

[Λεωντὶς ἀνδρῶν ἐνείκα, Ἄννιος Πυθό]δωρος ἦρχε
8 [Ἰούλιος Ἀντίοχος Φιλόπαππος ἐχορήγει]
[Σεραπίων Σεραπίωνος Χολλείδης ἐδίδασ]κεν

36 Ἐπιμελη[τεύοντος τῆς πόλεως Τίτου Κωπω]νί-
ο[υ] Μαξίμ[ου Ἁγνουσίου]

Follet speculates on the possible dates of the archonship of Annios Pythodoros, 87/8 or 91/2 A.D., cf. *Agora* XV 313, and connects Glaukias, through *IG* II^2 2017, 3112, 3963/3964 (see our lemma no. 184), 4514 (see our lemma no. 188), and *SEG* XIX 159 and XXI 498 (see our lemma no. 139), with the deme of Acharnai. On Γλαυκίας, see also B.Puech, *Orateurs* (see our lemma no. 1991) 269/270, who places him in the tribe Leontis, thereby eliminating Acharnai as a possibility.

---

165. Athens. Dedication to Lucius Caesar, 2 B.C.? *IG* II^2 3251. *SEG* XLIX 7. M.Hoff, *AA* (2001) 583–599 (ph.), after examining the plinth and the geison at the apex of the pediment of the west gate of the Roman Agora, proposes that this lost superimposed base, inscribed with a dedication to Lucius Caesar, once supported a bronze equestrian statue of the Imperial prince and was erected at the same time that the temple of Ares in the Old Agora was rededicated to his older brother Gaius. Hoff believes that the archonship of Nikias son of Serapion (cf. *IG* II^2 3175, which marks construction of the west gate) should probably date to 11/10 or 10/9 B.C. In 2 B.C., Lucius turned 15, received the *toga virilis*, and assumed the title of *princeps iuventutis*. For Hoff's comments on *IG* II^2 3250, base for Gaius, see our lemma no. 166.

---

166. Athens. Statue base of Gaius Caesar, Neos Ares, 2 B.C.? *IG* II^2 3250. *SEG* XLVII 219;* XLIX 7. M.Hoff, *AA* (2001) 596/597 (ph.), in his discussion of the dedicatory inscription to Lucius Caesar, *IG* II^2 3251 (see our lemma no. 165), briefly refers to this base, possibly seen near the theater of Dionysos by Cyriacus of Ancona, at Agios Demetrios Katephoris by Pittakis, and near the theater of Dionysos by Bodnar in the 1950s, but not found in the course of a recent search in the vicinity of the theater by Hoff and members of the Acropolis ephoreia.

---

167. Athens. Dedications to Nero (and Augustus?), ca. 54–68 A.D. *SEG* XXXII 252; XXXVI 244. M.Kajava, *ZPE* 139 (2002) 103 note 75, maintains that the text is a dedication to Augustus (LL. 1–3 Αὐτοκράτορος | Καίσαρος θεοῦ | ὑοῦ Σεβαστοῦ) and to Nero (LL. 4/5 Νέρωνος νέου | Ἀπόλλωνος). [The absence of a καί between Σεβαστοῦ and Νέρωνος makes this difficult, Chaniotis.]

---

168. Rhamnous. Honors for Polydeukion, ca. 174/5 A.D. *IG* II^2 3969. *SEG* XXXV 156;* XLIX 4. Pouilloux, *Forteresse* no. 50. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 159. In *BE* (2003) 313, S.Follet notes that the date proposed by Petrakos, 174/5–177/8 A.D., is perhaps a little late, inasmuch as Herodes lost his trophimoi before the trial at Sirmium, 173/4 A.D.

---

169. Athens. Honorary inscription. Fragment of τιμητική επιγραφή, found in cleaning and restoration work in the Library of Hadrian. Briefly reported by A.Spetsieri-Choremi, *AD* 53 (1998) B.1 [2004] 48; inv. no. BA 1221; no text, no ph., no further details.

---

170. Brauron. Dedication of Aristonike to Artemis, ca. 350 B.C. Large, intact marble relief panel depicting a group of 12 worshippers and an ox approaching an altar from the left; behind the altar, Artemis standing with a bow and holding out a phiale. Found in excavations of the Greek Archaeological Society at Athens in 1958 in the sanctuary of Artemis at Brauron. Photographs but no text in *EAH* (1958) 35; *PAAH* (1958) [1965] 27; *BCH* 83 (1959) 595.

G.Despinis, in *Le orse di Brauron* 153–165 (ph.), prints the text and establishes, on the basis of the status of her husband as a trierarchos (*IG* II² 1622 L. 351; *APF* no. 1259), that Aristonike belonged to a wealthy Athenian family. He identifies her as the second figure in the line approaching the altar, directly behind her husband, Antiphates. After a detailed analysis of the probable other members of the family, Despinis urges that large, elaborate votive reliefs such as this one, commissioned by wealthy Athenians, were special orders with precise specifications as to the number and identity of the human figures depicted.

This inscription has not previously appeared in *SEG*. Aristonike is not in *LGPN* II and, in Traill, *PAA* -- no. 137802, she is identified as the daughter of Antiphates. Despinis provides a massive bibliography on the sculpture (153/154). Inscription on the epistyle above the relief panel.

Ἀρτέμιδι εὐξαμένη ἀνέθηκεν Ἀριστονίκη Ἀντιφάτους Θοραιέως γυνή

---

171. Eleusis. Dedication by a victor, 400–350 B.C. *IG* II² 3126. J.-Y.Strasser, *RPh* 75 (2001) 283 note 71, in the context of his study of the equestrian events at the Eleusinia (see our lemmata nos. 147–149), observes that the restoration [Ἐλευ|σίνι]α? in LL. 2/3 is 'arbitraire.'

---

172. Athens. Dedication, 2nd cent. B.C. *IG* II² 3148. J.-Y.Strasser, *RPh* 75 (2001) 283–285, in the context of his discussion of the equestrian events in the victor lists of the Eleusinia (see our lemmata nos. 147–149 and 171), points out that the event in LL. 3/4, [ὁπλ]ιτικῷ | [ἀκ]άμπιον is certainly hippic; therefore the restoration [ὁπλ]ιτικῷ is impossible. Suggesting 'une mauvaise lecture ou une erreur de graveur,' he restores [πομ]πικῷ [if a mason's error, then [πομ]⟨π⟩ικῷ, Richardson] on the analogy of the ζεύγει πομπικῷ of the Panathenaia (*IG* II² 2311, 2316, 2317; *SEG* XLI 114–117). Since, for such a chariot event, the distance is never specified, [ἀκ]άμπιον represents a separate event. The processional chariot competition entailed a prize for the most beautiful and handsomely equipped chariot; it was not a race. Accordingly, he reconstructs the dedication as follows.

[- - - -]ήττιος νικήσας Ἀ[πό]λλων[ι]
[- - - - -] [τὰ μεγάλα Ἐλε]υσίνια Θησεῖα
[- - - - -] [ζεύγει πομ]πικῷ ἐγβάτην
4 [ζεύγει? ἀκ]άμπιον vacat
vacat

---

173. Athens. Dedication to Kybele, ca. 400 B.C. Marble naiskos containing in deep relief a seated, frontal representation of Kybele holding a tympanon in her left hand, a phiale in her right, and a resting lion in her lap. Her head and the upper part of the naiskos are broken away. Found reused in 1955 in I.Meliades' old excavations of the 'House of Proklos' on the south slope of the Acropolis; the original setting of the monument is unknown. Inscription on the outer surface of the left anta. Ed.pr. L.E.Baumer, *AntK* 44 (2001) 55–58 (ph.), who interprets

this incomplete inscription as part of the original phase of the monument, probably denoting the dedicator, whose full name (Καλλικράτης? Καλλικλῆς?) may have been completed in paint; also possible is a scribal error in respect to the last preserved letter.

Republished by M.S.Brouskari, *AE* 141 (2002) [2004] 125/126 (ph.), who follows Baumer's interpretation.

M.Sève, *BE* (2002) 62, suggests 'une inscription secondaire d'époque hellénistique gravée quand le relief était encore à son emplacement d'origine?'

Καλλικλ̣ vacat

---

174. Athens. Herm, Roman Imperial. Upper part of the shaft of an acephalous marble herm, found in 1960 in excavations of the Archaeological Society at Athens on the south slope of the Acropolis. Ed.pr. M.S.Brouskari, *AE* 141 (2002) [2004] 186/187 (ph.), who notes that the classicizing form of the letters indicates that this inscription and the portrait herm were copied from an original contemporary with the honorand, whom she identifies (προφανές) as the New Comedy poet Φιλήμων, 361–263 B.C.

Φιλη̣[- - -]

---

175. Rhamnous. Inscribed bench, 3rd cent. B.C. Two joining fragments of a stone bench, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2343. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 6 no. 6.

[- - - ἀνέθηκ]εν

---

176. Rhamnous. Inscribed bench, 3rd cent. B.C. Two joining fragments of a stone bench, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. nos. 2331 + 2351. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 11 no. 1, who suggests that it might have been a dedication of a general of the 3rd cent. B.C.

[- - -]κ̣λ̣έο̣υς Ο[- - -]

[- - -]κ̣λ̣έο̣υς 'Ο[τρυνεύς], Petrakos.

---

177. Rhamnous. Inscribed bench. Small fragment of a stone bench, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2360. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 8 no. 16.

[- - -]ει

['Ηγεμόν]ει, ed.pr., citing Petrakos, *Δῆμος τοῦ Ραμνοῦντος* I 131–134, II nos. 32, 35.

178. Rhamnous. Inscribed bench. Fragment from the left side of an inscribed bench preserving anathyrosis, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2348. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 5/6 no. 3.

[- - -]μọ[- - -]

Probably [δή]μọ[υ], ed.pr.

179. Athens. Inscribed bases. V.Vasilopoulou, *AD* 53 (1998) B.1 [2004] 30, briefly reports the discovery of the following inscribed bases in excavations of the Greek Archaeological Service at Kyrrhestou Street 15; dimensions but no ph., no text, no date, no further details.

A. 30 no. 8; inv. no. ΠΛ 1922.
B. 30 no. 14; inv. no. ΠΛ 1927.

180. Athens. Monument base(?), 1st cent. A.D. Two non-joining fragments of a base(?) of 'hymettischer Marmor' found in June 2002 in excavations of the German Archaeological Institute in the late antique 'Kanalgrube' in the dromos north of the Dipylon; inv. no. I 539a/b. Ed.pr. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 128 no. 1.

fr. a.	vacat [·] Εὐφρ[ο - - -] [- - -] Διονυσ[- - -]	fr. b.	[- - -]PON[- - -] [- - -].Ι[- - -]

Fr. a L. 1. [·] punctuation? Possibly Εὐφρ[όνιος Εὐφ]ρον[ίου], e.g., *IG* II^2 2044 L. 17, ephebe 139/40 A.D., edd.pr.

181. Athens. Base. Fragment of an inscribed base, found in cleaning operations in the Library of Hadrian; inv. no. BA 1218. Briefly noted by A.Spetsieri-Choremi, *AD* 53 (1998) B.1 [2004] 50; no text; no date; no further details.

182. Rhamnous. Honors for Aphinia Secunda, ca. 100 A.D. *IG* II^2 4059. *SEG* XXXI 172; XLIX 4. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 161/162. In *BE* (2003) 313, S.Follet observes that the group of letters printed by Petrakos in L. 2 of no. 161 is difficult to reconcile with the name of a known consul. The Roman month could be either June or July (equivalent to Skirophorion). The mention of the boule of 600 excludes a date after 124/5 A.D., and Follet

prefers the date printed above to that proposed by Petrakos, 100–150 A.D.

183. Athens. Portrait herms of Chrysippos and Eupolis, 1st and 2nd cent. A.D. *SEG* XLVII 227bis and XLVIII 234. In *AD* 53 (1998) B.1 [2004] 57 (ph.), O.Zachariadou, G.Kavvadias discuss the circumstances of discovery of these 2 herms, both of which were overthrown by an earthquake. With the shaft of the herm of Chrysippos were found two bases marked with the letters A and E on their upper surfaces, lettering not found on the base of the shaft of Eupolis, and the authors conjecture that there must have been at least 4 other hermaic stelai in this place. They also observe that on both herms, below the inscribed name, there was originally an elegiac distich, now erased. They publish ph. of the 2 herms; text illegible.

184. Athens. Epigrams of Antiphon in honor of Ti.Flavius Glaukias and Ti.Flavius Diophantos of Acharnai, 131–138 A.D. *IG* II² 3963, 3964 + 3964a. *SEG* XLI 158; XLII 171.* In exploring possible descendants of the orator Glaukias, friend of Plutarch (see our lemma no. 164), S.Follet, in *Ὀπώρα* 92–94, reprints the *IG* texts of these 2 inscriptions, with French translations.

185. Athens. Honorary base for Marcus Ulpius Pupenius Maximus, before 250 A.D. *IG* II² 3702. *SEG* XLVII 229, 666. A.Spetsieri-Choremi, *AD* 53 (1998) B.1 [2004] 48, reports that this large base, published by K.S.Pittakis in *AE* (1840) 324 no. 391, has been found in the same place on Pan Street in the Roman Agora, in excavations of the Greek Archaeological Service; now inventoried in the records of the Roman Agora, inv. no. PA 1943.

186. Rhamnous. Dedication to Asklepios and Hygieia, 2nd cent. A.D. Complete small base with tainia at the top, simple relief akroteria on both sides, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2357. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 7 no. 10 (ph.), who notes that this is the first appearance of these healing deities at Rhamnous, where the hero doctor Aristomachos held sway in the old Amphiareion (Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* I 307–319, II nos. 167–178). He speculates that there was a small sanctuary of Asklepios and Hygieia in the fortress and that the lettering and workmanship of this base indicate the above date, i.e., too late for the only attested Seleukos from Rhamnous (*PA* 12617 etc., ca. 112/1 B.C.).

Ἀσκ(λ)ηπιῶι
καὶ Ὑγείᾳ
Σέλευκος
4 ἀνέθηκεν

1. Lambda omitted.

200. Athens. Kerameikos. Epitaph of Theophilos, after ca. 290–280 B.C. In *Thetis* 8 (2001) 86 (ph.), M.Weber briefly refers to this unpublished gravestone from Grabbezirk XVIII, about which J.Stroszeck informed her. Weber identifies this man as a member of the family of the banker Pasion. As was his brother, he was a bouleutes ca. 290–280 B.C., *Agora* XV 68 L. 21; Davies, *APF* no. 11672 X. For his connection with the family of Koroibos, see our lemma no. 209.

Θεόφιλος Ἐχεστράτου Ἀχαρνεύς

---

201. Athens. Epitaph of Nausistrate, 4th cent. B.C. *IG* II^2 5823. In *AD* 53 (1998) B.3 [2004] 1034 (ph.), R.Etzeoglou, M.Kazanaki-Lappa describe the sculpture on this grave lekythos, reprint the *IG* text, and note that it is in the private ownership of the Collection Makridi, inv. no. 1237.

---

202. Salamis. Epitaph of Pythogenes, ca. 370 B.C. Clairmont, *CAT* 3.283. M.Pologiorgi, *MDAI(A)* 116 (2001) [2002] 125–133 (ph.), presents a full publication of this stele found in Ambelaki and now in the Archaeological Museum of Salamis, inv. no. 75, including stylistic, iconographic, and chronological discussion, citing many parallels, published and unpublished. She notes that the sculpture has been reworked for a reuse of the gravestone, probably not by a member of the same family. Substantial traces of an earlier, partly erased 2-line inscription survive under the existing text; Pologiorgi believes that originally a patronymic, not a demotic, occupied L. 2. She suggests the above date. *LGPN* II, *s.v.* Πυθογένης 7.

Πυθογένης
Ἐλευσίνιος

---

203. Athens. Epitaph of Dexileos, 394 B.C. *IG* II^2 6217. *SEG* XLIX 239.* P.Low, *PCPhS* 48 (2002) 102–122, in a study of Athenian 'cavalry identity and civic ideology' in the early 4th cent. B.C., adduces this monument and the cavalry casualty list *IG* II^2 5222 as evidence against the view that at this time the hippeis were strongly on the defensive against attacks from more democratic elements in the political arena. She sees, in these inscriptions and sculpture, indications that 'the cavalry—as individuals and as a group—were quite capable of staking their claim to a place among the citizens, and of doing so by using precisely the methods—the iconography of the state memorials—and by occupying precisely the places—the *demosion sema*, the agora—which we associate with the heart of the democratic *polis*.' (117) [The Dexileos monument occupies a conspicuous position in the Kerameikos, which was also the finding place of *IG* II^2 5222, not in the demosion sema or the Agora. Stroud.]

---

204. Athens. Epitaph of Bakchios, 4th cent. B.C. *IG* II^2 6320. *SEG* XLVI 283;* XLIX 76. P.Siewert, *MDAI(A)* 114 (1999) [2001] 2 (see our lemma no. 8), observes that the deceased

was a well-known potter (κεραμεύς; M.Bentz, *AntK* Suppl. 18 [1998] 27–29), with the demotic ἐκ Κεραμέων, whose gravestone was found in the area known as the Kerameikos. He suggests that the burial ground of Bakchios' family, the pottery workshop, and the family home were in this same area, i.e., in the location of the church of the Prophet Daniel.

---

205. Athens. Gravestone. Fragment of an inscribed grave stele, found in excavations of the Greek Archaeological Service at Kyrrhestou Street 15 in the Plaka; inv. no. ΠΛ 1914. Ed.pr. V.Vasilopoulou, *AD* 53 (1998) B.1 [2004] 29 no. 3.

[- - -]ος Κυδα[θηναιεύς]

---

206. Athens. Grave stele of Phormos and his extended family, 4th cent. B.C. *IG* II^2 6609. M.Weber, *Thetis* 8 (2001) 87 note 54, 91–95 (ph.), adduces this very tall (4.01 m. high) marble stele, with two rosettes on the front and one on each of the two lateral surfaces, as a parallel for *IG* II^2 6008 in the family grave precinct of Koroibos; see our lemma no. 209. She reprints the *IG* text in majuscules, and presents a prosopographic reconstruction of three generations of this family, beginning with the death of Φόρμος Προκλείδο Κυδαντίδης, whom she identifies with the [Φ]όρμος in the casualty list *IG* I^3 1192 (ca. 410 B.C.?) L. 149. The death of Phormos II—whose wife, Θεοδοσία, appears in *IG* II^2 6609 L. 18—is not recorded on the stele, probably because it occurred after 317 B.C.

---

207. Athens. Epitaph of Makareus with epigram, after 350 B.C. *IG* II^2 6626. *SEG* XXVI 287; XL 249bis. Clairmont, *CAT* Suppl. RSE24; *CEG* II 568. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 124/125 (ph.), reedit this epigram, with German translation, detailed physical description, dimensions, discussion of finding place, date, identity of Μακαρεύς, and bibliography; no change in text.

---

208. Athens. Epitaph of Demylos, early 4th cent. B.C. U.Knigge, *MDAI(A)* 81 (1966) 114 no. 205 (ph.), presents the ed.pr. of a marble stele found in the excavations of the German Archaeological Institute in the Kerameikos; inv. no. 9004. Below the inscription there are traces of a painting of a standing warrior facing right, holding a lance in his right hand and a large shield in his left. In Clairmont, *CAT* 108, Clairmont sees in the painting a figure seated in front of a stele, a shield at his left.

R.Posamentir, *MDAI(A)* 114 (1999) [2001] 135–137 (ph.), after an exhaustive analysis of the remains of the painting on this stele, maintains that it represents a standing, bearded, male figure, probably a priest, facing left and holding a long object ('Opfermesser') in his right hand. He rejects the reconstructions offered by Knigge and Clairmont.

Δημύλος
Δημοστράτο
Μαραθώνιος

---

209. Athens. Kerameikos. Epitaphs in the family grave precinct of Koroibos, ca. 430–317 B.C. *IG* I^3 1289 (Hegeso). *SEG* LI 17. *IG* II^2 6001 (Euthydemos). *IG* II^2 6008 (Koroibos). *SEG* XLVI 2261. *IG* II^2 6859 (Kleidemos). M.Weber, *Thetis* 8 (2001) 77–96 (ph.), examines in great detail the archaeological setting, physical features, sculptural style, and prosopography of these monuments in Grabbezirk XVIII, with copious parallels. She attributes them all to the same family, three generations of which she records as:

I Κόροιβος Κλειδημίδο Μελιτεύς and his wife Ἡγεσὼ Προξένο
II Κλειδημίδης Κοροίβου Μελιτεύς
III Κόροιβος Κλειδημίδου Μελιτεύς and his brother Κλείδημος Κλειδημίδο Μελιτεύς

Weber dates the first generation of this family back into the 5th cent. B.C. on the basis of the sculptural style and spelling on *IG* I^3 1289 and *IG* II^2 6008. She identifies Koroibos I son of Kleidemides of Melite as the famous architect of Perikles' building program. Koroibos II she sees as the archon of 370 B.C.

Attested on these same monuments, particularly *IG* II^2 6001 and 6008, is the family of Euthydemos of Eitea, three generations of which Weber records as:

I Εὐθύδημος Σωσικλέους Εἰτεαῖος
II Σωσικλῆς Εὐθυδήμου Εἰτεαῖος
III Εὐθύδημος Σωσικλέους Εἰτεαῖος

In all, there are 7 men and 1 woman from 3 Athenian families from Melite, Eitea, and Aphidna recorded on monuments belonging to the family burial precinct of Koroibos. Weber adduces the parallel of *IG* II^2 6609 (see our lemma no. 206) and *IG* II^2 5468 [which she wrongly cites as 1781].

---

210. Aigaleon. Sacred Way. Epitaph of Polyphanes. Grave stele recovered in the course of excavations of the Greek Archaeological Service in an ancient roadside cemetery on the north side of the Sacred Way at Plateia Davaki near the OTE building in Aigaleon. Ed.pr. I.Tsiriyioti-Drakotou, *AD* 53 (1998) B.1 [2004] 76; no ph.; no date; no further details.

Πολυφάνης Προσπάλτιος

[No examples of this name in *LGPN* II. Stroud.]

---

211. Athens. Epitaph of Dionysios. Gravestone found in excavations of the Greek Archaeological Service in Eupolis and Apelles streets. Ed.pr. T.Kyriakou-Zapheiropoulou, *AD* 53 (1998) B.1 [2004] 69; no ph., no date, no further details.

Διονύσιος Φιλοξένου Ἀχαιός

---

212. Athens. Epitaph of Pomponianos, ca. 150–200 A.D. *IG* II² 8830. D.W.von Moock, *Die figürlichen Grabstelen Attikas in der Kaiserzeit* (Mainz 1998) 7, 58, 79, 187 no. 537A. In *AD* 52 (1997) B.3 [2003] 1204, A.Lembesi briefly reports that this sculptured gravestone is in the private collection of E.Chrestomanou.

---

213. Athens. Bilingual epitaph of Noumenios of Kition, 350–300 B.C. *IG* II² 9034. *SEG* XLIV 261, 1715. In É.Gubel, ed., *Art phénicien* (cf. our lemma no. 1538) 157 no. 177 (ph.), F.Briquel-Chatonnet prints the Phoenician and Greek texts, with French translation and brief commentary.

---

214. Gravestone of a Milesian, late 1st cent. B.C. Now in the Collection Makridi, inv. no. 1240. Attic grave stele with deeply recessed relief of a hunter holding a dead hare in his right hand. Inscription, almost completely abraded, on the horizontal panel above the hunter's head. Description and text, R. Etzeoglou, M.Kazanaki-Lappa, *AD* 53 (1998) B.3 [2004] 1035 (ph.).

[- - -] Μιλήσιος

---

215. Salamis (now in Grenoble). Gravestone with artist's signature, ca. 75–25 B.C. *IG* II² 10137. *SEG* XLV 184. C.Habicht, *per ep.*, kindly points out that this inscription, reported as recently published in *SEG* XLV 184 and *BE* (2003) 304, already appeared in A.Conze, *Die attischen Grabreliefs* (Berlin 1893–1922) no. 2096 and in *IG* II².

---

216. Athens. Epitaph of the comic actor Aristion with epigram, ca. 260–255 B.C. Upper part of a stele of 'Hymettian' marble preserving extensive traces of red paint, including a comic mask between L. 1 and the epigram. Found in 2002 in excavations of the German Archaeological Institute in the Kerameikos in a section through the dromos north of the Dipylon Gate; inv. no. I 542. Ed.pr. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 115–131 (ph.), who identify the deceased as the comic actor from Troizen whose victories in the Soteiria at Delphi after 262/1 B.C. and in the Dionysia at Athens ca. 280 B.C. are recorded in *F.Delphes* III.1.478 and *IG* II² 2325. As a foreigner, Aristion was allowed to erect this painted stele and not a kioniskos, trapeza, or labellum as prescribed for Athenian citizens by the legislation of Demetrios of Phaleron, 317 B.C. German translation.

'Αριστίωνος

painted mask

πατρὸς 'Αρισταίου Τροζήνιος ἐνθάδε κεῖμαι·
τετταράκοντα δ' ἐτῶν μῆκος ἐμὸν βιότου
ἤνυσα καὶ θνήσκω πρῶτος ὁ φὺς τρίτατος·
καί μοι σῆμ' ἐχέαντο κασιγνήτη καὶ ὅμαιμος
ξείνηι ἐν ἠπείρωι· ἦν τ' ἄσπορος, οὔνομα δ' ἦμ μοι
'Αριστίων. τέχνην δὲ κωμικὴν ἤσκουν

On 123–126, the authors present an annotated list of gravestones found in the Kerameikos that commemorate actors, including *IG* II^2 5878, 6626 (see our lemma no. 207), 7524, 7691, 11387 (see our lemma no. 217), and 11710 (ph.). They speculate that there might have been space reserved on the Eckterrasse for burials of members of the Athenian association of the technitai of Dionysos for whom there was no family grave in Athens. For the proximity of the sanctuary of Dionysos Melpomenos, home of the Athenian technitai, see Pausanias 1.2.4; W.Judeich, *Topographie von Athen*^{2} (Munich 1931) 364; G.Despinis, *MDAI(A)* 110 (1995) 328, and our lemma no. 33. On 126/127, graves of actors in Athens outside the Kerameikos and finds of comic masks.

For a ph. and English translation, see *AR* 49 (2002/03) 8.

---

217. Athens. Epitaph of Euthias with epigram, ca. 350 B.C. *IG* II^2 11387. Clairmont, *CAT* Suppl. BA1; *CEG* II 550. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 124 (ph.), reedit this epigram, with German translation, detailed physical description, dimensions, discussion of finding place, date, identity of Εὐθίας, and bibliography; no change in text.

---

218. Acharnai. Epitaph of Kleiobolos the mantis, with epigram, ca. 370 B.C. *SEG* XVI 193. *SEG* XXXIII 211.* *CEG* II.519. C.Rolley, *BCH* 126 (2002) 43/44 (ph.), finds a close parallel to the motif of the eagle and serpent in the relief on this stele in a fragment of a bronze helmet at Delphi, inv. no. 3779, and cites other examples of the iconography.

---

219. Athens. Epitaph of Kratesion. Grave stele reused in a drain excavated by the Greek Archaeological Service in Streit and Kratinos streets; inv. no. M 4656. Ed.pr. T.Kyriakou-Zapheiropoulou, *AD* 53 (1998) B.1 [2004] 70. No ph.; no date; no further details.

Κρατήσιον

---

220. Athens. Epitaph of Leandros, 400–375 B.C. *Agora* XVII 895a. Clairmont, *CAT* 2.191. J.B.Grossman, in *Les pierres de l'offrande* I 115–124 (ph.), publishes an iconographic study of the two standing figures in relief on this stele, suggesting the above date, citing numerous

parallels, and identifying the male figure on the left as the son and the female as his mother.

221. Athens. Epitaph of Makaria, 1st cent. B.C. Kioniskos of 'hymettischem Marmor,' broken below; found in 2002 in a post-Sullan context in excavations of the German Archaeological Institute in the dromos north of the Dipylon; inv. no. Co 703. Ed.pr. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 129 no. 4, who cite *LGPN* II, *s.v.* Μακαρία for the name in Attica (3 examples).

Μακαρία

222. Peristeri. Grave lekythos of Moschos and Kraton, 4th cent. B.C. Peiraicus Museum inv. no. 4535. White marble grave lekythos; neck and toe broken off. Clairmont, *CAT* 2.792, 'found in Peristeri . . . known by 1980.' Four figures in relief; from left to right: seated woman (mother), two large male boys (twins? babies with toys and dog) facing, standing bearded male (father). Inscriptions above the heads of the 3 figures at the left, which Clairmont gives in majuscules as ΣΙΜΙΧΗ ΜΟΣΧΟΣ ΚΡΑΤΟ̣[Σ].

In *AW* 30 (1999) 28 no. 11, N.Himmelmann publishes a ph. and says that the boys are 4–5 years old and that the iconography 'veilleicht an die Dioskuren erinnern soll.'

In *AAA* 32–34 (1999–2001) [2003] 175–180 (ph.), I.E.Petrocheilos prints a large color ph., gives a full discussion of the iconography, and records the inscriptions as Σιμίχη, Μόσχος, and Κράτων.

223. Athens. Jewish epitaph? *CIJ* I 713. M.H.Williams, *ZPE* 140 (2002) 279–283, returns to her previous interpretation of the name in LL. 4/5 as Μωσῆ[έως]; see our lemma no. 1947. For a summary of this dispute with T.Derda, see J.Mylonopoulos in *EBGR* (2002) no. 157 (*Kernos* 18 [2005] 473/474).

224. Athens. Kerameikos. Epitaph of Myrtale, 400–375 B.C.? Clairmont, *CAT* 1.253. *LGPN* II, *s.v.* Μυρτάλη 7. R.Posamentir, *MDAI(A)* 114 (1999) [2001] 129–135 (ph.), publishes an exhaustive description of the painting on this stele. He conjectures that the recessed panel in which the preserved text is inscribed served to erase an earlier text, presumably a name; no traces of the earlier text survive. Citing copious stylistic parallels, Posamentir suggests a date in the final years of the 5th cent. B.C. He corrects the finding place of this stele, reported by Clairmont as 'from the Dipylon cemetery,' to a 'Streufund an der Heiligen Strasse' in 1963.

Μυρτάλη

225. Athens. Epitaph of Novilla, 3rd/2nd cent. B.C. *IG* II^2 8953. H.Solin, *Arctos* 36 (2002) 137/138, reads Νόιλλα Καμπανή (Νοῖλλα Καμπανή, *IG*; followed by M.J.Osborne,

S.G.Byrne, *Foreign Residents* 114, who inadvertently print Κάμπος; the reading on the stone is certain, per J.Curbera, apud Solin, on the basis of a squeeze). Solin interprets Νόιλλα as the previously unattested personal name Novilla, probably derived from the Oscan praenomen and gentilicium Novius. The deceased came from either Campania or Capua.

226–227. Athens. Epitaphs of Mysta and Sophon. In a very useful review of the results of excavations of the Greek Archaeological Service in the perimeter of the Boule in Athens, O.Zakariadou, G.Kavvadias, *AD* 53 (1998) B.1 [2004] 56, refer obliquely without any other reference to the following two grave markers.

226: 'the Hellenistic grave' of Μύστα, 'daughter of Theogenes, of Hamaxantia as recorded on her grave kioniskos'

227: 'the late Roman funerary urn' of Σόφων, 'marked by a small grave stele'

---

228. Marathon. Epitaph of Pausimache, ca. 380 B.C. *SEG* XXXVIII 244. In *Καλλίστευμα* 245–254 (ph.), A.G.Kaloyeropoulou takes up the question of the finding place of this sculptured stele, now in the Marathon Museum, inv. no. 3599, and establishes that its provenance is Vrana in the foothills of Mt. Agreliki, not Merenda in the Mesogaia. Cf. B.C.Petrakos, *'Ο Μαραθών: ΒΑΑΗ* 146 (Athens 1995) 152 ['ἀπὸ τὸ νεκροταφεῖο κοντὰ στὸ μουσεῖο'], 154 no. 103 ['ἀπὸ τὸν Βρανᾶ']; *SEG* XLVI 9. She publishes an excellent detailed ph. of the relief and the inscription, with comparanda; no change in the text.

---

229. Athens. Epitaph. In *AD* 52 (1997) B.3 [2003] 1204, A.Lembesi briefly records that this kioniskos is in the private collection of O.Zouni; no ph., no further details. She gives only the following incomplete text.

Σελεύκου
ΕΙΡΑΝΙΣΤ[ΗΣ]

---

230. Athens. Grave epigram of the baby Solon, ca. 100–150 A.D. *IG* II^2 12629. W.D.E.Coulson, in *Καλλίστευμα* 301–309 (ph.), republishes this stele with excellent ph., full commentary on the sculpture, reprint of the *IG* text (many errors in accents), English translation, and a stylistic date of late Flavian to early Trajanic, leaving open the possibility that the inscribed epigram is later than the relief sculpture. The above date is that of D.W.von Moock, *Die figürlichen Grabstelen Attikas in der Kaiserzeit* (Mainz 1998) 100 no. 80.

---

231. Athens. Epitaph of Statia Thallousa, ca. 150–160 A.D. *IG* II^2 4249 = 12644. I.Leventi, in *Καλλίστευμα* 309–318 (ph.), republishes this stele with excellent phs., full

stylistic analysis, reprint of the *IG* text, [awkward] English translation, and many illustrated comparanda, on the basis of which she suggests the above date; brief prosopographical note following M.Wolloch, *Roman Citizenship and the Athenian Elite, A.D. 96–161* (Amsterdam 1973) 103–108.

---

232. Athens. Grave epigram, 5th cent. A.D. *SEG* XIX 234; XLII 238.* E.Sironen, *Late Roman and Early Byzantine Inscriptions of Athens and Attica* 369. L.E.Baumer, *AntK* 44 (2001) 60–68, reprints the text, interpreting it as a funerary epigram that may have played a part in pagan funeral cult for philosophers in the 'House of Proklos.'

In *AE* 141 (2002) [2004] 59–76, M.S.Brouskari presents a well-illustrated summary of the excavations in the 'House of Proklos,' quoting the text of this inscription and noting the circumstances of its discovery (74).

---

233. Athens. Gravestone. A.Conze, *Die attischen Grabreliefs* (Berlin 1893–1922) no. 1178. Clairmont, *CAT* 1.050. In *Les pierres de l'offrande* I 44, B.Schmaltz reports that he has been able to decipher the following letters of the painted inscription in the National Museum, inv. no. 910. [- - -]ΑΡΕΤΗΣ

---

234. Rhamnous. Gravestone, 3rd cent. B.C. Fragment from the right side of a grave stele with flat top, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2347. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 5 no. 2 (ph.), who draws attention to the several Athenian names ending in -ττα in *LGPN* II 485.

[- - -]ττα
[- - -]ορος

---

235. Athens. Gravestones. T.Kyriakou-Zapheiropoulou, *AD* 53 (1998) B.1 [2004] 69, briefly notes the discovery in excavations of the Greek Archaeological Service in Eupolis Street of 8 inscribed marble kioniskoi; inv. nos. M 4672–4673, 4675, 4678–4679, 4690–4691 [which adds up to 7. Stroud]; no ph., no texts, no dates, no further details. From Apelles Street, the same excavations produced 3 more gravestones; inv. nos. M 4651, 4657, 4661.

---

236. Athens. Gravestone. In *AD* 53 (1998) B.1 [2004] 69, T.Kyriakou-Zapheiropoulou briefly notes the discovery of an inscribed grave stele in excavations of the Greek Archaeological Service in Apelles Street; no ph., no text, no date, no further details.

---

237. Eleusis. Gravestone. In *AD* 53 (1998) B.1 [2004] 80, K.Papangeli briefly notes the discovery of an inscribed marble kioniskos in excavations of the Greek Archaeological Service at Hermes and E.Venizelos streets; no ph.; no text; no further details.

---

238. Athens. Funerary kioniskoi. In the excavation of a large cemetery at Amerikis Street 3, the Greek Archaeological Service discovered an unspecified number of inscribed marble grave kioniskoi, briefly noted by T.Kyriakou-Zapheiropoulou, *AD* 53 (1998) B.1 [2004] 65; no further details.

---

239. Athens. Gravestone. Fragment of an inscribed grave monument with an Ionic moulding, found in excavations of the Greek Archaeological Service at Tholou 9 and Klepsydra streets in the Plaka; inv. no. ΠΛ 1933. Briefly noted by V.Vasilopoulou, *AD* 53 (1998) B.1 [2004] 27; dimensions but no text, no date, no ph., no further details.

---

240. Athens. Topos inscription, Roman. A.Spetsieri-Choremi, *AD* 53 (1998) B.1 [2004] 44, briefly notes the presence of this inscription on a column excavated in the Roman Agora south of the eastern propylon; no ph.; no date.

[Τό]πος

---

241. Athens. Incertum. Fragment of a stele, found in excavations of the Greek Archaeological Service in the Roman Agora; ed.pr. A.Spetsieri-Choremi, *AD* 53 (1998) B.1 [2004] 48; inv. no. PA 1923. No date; no ph.; no further details.

Ἑρμῆς

---

242. Athens. Kerameikos. Graffiti? In excavations of the German Archaeological Institute outside the Dipylon Gate in 1942 (K.Gebauer, *AA* [1942] 251–258) and 1964/65 (F.Willemsen, *AD* 21 [1966] B.1 [1968] 53/54), a reused marble receptacle was discovered in a Hellenistic grave. On its inner sides, 'zwei flüchtige Inschriften,' published, apparently for the first time, by D.M.von Moock, *MDAI(A)* 114 (1999) [2001] 260. Of an earlier attempt at the second name, only ΥΣΑΙΟΣ survives; 'in beiden Fällen endet der Name mit einem lunaten Sigma, während das mittlere Sigma eckig lunar ist.'

A. Ἀρίστωνος
B. Μουσαῖος

243–247. Thorikos. Inscribed paving slabs. In *AD* 53 (1998) B.1 [2004] 83/84 (ph.), M.Oikonomakou publishes a series of inscriptions crudely cut on the paving slabs of the central courtyard of the ancient house excavated by the Greek Archaeological Service at the property of K.Meza.

243: Κηφισ[ιεύς], letter height 0.05–0.087 m. [There is a square-shaped device before K and a X after the Σ, the latter possibly marking the end of the word; hence ΚΗΦΙΣ, which is attested as a name in classical Chios and Thasos (*LGPN* I, *s.v.*) but which is more likely an abbreviation of one of the many Attic names in Κηφισ-, not of the demotic. Stroud.]

244: Φιλοκ[ράτης], letter height 0.06–0.10 m.

245: E, letter height 0.05 m.

246: T, letter height 0.09 m.

247: Φι[λοκράτης], letter height 0.05–0.07 m.

Ed.pr. identifies Philokrates as the man whose name is inscribed on a beehive cover found in the same place, *SEG* XLIV 240, and on a rupestral inscription in a neighboring workshop, *SEG* XLVIII 167/168.

248. Rhamnous. Graffito, 1st cent. B.C. *SEG* XLIII 60; XLIX 4. Cf. *SEG* XXXIII 159. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 200. S.Follet, *BE* (2003) 313, reading ΟΥΤΟΣ in L. 1 in light of Petrakos' dr., proposes the end of a personal name, [Β]οῦτος or [᾽Ακ]οῦτος.

249. Rhamnous. Incertum. Letters scratched on a wall block before it was built into the wall, found in excavations of the Archaeological Society at Athens in houses in the fortress; inv. no. 2332. Ed.pr. B.C.Petrakos, *PAAH* (2001) [2004] 11 (dr.); no text. [We read from the dr. Stroud.]

[- ? -].E[- ? -]
[- ? -]ΙΠΠ[- ? -]
[- ? -]ΛΚ[- ? -]

250. Athens. Incertum, 3rd cent. B.C. Small fragment of 'hymettischer Marmor,' broken on all sides; a chance find during excavations of the German Archaeological Institute in 2002 in the dromos north of the Dipylon; inv. no. I 541. Ed.pr. K.Hallof, J.Stroszeck, *MDAI(A)* 117 (2002) 129 no. 3.

[- - -]ΔΟΣΔ[- - -]
[- - -]ΧΑΡ[- - -]
[- - -]ΝΟΝΤ[- - -]
4 [- - -]ΗΦ[- - -]
[- - - - - - - - - -]

---

251. Athens. Two inscriptions. V.Vasilopoulou, *AD* 53 (1998) B.1 [2004] 27, briefly notes the discovery of fragments of two inscriptions in excavations of the Greek Archaeological Service at Thrasyboulos Street 17 in the Plaka. Measurements, but no texts, no ph., no further details.

A. Inv. no. ΠΛ 1777.
B. Inv. no. ΠΛ 1919; stele, probably 2nd cent. B.C.

---

252. Athens. Assorted inscriptions. A.Spetsieri-Choremi, *AD* 53 (1998) B.1 [2004] 48, reports the discovery of the following inscriptions in excavations of the Greek Archaeological Service in the Roman Agora; no ph., no texts, no further details.

A. Inv. no. PA 1926. Rectangular base.
B. Inv. no. PA 1931. Upper part of a herm.
C. Inv. no. PA 1937. Upper left portion of a dedicatory naiskos.
D. Inv. no. PA 1938. Kioniskos with bilingual text (Greek and Latin).
E. Inv. no. PA 1939. Fragment of a cylindrical altar or column.

---

253. Athens. Curse tablets against *syndikoi* and *synegoroi*, 4th cent. B.C. In the context of an extensive discussion of supporting speakers in Athenian lawcourts, L.Rubenstein, *Litigation and Cooperation: Historia* Einzelschr. 147 (2000) 64/65, notes that at least 20 extant forensic defixiones cast their spell also on *syndikoi* and *synegoroi*; partial list on 65 note 116. The tablets demonstrate that litigants often had advance information about the supporters of their opponents and, together with the evidence from the orators assembled by Rubinstein, that the practice of *synegoria* was widespread. See also our lemmata nos. 131 (*IG* II^2 1258) and 143 (*IG* II^2 1623).

---

254. Athens. Lead curse tablet, 4th cent. B.C. *SEG* XLIX 314; L 278; LI 327. In *Eulimene* 3 (2002) 93–96 (ph., dr.), D.R.Jordan, after autopsy in the Kerameikos Museum (inv. no. JB 6), publishes the following new text of this opisthographic tablet, which differs radically from that of the ed.pr. F.Costabile. Jordan finds that each side contains a list of names in the nominative arranged in 2 columns. New line numberings; new readings for Costabile's Side A ἐπηλυ(σίη) and ὁ ⟨ὠ⟩|μησ|τής 'der Kannibale'; Side B Εὔθυμ̣[ο]ς δ̣' | ἀν⟨έ⟩θεμεν̣ ← (κ?)αί, σύνδικ̣(οι), and ἐ(ξ) Ξυπεθῆς.

Side A

Col. I
Πυ[θόδ]ωρος
Μ[ενεκ]λῆς
Τ[ελέστ]ης
[- ca. 4? -]ς

Col. II
Μάν[η]ς (?)
Τελέστης
Μενεκλῆς
Πυθόδῶρο⟨ς⟩
to the right of L. 9 γυναῖκα

Side B

Col. I
Ε[ὐθυκρ]άτης
Ἀν[θεμε-]
Εὐ[θυ - ca. 3–4? -]ς

Col. II
Ε[ὐ]θυκράτη⟨ς⟩
Ἀνθεμε[-]
Τιμοκράτ[ης]
Ἐπιπείθης
Εὐθυ[- ca. 4–5? -]
[?]ΝΕΠΙ[- ca. 5? -]

A Col. I L. 4. [Μάνη]ς, i.e., the names in Col. I are repeated in reverse order in Col. II, Jordan. [In *BE* (2003) 139, A Col. I L. 4 is omitted. Stroud.]

---

255. Athens. Inscribed lead weights: the Attic mna. V.Vasilopoulou, in *Καλλίστευμα* 533–540 (ph.), presents a catalogue of 22 lead weights in the Numismatic Museum of Athens, most of which bear the relief symbol of a dolphin and 15 of which have raised inscriptions: δημό(σιον), μνᾶ, τετραμνῶ(ν), μμμ (= 3 μναῖ), ἀγο(ραῖον) διμ(νοῦν), and μνᾶ μέτρον.

---

256. Athens. Vase inscription. List of household items, ca. 300 B.C. *Agora* XXI B12. M.Sève, *RPh* 76 (2002) 135, 138, citing τρύβλιον ῥοφῆσαι in Aristophanes, *Acharnians* 278; *Knights* 905; Hippokrates, *Internal Affections* (12 examples), wonders if ῥοφεῖα in L. 11 is a characterization of the term τρύβλιον, which it follows in this list, rather than a separate kind of vessel.

---

257. Athens. Potter's signature on a mouldmade relief bowl, ca. 200–175 B.C. S.I.Rotroff, *Hesperia* 71 (2002) 428–430 (ph.), publishes a fragment of an Attic mouldmade bowl, found in the Agora Excavations in the construction fill of the Middle Stoa, bearing in relief Eros flying right and a signature in the genitive written retrograde and reading from the bottom up; inv. no. P 31702. The motifs are paralleled on bowls of the workshop of Bion, ca. 224–175 B.C. Rotroff also explores the possible connection between the workshop that produced P 31702, the workshop of Bion, and an Argive workshop, the Argive Monogram Workshop, and the prospect that Argeios was an Argive metic who, after successfully operating a workshop in Athens, opened a branch in Argos. Ἀργείου

258–259. Athens. Inscribed antefixes. V.Orphanou, *AD* 53 (1998) B.1 [2004] 67, reports the discovery of the following anthemion clay antefixes built into the north wall of a ceramic workshop in excavations of the Greek Archaeological Service in Plateia Kotzia. She associates them with the names of potters; no ph., no date.

258: Πολυδεύκο

259: Καλοκαίρο

---

260. Athens. Signatures on Roman lamps from the Kerameikos. B.Böttger, *Die kaiserzeitlichen Lampen vom Kerameikos: Kerameikos: Ergebnisse der Ausgrabungen* XVI (Munich 2002), publishes a massive catalogue (210 pages) of hundreds of Roman lamps from the Kerameikos, many from the excavations in the Pompeion. Large numbers of them bear signatures on their bases, from such workshops as Εὐτύχης, Θεόδουλος, Πρεῖμος, Σωτήρ, Χιόνης, and many others. He provides a catalogue of all the Greek signatures (339/340), with accompanying drawings (plates 88–90) and many ph.

---

261. Athens. Late Roman lamp signatures. For a comparative analysis of signed late Roman lamps produced by workshops in Athens and Corinth, see A.Karivieri, *MDAI(A)* 114 (1999) [2001] 269–281.

262–288. Athens. Kerameikos. Stamped amphora handles. Cf. *SEG* L 311–321. Noting that stamped amphora handles in Athens are represented by the three large collections in the Agora Excavations, the National Museum (894 examples; *SEG* XL 327), and the Kerameikos (more than 2800), G.Jöhrens, *MDAI(A)* 114 (1999) [2001] 157–170 (ph.), who will publish those in the Kerameikos, presents a brief overview of the main centers of production represented by these finds: Knidos, Rhodes, Thasos, Parmeniskos Group, Kos, Sinope, Paros, Kerkyra, Corinth, Akanthos, Ikos, Mende, Pamphylia, Samos, Zakynthos, Chios, and Erythrai. On 165–170, he presents the following selective catalogue of 27 representative stamps, with bibliography and parallels; all are illustrated by ph.

262: 165 no. 1; inv. no. KGA 1022. KT 1019. Knidian, period III.

Ἐπὶ		Νικα-
	boukranion	
σιβοῦ		λου
Μόρμι		ος

263: 165 no. 2; inv. no. KGA 1432. KT 1267. Knidian, period IVB, ca. 167–108 B.C.

Ἐπὶ Ἑρμοφάν-
του Χαρ-
μοκράτε- vase
υς Κνίδιον

264: 165 no. 3; inv. no. KGA 2132. KT 252a, b. Knidian, period V, 146–108 B.C.

a. Ἐπὶ δαμιοργο(ῦ)
[Δράκ]οντος
Ἀρισ[τοκλε]-
[ῦς Κνίδιον]
anchor

b. Ἐπὶ δαμιοργο(ῦ)
[Δράκοντος]
Ἀριστοκλε-
ῦς Κνί[διον]
anchor

Many more examples collected ad loc.

265: 165/166 no. 4; inv. no. KGA 2600. KT 1248, 1563. Knidian, period VIA?, ca. 100 B.C.

a. Ἐπὶ Σωσίφρονος [Κνίδιον Φιλίππου] retrograde
boukranion

b. ἀνδρῶν Δη[μητ]ρίο[υ Κ⟨σ⟩υδοσθένευς] retrograde
boukranion

266: 166 no. 5; inv. no. KGA 2617. Thasian, ca. 296 B.C.
Δεινώπα| mouse ς | Θασίων

267: 166 no. 6; inv. no. KGA 1848. Thasian, ca. 300–290 B.C.
Δεινώπας | rosette | Θασίων

268: 166 no. 7; inv. no. KGA 1477. Rhodian, period I, ca. 250 B.C.
Ἀριστονίκου | rosette

269: 166 no. 8; inv. no. KGA 2520. Rhodian, period I, ca. 250 B.C.
Ἐπὶ Νί[κω]νος | rosette

270: 166/167 no. 9; inv. no. KGA 630. Rhodian, period I, ca. 240 B.C.
Δάμωνος | thyrsos

271: 167 no. 10; inv. no. KGA 622. Rhodian, period I, ca. 240 B.C.
Ἐπὶ Ἀριστέως | cornucopiae

272: 167 no. 11; inv. no. KGA 1340. Parmeniskos Group, ca. 200 B.C.
Ἀμεινο|νίκου

273: 167 no. 12; inv. no. KGA 1203. Parmeniskos Group, ca. 200 B.C.
amphora Σωκ̣[ρ]|άτου

274: 167 no. 13; inv. no. KGA 2184. Kos, ca. 400–350 B.C.
Ἀρχ retrograde

275: 167 no. 14; inv. no. KGA 2285. Kos.
Διοσ(κουρίδης) lyre

276: 168 no. 15; inv. no. KGA 1117. Kos.
Λέων | Διονυσ(- -) retrograde

277: 168 no. 16; inv. no. KGA 1850. Kos.
Θεογένου

Nu reversed.

278: 168 no. 17; inv. no. KGA 1573. Sinope, 311 B.C.
Τεύθρ[ας] | Εὐχαρί[στου] | ἀστυν[όμου]

279: 168 no. 18; inv. no. KGA 1334. Paros?
Μάνου

280: 168 no. 19; inv. no. KGA 1765. Paros?, ca. 240 B.C.
Ἐράσιος Κ(- - -) retrograde

281: 168/169 no. 20; inv. no. KGA 2428. Akanthos?, ca. 350–325 B.C.
ligature in a circular stamp: 'My, Epsilon und Chi in Pi'

[Could this not be X, M, E in the three sectors formed by Y? Stroud.]

282: 169 no. 21; inv. no. KGA 2592. Ikos, ca. 300 B.C.
Ἴκιον

283: 169 no. 22; inv. no. KGA 2159. Leukas.
Λ(ευκάδ)ος

284: 169 no. 23; inv. no. KGA 1043. Zakynthos, Hellenistic to Roman.
Ζακύν(θιον)

285: 169 no. 24; inv. no. KGA 1033. Erythrai.
Ἐρυ(---)

286: 169 no. 25; inv. no. KGA 2721. Erythrai.
Ἐρυ(- - -)

287: 170 no. 26; inv. no. KGA 1855. Erythrai.
Εὐρ(- - -)

288: 170 no. 27; inv. no. KGA 378. Erythrai.
Ἐρυ(- - -)

PELOPONNESOS

289. Peloponnesos. The establishment of the imperial cult in the Peloponnesos. M.Kanterea, in *Peloponnesiaka* Suppl. 24, 2.423–432, cites numerous inscriptions to support her view that the foundation of emperor worship in Sparta, Gytheion, Patrai, Corinth, and Epidauros was not a uniform, consistent process, but multifaceted and determined by local conditions and historical events.

AIGINA

290. Aigina. Three inscriptions honoring Hadrian and Sabina. *SEG* LI 334–336. C.Habicht has kindly informed us *per ep.* that these three stones were found in Megara and transported to Aigina in modern times, probably when Aigina was the new capital of Greece, 1827–1829, when its Orphanotropheion served as the first National Museum of Greece; see B.C.Petrakos, *Mentor* 73 (2004) 116–123.

SEG LI 334 = *IG* VII 72
SEG LI 335 = *IG* VII 73
SEG LI 336 = *IG* VII 70B

IG VII 70A, the lefthand fragment of *IG* VII 70, was left behind in Megara; its omission from the text printed in *SEG* LI 336 accounts for the difficulties in that text.

291. Aigina. Epitaph of Aristouchos, 4th cent. B.C. I.Polinskaya, *Hesperia* 71 (2002) 399–413 (ph.), publishes the ed.pr. of this remarkable monument, which she discovered in 1999 in the church of Agios Nikolaos in the area of Kavouropetra on the north coast of Aigina. It is a marble pillar with pyramidal top and a deep rectangular niche on the front; inscription above the niche. Polinskaya suggests that a tall stone vase (loutrophoros, lekythos?) or a statuette was mounted in the niche. She proposes the above date on the basis of the letterforms and is attracted to the identification of the very common name Aristomenes with the boy athlete celebrated in Pindar, *Pythian* 8 of ca. 446 B.C. She rejects as possible parallels for the form of the stele the votive pillars with pyramidal tops from Arkadia and Athenian 'kyrbeis.'

Ἀρισ̣τοῦχος̣
Ἀριστομένεο̣ς

CORINTHIA

292. Corinth. Relations with Epeiros and Sicily. See our lemma no. 885.

293. Corinth. The return of the Isthmian Games to the Isthmos. In *CPh* 97 (2002) 168–178, M.Kajava reexamines the Latin inscription *Corinth* 8.3.153, arguing that its honorand was Cn.Cornelius Pulcher and that it provides evidence that the 'first' celebration of the Isthmian Games at Isthmia by Colonia Laus Iulia Corinthiensis took place in 43 A.D.

294. Corinth. Dedication of Timoleon and his allies to Poseidon, ca. 338 B.C. *Corinth* 8.3.23. *SEG* XI 126a; XXXIII 266.* In a discussion of the relations between Timoleon and Epeiros, G.Manganaro (see our lemma no. 885) 114–116 (dr.) suggests a new restoration of the dedication made after Timoleon's victory over the Carthaginians. The absence of the Epidamnians in L. 1 may be explained by the fact that they regarded Korkyra as the mother city, not Corinth; cf. L. 3 κτιστῆρα Κόρινθον.

[Κορίνθιοι, Λευκάδιοι, Ἀμβρακ]ι̣ῶται, Κο[ρκυ]ραῖ[οι, Ἀ]πο[λλ]ω[νιᾶται, Συρακόσιοι]
[Ποσειδᾶνι δεκάταν ἀπὸ τῶμ] πολεμίων ἀ[ν]έθηκαν·
[δόγματι τούτων, οἳ ἔσεβον] κτιστῆρα Κόρινθον
4 [πόλεις Σικελίας ἀρχῶι] χρησάμεναι
[κοινῶι Τιμολέοντι ἐλευθ]ερίας ἐπέβησαν,
[ὅταν Φοίνισσα εἶλον σκύλα] τάδε

295. Corinth. Dedication to Arrian, ca. 145/6 A.D. *Corinth* 8.3.124. *SEG* XXXI 285;* XLI 153. In *ZPE* 139 (2002) 111–114, in a discussion of his proposed new restorations in *I.Eph.* 5.1539; *SEG* XIII 505 (see our lemma no. 1134), C.P.Jones suggests that in L. 1, after [φιλ]όσοφ[ον], the restoration [ἄριστον] is preferable to, e.g., [Στωικόν].

---

296. Corinthia. A public mason's mark, 5th–2nd cent. B.C. Y.A.Lolos, *Hesperia* 71 (2002) 201–207 (ph.), publishes an inscription ΔΑ(μόσιον) on one of the lifting bosses of a large poros column drum abandoned in an extensive ancient Corinthian quarry on the west bank of the Longopotamos River west of the ancient city of Corinth. He interprets it as evidence that this quarry was under state control and he collects useful epigraphical parallels for the ownership of quarries in ancient Greece; see also our lemma no. 16.

In *BE* (2003) 92, M.Sève, noting that quarry marks often indicate entrepreneurs, observes that a Corinthian quarryman Δαμόστρατος was active in the 4th cent. B.C., *CID* II 31 L. 101, but that his use of an abbreviation ΔΑ could have led to confusion. 'Ne pourrait-on penser à une équipe d'esclaves publics qui aurait extrait le bloc?'

---

297. Corinth. Christian epitaph of Zoe, 6th/7th cent. A.D. *SEG* XXIX 311. P.M.Nigdelis (see our lemma no. 639) 89/90, comments on the phrase Θεοδώρου | τοῦ μουλίωνος τοῦ | ἐπισκοπιανοῦ (LL. 8–10). The last word was interpreted by D.I.Pallas and S.N.Dantis, *AE* (1977) 70, as an ethnic ('Επισκοπιανός) deriving from the name of a settlement ('Επισκοπή); by D.Feissel and A.Philippidis-Braat, *T&M* 9 (1985) 368, as the name of a district of Corinth ('Επισκοπιανόν). The mention of a μουλίων τοῦ βικαρίου in an inscription of Thessaloniki (our lemma no. 639) suggests that Theodoros was the muledriver of a church official (ἐπισκοπιανός). This would be the earliest attestation of this office, for which the earliest literary sources date to the 10th cent. It is also possible that ἐπισκοπιανός is an adjective ('the muledriver of the bishop').

---

298. Corinth. Late Roman lamp signatures. For a comparative analysis of signed late Roman lamps produced by workshops in Corinth and Athens, see A.Karivieri, *MDAI(A)* 114 (1999) [2001] 269–281.

---

299. Isthmia. Benefactions of P.Licinius Priscus Iuventianus to the Isthmia sanctuary, date? *IG* IV 203. *SEG* XLIX 343;* L 336; LI 523. In a discussion of the location and identification of the ἐναγιστήριον in L. 9, G.Ekroth, *Sacrifical Rituals* (see our lemma no. 1980) 80–82, maintains that it refers to the pit where holocaust sacrifices of bulls were performed to Palaimon, and to the courtyard where the pit was located. She also stresses that evidence for this rite comes only from the Roman period, when it might have been introduced after the revival of the sanctuary.

---

300. Isthmia. Stone dedicatory jumping-weight, ca. 550 B.C. *SEG* XVIII 140; XXIX 337. In *Olympia 1875–2000*, 230–237 (ph.), E.R.Gebhard briefly cites this halter as 'the oldest evidence we have of organized competitions at the Isthmus, although it cannot be ruled out that the owner's success was achieved elsewhere. The mention of two previous victories followed by a third that was commemorated by the dedication gives the impression that the athlete participated in a series of contests over a period of time.'

301–306. Isthmia. Inscribed beehives. V.S.Anderson-Stojanovic, J.E.Jones, *Hesperia* 71 (2002) 345–376 (ph.), assemble a corpus of some 34 fragments of ceramic beehives found in excavations of the University of Chicago in the sanctuary of Poseidon and on the Rachi. Six of these carry incised inscriptions. The authors provide detailed analysis of the form, date, finding places, and function of these objects, accompanied by an essay on beehives from elsewhere in Greece. Of the inscriptions added before firing: 'it seems likely that these marks . . . denote the potter himself, or an owner who had ordered a number of hives in advance; if they had been scratched on after firing, they would be more likely to represent the owner's own identification mark.'

301: 352 no. 1, inv. no. IP 2216. Horizontal beehive, 6th cent. A.D. Incised before firing, just below rim on exterior. ΠΟ

302: 352 no. 2, inv. no. IP 2217. Horizontal beehive, 6th cent. A.D. Incised with a comb on exterior below rim. Ligature: 'a rough T rising from an O.'

303: 352 no. 3, inv. no. IP 2139. Horizontal beehive, 6th cent. A.D. Incised before firing, just below rim on exterior. ΠΟ

304: 352 no. 4, inv. no. IP 2140. Horizontal beehive, 6th cent. A.D. Incised with a comb below rim on exterior. W or upside-down M [since all these inscriptions are in Greek, this letter is probably omega. Stroud].

305: 355 no. 5, inv. no. IP 586. *SEG* XVII 134. *SEG* XXXVI 328; XLVI 349. Upright beehive, 3rd cent. B.C. Inscription scratched after firing, just below rim. Ὀρεστάδα

306: 358 no. 12, inv. no. IP 7759. Upright beehive, late 3rd cent. B.C. Graffito on exterior wall: 'backward N or M.'

For owners' inscriptions on beehives, see G.Lüdorf, *Boreas* 21/22 (1998/1999) 51 note 71.

SIKYONIA

307. Kryoneri. Dedication to a nymph. In *AD* 52 (1997) B.3 [2003] 1177/1178 (ph.), L.Kormazopoulou, I.Zygouri describe an investigation and excavation of the Ephoreia of Paleoanthropology and Speliology in the cave of Lechova near Kryoneri, which is situated just west of Sikyon. In addition to ample archaic and classical Attic and Corinthian votive pottery (including a 'Sam Wide' style plate), terracotta figurines (including Pan), clay relief plaques, and bronze finger rings, the authors note 3 graffiti on sherds that mention κάποια νύμφη. They illustrate one of these, which bears the inscription on its flat rim (krater or open bowl); no text; we read from the ph. ΝΥΝΦΑΙ̣[?] [the last letter may be iota (hence Νύνφαι̣) or san (Νύνφας̣), Stroud].

Y.A.Lolos, *per ep.*, informs us that a graffito on an early classical skyphos base found in this cave preserves a complete dedicatory inscription, 'to the sanctuary of the Nymphs in Gylis'; to be published in Y.A.Lolos, *Land of Sikyon, Hesperia* Suppl. (forthcoming).

KLEONAIA

308. Nemea. The date of the Nemean festival. For new evidence from the state sacrificial calendar of Athens, fr. 2 L. 10, see our lemma no. 48.

ARGEIA

309. Argos. *IG* IV. In *BCH* 126 (2002) 492, D.Mulliez announces that 'Clarisse Prêtre a poursuivi l'inventaire et l'étude des inscriptions en vue de la publication du nouveau volume IV des *Inscriptiones Graecae* de l'Academie de Berlin.'

310. Argos. Hero cults in the Argolid. D.Boehringer, *Heroenkulte* (see our lemma no. 19) 132–242, examines the evidence, almost exclusively archaeological, for the origins, development, and nature of hero cults at Argos, Mykenai, Prosymna, Tiryns, Berbati, and the Argive Heraion. Inscriptions play a very minor role here, with the exception of the sanctuary of the Seven against Thebes in the agora of Argos (see our lemma no. 312); the Agamemnoneion near Mykenai (see our lemma no. 331); the tholos 'tomb of Aigistheus' at Mykenai (see our lemma no. 330); the sanctuary of Perseus at Mykenai (see our lemma no. 328); and the Argive Heraion (see our lemma no. 322). Brief mention of the archaic inscriptions *SEG* XXX 380 from Tiryns (231–242). Emphasis falls on Mycenaean tombs that contain votive material of much later date. See also our lemmata nos. 19 and 375.

311. Argos. The cult of the Eumenides/Epitelides. In *Peloponnesiaka* Suppl. 24, 2.273–294 (ph.), M.Schaefer studies the inscriptions (*IG* IV 564, 569, 570, 575) and the iconography of a series of Hellenistic reliefs from within and east of the city of Argos that depict 3 female figures, and considers their possible connection with the Κριτήριον of Pausanias 2.20.7 and the cult of the Εὐμενίδες/Ἐπιτελίδες.

---

312. Argos. Boundary stone of the shrine of the Seven against Thebes, ca. 500 B.C. *SEG* XXXVII 283. *SEG* LI 415* [where, correct *SEG* XLI 284 to *SEG* XLII 274]. D.Boehringer, *Heroenkulte* (see our lemma no. 310) 142–144, presents a brief summary of the architectural features and chronology of this enclosure, favoring the reading ἑρόον | ϙ τõν ἐν Θέ|βαις, *pace* A.Pariente, *BCH* Suppl. 22 (1992) 200–202 (*SEG* XLII 274), which he interprets as '(ein Temenos) der Heroon, die in Theben gefallen (begraben?) sind und nicht um ein Heroon derer, die in Theben gefallen/begraben sind.'

---

313. Argos. Statue base of a victorious athlete, 2nd/1st cent. B.C. *IG* IV 611. J.-Y. Strasser, *RPh* 75 (2001) 292/293, reprints the *IG* text, pointing out that the extent of the lacuna at the right cannot be determined. In L. 3, he restores Ἀργεῖον τὸν ἄν[δρα, νικάσαντα], moving the participle up from L. 5 (*IG*). He rejects the attempt of G.Nachtergael, *Les Galates en Grèce et les Sôteria de Delphes* (Brussels 1977) 491 no. 79, to use this text as evidence for hippic contests (πολεμιστηρίωι) at the Delphic Soteria because the restoration of the inscription is not secure. It provides evidence only for a contest involving a war chariot at the Heraia of Argos, a civic event in which the function of a parade is almost as important as the military aspect.

---

314. Argos. Gravestone of a bishop, 6th cent. A.D. *SEG* XLIX 362. D.Feissel, *BE* (2002) 590, briefly notes that the decorative style of the lettering would not be out of place in the 8th or the 9th cent., and that 'malgré la simplicité antique du formulaire, l'epitaphe . . . pourrait appartenir au Haut Moyen Âge.'

---

315. Argos. Mason's marks on terracotta well cylinders, 4th cent. A.D. Double letters incised on the interior joints of hollow terracotta cylinders lining the well described in our lemma no. 320. Ed.pr. A.I.Ivantchik, *BCH* 126 (2002) 334–337 (ph.). K/K, O/O? ('cercles,' Ivantchik), Y/Y, Ω/Ω

---

316. Argos. Graffito on a vase, ca. 400–425 A.D. Fragment of the wall of a vase, found in the well described in our lemma no. 320. Ed.pr. A.I.Ivantchik, *BCH* 126 (2002) 357, 404 no. 189 (dr.). Incised on the exterior in 'signes dont la signification n'est pas claire'; possibly magical 'charakteres.'

317–318. Argos. Vase inscriptions, 5th cent. B.C. A.Banaka-Dimaki, in *Peloponnesian Sanctuaries* 108–111 (ph.), publishes two graffiti found in excavations of the Greek Archaeological Service near the south city wall and the gate of the road leading to Lerna and Kynouria.

317: Small fragment of a black-glazed vase; beginning of the 5th cent. B.C. Inscription on the outer wall near the base. [- - -]ΜΕΘ[- - -] retrograde

318: Base of a black-glazed vase; ca. 450–400 B.C. Inscription around the outer edge of the bottom, inside a ring-foot. [- - -]αιος 'with a correction to - - -]αιέος, probably representing the genitive of a hero's or deity's name, which would end in -αιεύς.' [Apparently E written over O. After the Σ, we read from the ph. EMI, i.e., [- - -]αι⟨ε⟩ος ἐμί, Stroud.]

---

319. Argos. Dedication on a vase. A.Banaka-Dimaki, *AD* 53 (1998) B.1 [2004] 117, briefly notes the discovery in excavations of the Greek Archaeological Service in Papalexopoulou Street of a fragmentary black-glazed rhyton with plastic decoration and graffito of the name of a hero or god; no ph., no date, no text, no further details.

---

320. Argos. Late Roman lamp signatures, ca. 400–425 A.D. A.I.Ivantchik, *BCH* 126 (2002) 331–413 (ph.), presents a detailed and fully illustrated catalogue of the contents of a well, filled and abandoned at the beginning of the 5th cent. A.D., excavated by the French School in 1990/91 in the agora of Argos. The well was built in the second quarter of the 4th cent. A.D. Among the finds are 100 intact lamps, ca. 80 vases of various types, animal bones, bronze fibulae, architectural fragments, mutilated heads of marble statues, glass, an inscribed plaque dedicated by Hadrian (*SEG* XI 340; XLV 258*), and 2 coins. The well establishes the date when the agora ceased to function as a civic center. Ivantchik associates this with the invasion of Alaric and the Visigoths (396 A.D.), the edict of Theodosius (392 A.D.), and the hostility of Christian zealots. After it was abandoned, the well served as a repository for lead tablets and lamps used in magical rites. Ivantchik cites the contemporary parallel of the Fountain of the Lamps at Corinth, *SEG* LI 350.* See also our lemmata nos. 315, 316, and 321.

On 341–344, Ivantchik discusses the chronology and provenance of the lamps from the well, almost all of which are of local manufacture, often imitations of Attic or Corinthian lamps, ca. 400–425 A.D. We present the signatures as follows; all are illustrated by ph. and dr.

A. 358–360 no. 1 (1 example). ΑΘΗ ('sans doute . . . un atelier attique,' Ivantchik)
B. 358–362 nos. 2–12 (11 examples). Ἰλάρου or Ἱλάρου?
C. 341, 361/362 nos. 13–16 (4 examples). ΚΥ (possibly Κύρακος; cf. S.E.Bassett, *AJA* 7 [1903] 347/348, Ivantchik)
D. 361/362 no. 17 (1 example). Μ ('appartient probablement à l'atelier attique de

Martyrios,' Ivantchik)

E. 361/362 no. 18 (1 example). ΣΤ ('appartient à l'atelier attique de Stratolaos,' Ivantchik)

F. 363/364 nos. 19–25 (7 examples). Χιόνης

G. 363/364 no. 26 (1 example). XI (probably an abbreviation of Χιόνης, Ivantchik)

H. 359, 363–366 nos. 27–30 (4 examples). 'Signatures non interprétées.'

I. 366/367 nos. 31–34 (4 examples). Christian monograms.

For some of these same workshops, see our lemma no. 298.

---

321. Argos. Lead tablets, ca. 400–425 A.D. Seven fragmentary lead tablets found in excavations of the French School in the well described in our lemma no. 320. A.I.Ivantchik, *BCH* 126 (2002) 332, 404, includes these in his catalogue as follows.

A. 404 no. 192, inv. no. 91.309C. Fragment preserving at least 8 lines.

[- - -]Δ[- - -]
[- - - - - -]
[- -]ΟΥΑΕΙ[- -]
4 [- - -]Α[- -]ΥΟ[- -]
[- - -]Ν[- - -]
[- - -]Κ[- - -]Λ[- - -]
[- - -]Ο[- - -]
8 [- - -]Τ[- - -]

B. 404 no. 193, inv. no. 91.314K. Fragment preserving at least 3 lines.

[- - -]ΣΤ[- - -]
[- - -]Ι[- - -]
[- - -]Ω[- - -]

C. 404 no. 194, lot no. 91.312. Fragment ca. 0.049 x 0.056 m. Only ΓΑ visible.

D. 404 nos. 195–198, inv. nos. 91.310K, 91.311A, lot no. 91.312 (2 frr.). Four fragments 'sans inscription visible.'

---

322. Argive Heraion. Law on a bronze tablet, ca. 575–550 B.C. *IG* IV 506. *SEG* XI 302; XLIII 1235; XLIV 1735; XLV 266, 2262. D.Boehringer, *Heroenkulte* (see our lemma no. 310) 220–222, contests the interpretation of J.Hall (*SEG* XLV 266) to the effect that τὰς ἄρας τὰς [Ἥρας - - -] in the opening sentence is to be taken as accusative plural ('if anyone violates the vows of the Argive Plain'). He follows L.H.Jeffery, *LSAG*^{2} p. 158 no. 9, in regarding τᾶς ἄρας τᾶς [Ἥρας] as genitive singular ('soll er dem Fluch der [Hera (unterworfen sein)]'), citing as parallels *IG* IX^2.1.609 L. 15; 718 LL. 38–41; *Syll.*^{3} 37/38. He further rejects Hall's

inference, from this text, that 'at the administrative level, there is little connection between the Heraion and the city of Argos.'

323–324. Argive Heraion. Names of contractors, ca. 450 B.C. *IG* IV 511. In addition to the poros block *IG* IV 511 (inscribed Κλεόμαχος), C.Piteros, *AD* 53 (1998) B.1 [2004] 140, records the existence of two others of the same type and date built into the retaining wall west of the classical temple of Hera.

323: Κλε⟨ό⟩μαχ[ος], letter height 0.10–0.15 m.

324: ΕΠΙ, letter height 0.13 m.

Probably the beginning of a name such as Ἐπιγένης, Ἐπικράτης vel sim., ed.pr.

C.Pfaff, *JHS* 121 (2001) 150–154 (ph., dr.), illustrates these three inscriptions in the epichoric Argive alphabet and after a detailed analysis of the letterforms, supports the above date. He holds that *IG* IV 511 and our no. 323 were cut by the same man and that these three blocks were originally designed for use in the retaining wall, where their inscriptions would not have been visible; they are not reused from some other monument. Pfaff urges that these are the names of contractors who supplied the stone.

---

325. Argive Heraion. Mason's mark, Classical. C.Piteros, *AD* 53 (1998) B.1 [2004] 140, records the mason's mark H on 2 poros column drums of the southwest Doric stoa.

---

326. Argive Heraion. Names incised in the temple of Hera, 5th cent. B.C. C.Piteros, *AD* 53 (1998) B.1 [2004] 140, records the following inscriptions on poros blocks of the inner colonnade and interprets them as the initial letters of names.

A. ΝΙ, letter height 0.14 m.; Νι(κόστρατος)? ed.pr.
B. ΣΥ, Συ(λεύς)? or Σύ(λιχος)? ed.pr.
C. ΓΑ

---

327. Asine. Stamped tile, Hellenistic. *SEG* XLVI 362. C.Piteros, *AD* 53 (1998) B.1 [2004] 140/141, after examining the tile, dates it 250–200 B.C. and proposes the following reading, suggesting that the agoranomos is that of the city of Argos and that the tile comes from the roof of the Hellenistic tower on the acropolis of Asine.

[ἐπὶ ἀγορ]ανόμο[υ]
['Αριστ]άρχου Ιδ[- - -]

E.g., 'Ιδ[αίου], "Ιδ[μωνος], Piteros.

328. Mykenai. Sanctuary of Perseus. Law, ca. 525 B.C.? *IG* IV 493. *SEG* XI 300; XXXVI 346; XLIII 1235; XLIV 1735; XLV 266; XLVI 363; XLVIII 2132; XLIX 2432. *LSAG*[2] p. 172 no. 1. M.H.Jameson, in R.Hägg, G.Nordquist, edd., *Celebration of Death and Divinity in the Bronze Age Argolid* (Stockholm 1990) 213–223 (ph.), prints the text with translation and commentary and gives a summary of the Perseus legends. He regards the Perseia spring as the center of a ritual in archaic Mykenai in which dancers wearing frightening masks evoked the struggle of the young hero against Medusa and where rites of young boys were performed that led to full membership in the community, hence the arbitration of disputes 'for the parents' in *IG* IV 493. For another inscription possibly associated with this shrine, see our lemma no. 329.

D.Boehringer, *Heroenkulte* (see our lemma no. 310) 172, reprints the text and briefly comments on this hero shrine.

329. Mykenai. Boundary stone of Hera, ca. 500–460 B.C. *SEG* XIII 236. *SEG* XLII 284. M.H.Jameson, in *op.cit.* (our lemma no. 328) 220 note 38, suggests that the springhouse of Perseia may have been divided into two parts, assigned to Perseus and to Hera.

330. Mykenai. Stamped roof tile, 3rd cent. B.C.? In excavations of the British School at Athens in the entrance to the tholos tomb of Aigistheus in 1922, A.J.B.Wace, *ABSA* 25 (1921–23) 312, notes the discovery of a curved terracotta roof tile, stamped on the inside. This tile is briefly noted by D.Boehringer, *Heroenkulte* (see our lemma no. 310) 163, who observes that all the objects later than the Mycenaean period are chance finds that provide no evidence for a hero cult in this tomb.

Θερσ[- - -]

[For a tile from Aspra Chomata at Mykenai bearing the stamp Θερσιμένεος, see *SEG* XVIII 145. For another, from Argos, Θερσιμ[- - -], see *BCH* 33 (1909) 448 no. 13; M.T.Mitsos, *'Αργολικὴ Προσωπογραφία. BAAH* 39 (Athens 1952), *s.v.* Θερσιμ-. Stroud.]

331. Mykenai. Sanctuary of Agamemnon. Vase inscriptions; dedications to Agamemnon, 4th/3rd cent. B.C. *SEG* XIII 237. *SEG* XLII 285. D.Boehringer, *Heroenkulte* (see our lemma no. 310) 173–178, 200–203, gives an account of the architecture, excavated finds, and topography of this sanctuary, with discussion of the stories that could connect it with the murder of Agamemnon. He analyzes these inscribed vase fragments and the stamped tiles *SEG* XIII 238.

KYNOURIA

332. Xerocampi Astros. Inscribed bronze bull, ca. 500 B.C. *SEG* XXXV 302; XLII 290.* In *Helike II. Ancient Helike and Aigialeia* (Athens 1998) 251–265 (ph.), D.Katsonopoulou argues that this bull was dedicated to Poseidon and that the name of the dedicant Ἑλικίς, who is identified as coming from the town of Arkadian Paos, is derived from the Arkadian word for willow (ἐλίκη), Theophrastos, *Hist.Pl.* 3.13.7.

TROIZENIA

333. Troizen. The Themistokles Decree, date? *SEG* XVIII 153. *SEG* LI 428.* In P.Siewert, ed., *Ostrakismos-Testimonien I* (our lemma no. 68) 357–367, C.Mayer analyzes LL. 44–47, which deal with the return of those ostracized from Athens. Finding too many anachronisms in diction, style, and orthography, and too many historical obstacles, to justify the belief that the inscription is an authentic document of the 5th cent. B.C., she does not believe that its evidence can be reconciled with testimony from literary sources about the return of the ostracized. Repeating many of the arguments of C.Habicht, *Hermes* 89 (1961) 1–35 (*SEG* XIX 319), she places the fabrication of the decree in the sixties and fifties of the 4th cent. B.C. Accordingly, nothing certain about the chronology, aim, and method of the return of the Athenian ostracized can be extracted from this inscription.

J.K.Davies, in *Classics in Progress* (see our lemma no. 850) 240/241, briefly summarizes, with bibliography, prevailing attempts at 'reconciling the testimony of the literary sources' with the provisions of this decree: 'Herodotos had got it wrong' or the extant decree is a product of re-editing or forgery. The assertion of forgery, for which 'the evidence is increasingly persuasive,' raises suspicions about 'a dangerously contaminated tradition' of epigraphical documents and about the literary sources that drew on them. 'It challenges the usability of the whole fabric of much Greek history.' (241)

On this inscription, see also M.Johansson, *MH* 60 (2003) 1–5; *RhM* 147 (2004) 343–354, which we will include in a later volume of *SEG*.

EPIDAURIA

334. Epidauros. Asklepieion. The sanctuary of the Epidotes. E.Lembidaki, in *Peloponnesiaka* Suppl. 24, 2.309–323, presents a detailed architectural study of the Roman sanctuary seen by Pausanias (2.27.6), the successor to the building of ca. 300 B.C. attested in *IG* IV^2.1.107/108. She infers that the pre-Roman sanctuary did not have a canonical temple and speculates on the meaning of the cult title Ἐπιδότες/-αι, unattested epigraphically at Epidauros, but known at Mantineia (Pausanias 8.9.2), Sikyon (2.10.2/3), and Sparta (3.17.7–9).

335. Epidauros town. Casualty list from the battle at the Isthmos, 146 B.C. *IG* IV^2.1.28. *SEG* XLVII 344;* LI 431. C.Piteros, *AD* 53 (1998) B.1 [2004] 143, notes that a fragment of the upper part of this stele preserving 11 lines has been removed from the public school in this town to the Epidauros Museum.

336. Epidauros. Asklepieion. Border settlement between Troizen and Arsinoe/Methana, 164–146 B.C. *IG* IV^2.1.76/77. *SEG* XLIX 376. M.Dixon, *AJA* 106 (2002) 240, briefly announces that he has recently discovered near the Methana peninsula a plausible candidate for the 'White Herm,' ἐπὶ τὸν λευκὸν Ἑρμᾶν, of *IG* IV^2.1.76 LL. 22, 26, a boundary marker in this dispute.

337. Epidauros. Letter to the consuls M.Laelianus and Lucius Pastor, 163 A.D. *IG* IV^2.1.88. B.Lambrinoudakis, in *Excavating Classical Culture* 224 (ph.), briefly notes the recent discovery, in excavations of the Committee for the Preservation of the Epidauros Monuments, of the bottom left corner of this inscription, preserving parts of the final 13 lines; his publication is forthcoming.

338. Epidauros. Asklepieion. Roman edict, after 250 A.D. *IG* IV^2.1.91. *SEG* XLIV 556. M.Sève, *BE* (2003) 93, observes that [- - - ἀποτεισάτω δηναρίων μ]υριάδας ἑκατὸν λαμπράς should not be translated 'he shall pay ten thousand denarii and 100 lamprai,' as K.Harter-Uibopuu has it (*op.cit.*, our lemma no. 340), but 'qu'il paie un million de deniers brilliants,' probably in coins 'de bon aloi.' This fine is in line with that of 300,000 denarii in LL. 4/5. [For this use of λαμπρός, see *SEG* XLIV 556. Stroud.]

339. Epidauros. Asklepieion. Catalogue of contributions, 3rd cent. B.C. *IG* IV^2.1.97. *SEG* XLVIII 2161. G.Ekroth, *Sacrificial Rituals* 224–226, noting that the god for whom the holocaust sacrifice was performed, τῶι θεῶι (LL. 2, 6, 23, 26), has usually been identified as Asklepios, points out that Asklepios is not explicitly named in this document and that 'to consider this ritual as being a particularly "heroic" sacrifice . . . seems odd since the inscription says explicitly that the *holokautesis* is performed "to the god" and not "to the hero."' For a general summary of this book, see our lemma no. 1980.

---

340. Epidauros. Asklepieion. Fines for breach of contract and misbehavior in the Asklepieia and Apolloneia. K.Harter-Uibopuu, in *Peloponnesiaka* Suppl. 24, 2.330–340, reviews the legal procedures for the two above crimes as attested in the following inscriptions: *IG* IV^2.1.98 (*SEG* LI 432*), 99 (*SEG* XLVIII 2127; XLIX 1062), and 100, whose texts she reprints with English translations.

In *BE* (2003) 93, M.Sève doubts that the agonothetes and the Hellanodikai, who impose the fine on Philon of Corinth, had jurisdiction over construction in the sanctuary. Their normal competence extends only to the running of the gymnic contests. Also, the hysplex (see *SEG* LI 2280) seems not to have been a permanent installation.

---

341. Epidauros. Asklepieion. Statue base, Roman. Rectangular base of local limestone for the support of three bronze statues, two children on the outsides and an adult in the center; the inscriptions on the front face are accordingly symmetrically placed. The block, which is broken at the back left, lies upside-down very near the ship's prow monument of our no. 342, and was alertly detected by C.Piteros, who published the ed.pr. in *AD* 53 (1998) B.1 [2004] 142.

Πασώ, Καλλιστράτιν, Θεύδωρον
Τήλαιθος Θευδώρου καὶ Λυσικράτις Ἀριστοκράτεος Ἐπιδαύριοι
τᾶς αὐτῶν γενεᾶς

[Probably τὰς αὑτῶν γενεάς, Stroud.]

---

342. Epidauros. Asklepieion. Dedication of the prow of a ship, 3rd cent. B.C. *IG* IV^2.1.306. In *AD* 53 (1998) B.1 [2004] 142 (dr.), C.Piteros reports the discovery of additional fragments of this monument and provides a new drawing of its south face and a section; no change in the text.

343. Epidauros. Asklepieion. Epigram on the portal of the temple of Asklepios. J.N.Bremmer, *ZPE* 141 (2002) 106–108, collects 9 epigraphical parallels for the combination of ἁγνός and ὅσιος found in the famous epigram from Epidauros that is preserved only in the literary tradition. None is earlier than the 1st cent. A.D. and Bremmer adduces other literary evidence to argue that the inscription at Epidauros, now lost, should not be assigned to the 4th cent. B.C. but 'from the turn of our era.'

In *EBGR* (2002) no. 15 (*Kernos* 18 [2005] 436/437), J.Mylonopoulos notes that ἁγνός and ὅσιος are found together in an epigram from Phaistos (*I.Cret.* I XXXIII 3; 2nd cent. B.C.) and that the expression ναὸς θυώδης is now attested in Attica, at Rhamnous, as early as the 4th cent. B.C. (*SEG* LI 239). 'It seems more likely that the texts from Rhamnous and Phaistos have been influenced by the temple inscription at Epidauros than vice versa.'

---

344. Ligourio. Grave inscription, Roman. C.Piteros, *AD* 53 (1998) B.1 [2004] 141, reports that an inhabitant of this village near the Epidaurian Asklepieion turned in to the Epidauros Museum, inv. no. 1239, a small fragment of an inscribed marble bed recovered at the dump of Ligourio at Kokkinovrakos. It bears in relief part of the arm of a small child holding a toy ball and probably once stood on top of a marble sarcophagus.

[- - - ἔ]μοι οἰκτρὸν
[- - - θυ]γατρί

LAKONIA

---

345. Anthochorion. Stamped tile, 2nd cent. B.C. *SEG* XXVI 460. *SEG* XXXIX 373. J.Christien, M. Della Santa, in *Peloponnesiaka* Suppl. 24, 2.207/208, cite this inscribed tile as possible evidence for the location of the Spartan town Φάρις near Agios Vasileios. They reject the restoration Διὸς | [Μεσσα]πέος as inconsistent with the text of Pausanias and briefly speculate that the sanctuary of this deity is to be found between the *rema* Skatias and Paroritis; cf. *SEG* XXXIX 373; XL 358.

---

346. Gerenia. Honorary decree and epigram for an unknown person, 2nd cent. B.C. *SEG* XI 949. P.Fröhlich, in H.Inglebert, ed., *Idéologies et valeurs civiques dans le monde romain. Hommage à Claude Lepelley* (Paris 2002) 79, presents the following restoration of LL. 4/5, suggested by P.Hamon in his as yet unpublished Paris dissertation (2000): - - - εὐεργέταις· ὑπάρχε[ιν δὲ αὐτῶι καὶ σίτησιν?] | ἐν συναρχίαις (- - - εὐεργέταις ὑπάρχε[ι ἀποδεδειγμένα] | ἐν συναρχίαις, *SEG*); *viz.*, the honorand receives the privilege of participating in the banquets of the college of magistrates.

In *IG* XII.3.249, Hamon proposes a similar restoration; see our lemma no. 785.

347. Geronthrai. Votive epigram to Herakles, 4th cent. B.C. *IG* V.1.1119. *SEG* XV 221.* *CEG* II.822. In *Peloponnesian Sanctuaries* 173/174 (ph.), C.A.Salowey reprints the text, with translation, in a discussion of Herakles' role as a healing deity connected with the dedicated spring, noting that the inscription is on a wall block with anathyrosis on the two long sides, perhaps once part of the spring or fountain house.

---

348. Gytheion. Decree in honor of Damiadas the doctor, 73/2 B.C. *IG* V.1.1145. *SEG* XLI 312,* 1782; XLVIII 2139; XLIX 381; LI 2317. P.Gauthier, *BE* (2002) 127, briefly notes that in LL. 13–15, τὰν μεγίσταν καταλογὰṿ [ποιησάμε]ṿος τῶν τε ἀρχόντων καὶ τᾶς πόλεος ἁ[μῶν] should not be translated 'il s'est acquis la très grande estime des archontes et de notre cité,' as N.Massar, *RBPh* 79 (2001) 181, but 'ayant manifesté la plus grande estime pour nos magistrats et pour notre cité.'

---

349. Sparta. Literacy in the Spartan oligarchy. Under this title, P.Cartledge, *Spartan Reflections* (London 2001) 39–54, reprints and updates the paper he published in *JHS* 98 (1978) 25–37, discussing private (48/49) and public (52/53) inscriptions and the literary evidence to argue that 'literacy in Sparta remained very thinly spread, and deep literacy was the preserve of an elite operating at the highest levels of state' (54).

In a lengthy study, E.G.Millender, *ClAnt* 20 (2001) 121-164, considers the impact of the relatively few surviving inscriptions on stone from archaic and classical Sparta on her thesis that 'the written word was central to the operation of the Spartan state and necessitated a literacy that was more broadly based than scholars have previously acknowledged' (123). On 127–141 she finds, in addition to *IG* V.1.3; 1564; and *SEG* XXVI 461, ample literary testimony to official documents probably stored in one of several attested Spartan archives and publicly displayed, pointing out that the agora of classical Sparta (the potential location of most public inscriptions) has not yet been excavated and that bronze may have been extensively used to display such documents.

---

350. Sparta. The name Ἀθήναιος. As part of his proposal that the man Ἀθήναιος Εὐάλκους in Xenophon, *Hellenika* 4.1.39; cf. Plutarch, *Agesilaos* 13.1–4, was a member of the Spartan elite and not an Athenian, A.Bresson, *REG* 115 (2002) 22–57, esp. 29–34, collects attestations of these 2 names in literary and epigraphical sources pertaining to Sparta. Among these are *IG* V.1.1124 (Geronthrai); *IG* V.1.649 (Sparta); on the latter, see our lemma no. 358.

---

351. Sparta. Epitaphs of women dying in childbirth. *IG* V.1.713/714. *SEG* XXXVIII 334,* 1963. M.Toher, *RhM* 142 (1999) 123–127, rejects the interpretation of the word ΛΕΧΟΙ in these two inscriptions as indicating that the deceased died in childbirth. 'Why such a relatively common occurrence would have been recognized with an epitaph, and, more importantly, why so few epitaphs, relatively speaking, have survived, are difficult to explain if such epitaphs were considered a special honor for women in Sparta.' (124) Toher leaves the meaning of ΛΕΧΟΙ as uncertain. Tracing this interpretation back to Plutarch, *Lykourgos* 27.1–4, he prints the reading of the Codex Seitenstettensis: ἐπιγράψαι δὲ τοὔνομα θάψαντας οὐκ ἐξῆν τοῦ νεκροῦ, πλὴν ἀνδρὸς ἐν πολέμῳ καὶ γυναικὸς τῶν ἱερῶν ἀποθανόντων. He then rejects Latte's emendation καὶ γυναικὸς [τῶν] λεχοῦς ἀποθανόντων, and emends in turn by omitting the woman entirely and reading πλὴν ἀνδρὸς ἐν πολέμῳ τῶν ἱερῶν ἀποθανόντος. For the Spartan priests who fell at Plataiai and were distinguished from the other dead, see Herodotos 9.85.1/2. [For other examples of epitaphs of women who died in childbirth, see U.Vedder, *MDAI(A)* 103 (1988) 189 note 135 (*SEG* XXXVIII 334). Stroud.]

On this same topic, see P.Brulé, L.Piolot, *REG* 115 (2002) 485–515, who reject Latte's emendation of Plutarch and read γυναικὸς τῶν ἱερῶν ἀποθανόντων ('of a woman who died in sacred service'). They quote 4 Lakonian epitaphs that contain the word λεχόι (*IG* V.1.713, 714, 1128, 1277) and refer to epitaphs for men θανόντες ἐμ πολέμῳ (*IG* V.1.701–710, 918, 921, 1124, 1125, 1320, 1591; *SEG* XLII 330; XLVI 390, 402; and the inedita Sparta Museum inv. no. ΜΣ 6737, Sylloge at Mystra inv. no. 466). The references to θανόντες ἐμ πολέμῳ are in harmony with the manuscript reading of Plutarch. They then cite Lakonian epitaphs in which women are defined as ἱερά/ἱαρά—*IG* V.1.1127, 1129, 1221, 1283; *SEG* XX 306—that have not previously been associated with the passage in Plutarch. Exploring examples of αἱ ἱεραί in *SEG* XI 923 from Gytheion and in the regulations for the mysteries at Andania, *IG* V.1.1390 (see our lemma no. 377), they reject the view that these women were emancipated slaves. Despite the fact that our epigraphical sources do not permit a precise definition of the ἱεραί, who were permitted to put their names on Spartan tombstones, we should not emend a text that is grammatically correct. 'Que faire, en particulier, des femmes dont quatre inscriptions nous disent qu'elles sont mortes en couches? Est-ce totalement farfelu que de penser qu'elles étaient des hiérai?'

---

352. Sparta. Amyklai. Decree of the Amyklaians in honor of three local ephors, 2nd/1st cent. B.C. *IG* V.1.26. *SEG* XLVI 397,* 2307. G.Salapata, in *Oikistes* 131–159 (ph.), reprints the Corpus text, with English translation, and concentrates on the place in Amyklai where this inscription was to have been erected—the sanctuary of Ἀλεξάνδρα (LL. 14/15)—and the identification of this heroine as Kassandra. Salapata adduces iconographic evidence (sculpture, terracotta relief plaques, vase-painting), an inscribed marble throne (*SEG* XXIV 281; ph.), and literature in reconstructing the foundation of the cult of Kassandra and Agamemnon at Amyklai. She sees the προστροπά (L. 10), in which the honorands of this decree are to participate, as a ritual instituted to propitiate her murder, which was never properly avenged. During the Hellenistic period the focus of the cult shifted to Alexandra/Kassandra—away from

Agamemnon—and eventually the sanctuary ended up being attributed to her alone. See our lemma no. 353.

353. Amyklai. Vase inscriptions; dedications to Agamemnon. A.Themos, *AD* 53 (1998) B.1 [2004] 173, reports the discovery of several inscribed sherds in excavations of the Greek Archaeological Service of a votive deposit north of the church of Agia Paraskevi, the location of the sanctuary of Alexandra-Kassandra and Zeus-Agamemnon, Pausanias 3.19.6. One of these is noted: inv. no. ΜΣ 14662, graffito on the lip, Ἀγαμέμν[ονι]. See our lemma no. 352.

354. Sparta. Inscribed stele, Archaic. E.Zavvou, *AD* 53 (1998) B.1 [2004] 149, briefly reports the discovery of a fragment of an inscribed stele of the archaic period reused as a cover slab on a Hellenistic grave; found in excavations of the Greek Archaeological Service at the corner of Platanista, Thermopylon, and Tyndareus streets; now in the Sparta Museum, inv. no. ΜΣ 12854. No ph.; no text; no further details.

355. Sparta. Dedication to the Tyndaridai of statues honoring a hydragos and two hyphydragoi, ca. 200 B.C. *SEG* XLVII 364; L 406. M.del Barrio Vega, *ZPE* 141 (2002) 134–136, after several comments on the dialect, suggests that the Αἰϊᾶται of L. 1 are to be derived from Αἴσιος, an epithet of Poseidon at Delos, and that at Pitane in Sparta, we should think of an association of Poseidon Aisios connected to the Tyndaridai. For Poseidon at Pitane, see Pausanias 3.13.1, 3.14.2.

J.Mylonopoulos, in *EBGR* (2002) no. 29 (*Kernos* 18 [2005] 441): 'But Poseidon was worshipped as Hippokourios in Pitane, and his cult was separate from that of the Dioskouroi; does the worship of Poseidon Aisios on Delos (late 1st cent. B.C.) suffice for postulating a cult association in honor of Poseidon Aisios in Sparta in the 3rd cent. B.C.?'

356. Amphissa. Letter and decree of Sparta, ca. 150 B.C. For a block found in Amphissa inscribed with these 2 documents, see our lemma no. 541.

357. Sparta. Monument base for statues of two joint emperors and members of their families, ca. 205–221 A.D. *SEG* XXXIV 309. *SEG* XLIX 405.* Writing independently of A.Datsouli-Stavridi and L.A.Riccardi (*SEG* XLIX 405), E.Kourinou-Pikoula, *ABSA* 96 (2001) 425–429 (ph.) and in *Peloponnesiaka* Suppl. 24, 2.113–120 (ph.), identifies the bronze female statue found in the ruins of the Persian Stoa in the agora of Sparta as a portrait of Julia Aquilia Severa. She explains the damage to the statue as a result of the collapse of this structure in a fire and not as damnatio memoriae or Christian vandalism. She also rejects any association of the statue with the two inscribed orthostates that were found ca. 800 m. to the south of the Persian Stoa.

O. Palagia, in *Καλλίστευμα* 295–300 no. 3 (ph.), reprinting Spawforth's text of the inscription (*SEG* XXXVI 360), adds stylistic analysis of the battered bronze portrait statue that she identifies as Plautilla, narrowing the date to 203–early 205 A.D. She proposes restoring [διὰ ἐπιμελητοῦ] or [ἐπιμεληθέντος τῆς ἀναστάσεως] to precede L. 8 [Διον]υσίου v τεχνείτου δὲ τῶν θείων ἀγ[αλμάτων] and infers from the lack of ethnic that the technites was a local artist, perhaps even the ἀρχιτέκτων in *IG* V.1.168. She closely connects statue and inscribed base, suggesting that they were originally associated with either of the temples of Julius Caesar and Augustus in the agora of Sparta (Pausanias 3.11.4).

---

358. Sparta. Base, early 3rd cent. B.C. *IG* V.1.649. *SEG* XI 824. In *REG* 115 (2002) 30/31, A.Bresson reports that after examining a squeeze in Berlin, K.Hallof proposes the above date on the basis of the letterforms and observes that L. 1 was probably cut by a different hand from L. 2. For the name Εὐάλκης, see our lemma no. 350.

---

359. Sparta. Dedicatory inscription of Vespasian from the Roman theater, 78 A.D. *IG* V.1.691. *SEG* XI 848. G.B.Waywell, in *Excavating Classical Culture* 248, in an account of recent work in the theater of Sparta by the British School, reprints the text of *IG* and notes that this inscribed architrave and frieze block has been shown by its dimensions and clamp cuttings to have belonged to the lintel of the central porch of the stage building.

---

360. Sparta. Inscribed epistyle block from the Roman theater, 384–394 A.D. *SEG* XI 852. *SEG* XXXIII 400; XXXV 399. In *Excavating Classical Culture* 253 (ph.), G.B.Waywell suggests that the repairs carried out by the two emperors Honorius and Theodosius, which are recorded on this frieze block of the upper story of the stage building, were probably occasioned by a severe earthquake known to have damaged Sparta in 375 A.D.

361–367. Sparta. Inscribed bronze votive bells, 5th/4th cent. B.C. In a lengthy, searching study, drawing on parallels from several sites in Greece and the Near East and speculating about many different functions of bells, A.Villing, *ABSA* 97 (2002) 223–295 (ph.), publishes and republishes the following inscribed bronze bells from the early British School excavations in Sparta, particularly from the sanctuary of Athena on the acropolis. The bells from these excavations—102 terracotta (none inscribed), 34 bronze—are housed in the Sparta Museum.

361: *IG* V.1.1509; probably 5th or early 4th cent. B.C. Villing 229 no. Br8, inv. no. ΜΣ 2016.

362: *SEG* XI 663; probably 5th cent. B.C. Villing 225 no. Br1, inv. no. ΜΣ 3278.

363: *ABSA* 25 (1919–21) 118 no. 67; 5th cent. B.C.? Villing 229 no. Br10, inv. no. ΜΣ

3282. Ἀθα[ναίαι]

364: *JHS* 44 (1924) 259 (ph.); *ABSA* 30 (1928–30) 252 no. 5; date? Villing 229 no. Br12, inv. no. ΜΣ 3280. ΑỊỊỊẠ[Θ]ΑΙ | ἀνέθεκε Καλικρατία | Ἀθαναίᾳ

365: *ABSA* 24 (1919–21) 118 no. 68; date? Villing 229/230 no. Br14, no inv. no. Perhaps [Ἀθ]α[ν]αίαι ἀ̣ν̣έ̣[θεκε?], A.M.Woodward, *ABSA* 24; A, Villing.

366: Unpublished; date? Villing 229 no. Br7, inv. no. ΜΣ 3279. ΑỊ

367: Unpublished, found in 1926; date? Villing 230 no. Br26, inv. no. ΜΣ 2030.71. ΑΘΑ

---

368. Sparta. Stamped tile. E.Zavvou, *AD* 53 (1998) B.1 [2004] 157, briefly notes the discovery in excavations of the Greek Archaeological Service in Ὡραίας Ἑλένης Street of a fragment of an unglazed pan tile bearing a stamp; now in the Sparta Museum, inv. no. ΜΣ 14510. No date. [- - -]ΙΝΙΟΥ

---

369. Sparta. Stamped tile. Fragment of a pan tile bearing a stamp; now in the Sparta Museum, inv. no. ΜΣ 14628. Briefly reported by A.Themos, *AD* 53 (1998) B.1 [2004] 161; found in excavations of the Greek Archaeological Service in Alkman Street. [- - -] | δαμ|όσιος

---

370. Sparta. Maker's signature on a relief skyphos, Hellenistic. Fragment of a moulded skyphos with the signature in raised letters; found in excavations of the Greek Archaeological Service at 94 Thermopylon Street. Ed.pr. E.Zavvou, *AD* 53 (1998) B.1 [2004] 153. Now in the Sparta Museum, inv. no. MS 14446. Φιλ[οδάμου?]

---

371. Sparta. Inscribed sherd, Classical? E.Zavvou, *AD* 53 (1998) B.1 [2004] 153, briefly notes the discovery, in excavations of the Greek Archaeological Service at 94 Thermopylon Street, of fragments of a black-glazed cup with a painted inscription; now in the Sparta Museum, inv. no. ΜΣ 14447α. ΑΙ[- - -]

---

372. Sparta. Lamp signature, Roman. Complete clay lamp with an Eros on the disc; signature on the bottom. Found in excavations of the Greek Archaeological Service in Ὡραίας Ἑλένης Street. Ed.pr. E.Zavvou, *AD* 53 (1998) B.1 [2004] 157 (ph. of disc); now in the Sparta Museum, inv. no. ΜΣ 14417. Ῥού(φου?)

---

373. Sparta. Inscribed loomweights. Pyramidal clay loomweights bearing incised letters, found in excavations of the Greek Archaeological Service; now in the Sparta Museum. Ed.pr. E.Zavvou, *AD* 53 (1998) B.1 [2004] 153; A.Themos, *ibid.* 161.

A. *Op.cit.*, 153; found at 94 Thermopylon Street, inv. no. ΜΣ 14443, Φ
B. *Op.cit.*, 153; found at 94 Thermopylon Street, inv. no. ΜΣ 14444, Κ
C. *Op.cit.*, 153; found at 94 Thermopylon Street, inv. no. ΜΣ 14445, Ι
D. *Op.cit.*, 153; from Agios Demetrios Street, inv. no. ΜΣ 14457, ligature of Κ and Α
E. *Op.cit.*, 161; from Alkman Street, inv. no. ΜΣ 14633, Χ

---

374. Tairia (area of Monemvasia). Dedication of a macellum, ca. 61–138 A.D. In a publication on the church of the Assumption of the Virgin in this hamlet 10 km. southwest of Monemvasia by A.G.Kalligas, H.A.Kalligas, and R.S.Stroud, *ABSA* 97 (2002) 469–490 (ph.), Stroud publishes the ed.pr. of a marble slab reused as part of the hiera trapeza (487–490 [ph.]). He suggests the above date on the basis of the lettering and speculates that the unknown polis in L. 2 could be nearby Epidauros Limera or Lakonian Boiai; prosopographic commentary on LL. 2–4.

Θεοῖς Σεβαστοῖς καὶ τῇ
πόλι· Γ · Ἰούλιος Χρυσέρως
καὶ Γ · Ἰούλιος Φίλιππος καὶ
Ἰουλία Κέδνη τὸ μάκελ-
λον ἐκ τ(ῶ)ν ἰδί(ω)ν ἀνέθηκαν

5. lapis ΤΟΝΙΔΙΟΝ

MESSENIA

---

375. Messenia. Hero cults in Messenia. D.Boehringer, *Heroenkulte* (see our lemmata nos. 19 and 310) 243–375, examines the almost exclusively archaeological evidence for hero cults in this region in the archaic period. Emphasis falls heavily on tombs of the Mycenaean period that contain votive material of much later date. Brief mention of inscriptions from Messene itself in the context of Heiligtum Ω-Ω (274–277) and the heroon at the stadium (280–282). For a vase inscription from Basiliko, see our lemma no. 378.

---

376. Messene and Messenia. C.Grandjean, *REG* 115 (2002) 538–560, examines the literary, epigraphical, and particularly the numismatic evidence for the ethnics of the city, the territory, and the dependent poleis of this region.

Among the inscriptions cited are *F.Delphes* III.4.5–8; *IG* V.1.1433; *SEG* XLI 322, 332; XLIII 135 (Messene); K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley 1996) no. 15 (Kos); *I.Magnesia* 43. Grandjean rejects the argument that double ethnics such as Μεσσάνιος ἐκ + local ethnic are solid evidence for a Messenian federal state. Such an organization might have existed ca. 338–200 B.C., but she favors the view that in the 3rd cent. B.C., Messene, relying on the strategically important Mt. Ithome, exercised domination over smaller poleis of Messenia without such a formal constitutional arrangement.

---

377. Andania. Regulations concerning the mysteries of the Great Gods, 92/1 B.C. or 24 A.D. *IG* V.1.1390. *SEG* L 419.* In *PAAH* (2001) [2004] 75–79, P.G.Themelis proposes a radical redating of this famous inscription, arguing that the '55th year,' in which it was inscribed, should be computed not from the era of 146 B.C., seldom used in Messenia and Lakonia, but from the Aktian era of 31 B.C., in use for ephebic catalogues, lists of agoranomoi, agonothetai, hierothytai, etc. at Messene; it is a document of the reign of Tiberius, 24 A.D. He urges that the dialect and letterforms of the inscription accord well with this dating. Also in favor of this chronology is the close connection between the law on the mysteries and the much-discussed oktobolos inscription, *IG* V.1.1432/1433, *SEG* XLIX 424,* for which Themelis prefers the date of 35–44 A.D. advocated by W.Kolbe apud *IG* V.1.1432/1433 and A. Giovannini, *Rome et la circulation monétaire en Grèce au IIe siècle avant J.C.* (Basel 1978) 115–122 (cf. *SEG* XXVIII 415).

In further support of this date, Themelis cites the following prosopographical evidence, identifying the hierophantes Μνασίστρατος (*IG* V.1.1390 L. 12 et seq.) with Μνασίστρατος Φιλοξενίδα, who held the office of γραμματεὺς τῶν Συνέδρων in 42 A.D. (*SEG* XXIII 208 and XLV 306–308; LI 488*). His father, Φιλοξενίδας, held this same office in 2/3 A.D. (*SEG* XXIII 206).

Themelis also observes that the correct spelling of the name of this Messenian kome is the plural Ἀνδανίαι, parallel with the names of the following other villages of this region attested in the oktobolos inscription and in numerous unpublished fragments found in his excavations of the office of the Secretary of the Synedroi at Messene (inv. nos. 125, 143, 3541 + 6635): Ἀλεπακίδειοι, Αὐτομαῖαι, Δολιχαύαοι, Θέρμυδραι, Θωράκειαι, Καλέαι, Κεραμεῖαι, Κλεόλαι, Κλεψύδραι, Κόλουροι, Κράδαι(?), Μεσόλαι, Πιώισσαι, Ποικιλίαι, Πύλαι, Σκυλάκειοι, Τρικάρανοι, Ὑποθωράκειαι, Φαγείνειοι, and Φρίσσαι.

In *Chanter les Dieux* 279–306, L.Piolot attempts to reconstruct the procedure followed in LL. 73–75 and 95–99 for the recruitment of musicians for this festival, noting (298–303) that they were not sent by an association of Dionysiac technitai (as they are in *IG* II^2 1330) but were selected by the cult personnel (as also in *IG* IX^2.1.4.798; *IG* XII.9.207)—specifically, by the *hieroi*. These musicians should be distinguished from those who participated in musical competitions and from the 'public' auletai of L. 115. The verb λειτουργέω used in this context refers to a 'cult service' (284–289); cf. *IG* VII 3083 LL. 23–26; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 179. Cf. *EBGR* (2001) no. 147 (*Kernos* 17 [2004] 239).

---

378. Basiliko. Graffito, ca. 500 B.C.? *SEG* XXXIV 321(a). *SEG* XXXVII 332. *LSAG*² pp. 203, 206 no. 4. D.Boehringer, *Heroenkulte* (see our lemma no. 375) 331 note 3, briefly finds strategic and topographical problems with N.Valmin's suggestion (*SEG* XXXIV 321[a]) that the fort where this sherd was found could have been in Arkadian hands at this time. For L.Dubois' doubts about the names, see *SEG* XXXVII 332.

379. Messene. Honorary decree of Messene for a man of Pylos, or decree of Pylos for a Messenian, 2nd/1st cent. B.C. Fragment of a limestone stele, broken on all sides, found in the theater in excavations of the Archaeological Society at Athens; inv. no. 12270. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 31–33 (ph.), who summarizes the relationship of Pylos to Messene and to the Achaian League ca. 239–1st cent. B.C., inferring from the present honorary decree that by the 1st cent. B.C., Pylos and Messene had composed their differences.

- -
[- - - - - - - - -]ος γίνηται τα̣[- - - - - - - - - - - -]
[- - - - - - εὔ]νους ἦι τῶμ πολιτᾶ̣[ν - - - - - - - -]
[- - - - - - - -]κεν καὶ ἐν παντὶ κα̣[ιρῶι - - - - - -]
[- - - - - - - τ]ᾶς αὐτοῦ καλοκάγα̣[θίας - - - - - -]
[- - - εὐεργ]ετῶν τάν τε πόλιν κατα[- - - - - - - -]
[- - - - - ἐν] τῶι ἐπὶ Δαμονίκου δὲ ἐν[ιαυτῶι - - -]
[- - - - - - ἰ]δίαι χώραι ἑκὼν ἐξε[- - - - - - - - - -]
[- - - - - -] τὰς κτήσεις τὰς Π[- - - - - - - - - - -]
[- - - - -] εὔνοιαμ ποτὶ τὰμ̣ [πόλιν? - - - - - - - -]
[- - - - - π]όλις τ[ῶ]μ Πυλίων ι̣[- - - - - - - - - - -]
[- - - - - καλ]οὺς κἀγαθοὺς [- - - - - - - - - - - - -]
[- - - - - - - - -]ρὶ τάς τε κα[- - - - - - - - - - - - -]
[- - - - - - - - -]ΘΑΙ ΤΟΙΣ[- - - - - - - - - - - - -]
vacat

13. [χα?]ριτάς τε, V.Bardani, *per ep.*

380. Messene. Honorary decree for Tiberius Claudius Saithidas Kailianos I, ca. 98–138 A.D. *SEG* LI 458.* In an account of the discovery, in excavations of the Archaeological Society at Athens in the theater, of several portrait statues, including one of the emperor Trajan, that once stood in the niches of the proskenion, P.G.Themelis, *PAAH* (2001) [2004] 64–70, quotes Base B LL. 23–26, 31–33 in reconstructing the sequence of the dedications and the identification of the surviving statues. The evidence of this inscription demonstrates that the office of Helladarch, held by the honorand under Trajan (B LL. 16/17), was not introduced as late as the reign of Hadrian (as B.Puech, *REA* 85 [1983] 15–43; *SEG* XXXV 263). The first incumbent was probably not the Corinthian Cornelius Pulcher, but the honorand of this decree.

381. Messene. Decree of Eretria for Messenian dikastai, ca. 150 B.C. *SEG* XXXIX 377. *SEG* LI 462.* P.G.Themelis, *PAAH* (2002) [2005] 46, briefly notes the discovery of two new fragments of this inscription in excavations of the Archaeological Society at Athens in the passageway between the south stoa of the Asklepieion and the Hellenistic bath. They will be published by V.Bardani.

---

382. Messene. Decrees of foreign poleis for Messenian dikastai. In *PAAH* (2002) [2005] 46, P.G.Themelis briefly refers to these stelai, among which are decrees from Naupaktos, Kephallenia, et al., that came to light on the north and northeast sides of the temple of Zeus.

383–384. Messene. Decrees of Smyrna and Demetrias in honor of Messenian dikastai, ca. 150 B.C. In *EAH* (2003) 38–40 (ph.), there is a brief announcement of the discovery, in P.G.Themelis' excavations on the north side of the temple of Zeus Soter, of two large stelai complete with their bases and inscribed with lengthy decrees of these two cities in honor of dikastai from Messene.

383: Smyrna

384: Demetrias

[Among the known documents of this genre, we single out, e.g., *IG* V.1.1428, 1429; *SEG* XXXIX 377; LI 463, 464. Stroud.]

---

385. Messene. Catalogue of ephebes, 177 A.D. Unfluted limestone column found reused in a modern mandra beside the west stoa of the Gymnasium in excavations of the Archaeological Society at Athens; inv no. 12799. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 50–52 (ph.), who gives the above date and points to new features in this category of inscriptions: ἀγαθῇ τύχῃ in L. 1, new ephebic officials in LL. 9 and 11.

Ἀγαθῇ Τύχῃ
Ἐπὶ ἱερέος τοῦ
Διὸς τοῦ Ἰθωμά-
τα Ἀσκληπιάδου
τοῦ Γναίου, ἔτους
ϹΗ v γυμνασίαρχος
Σωτηρίδας Ἡλιοδώ-
ρου, ὑπογυμνασίαρ-
χος Νεικάνωρ (, ἐφή-
βαρχος Νεικάνωρ (,
ἀρχέφηβος Σωτηρίδας (

12 ἔφηβοι
Ὑλλίδος·
Λύκος Σωτηρίχου
Φλ. Θρέπτος
16 Κλω. Λεωνᾶς
Φλα. Φίλων
Μᾶρκος ⟨
Αἴλιος Ἔφηβος
20 Κλ. Δαμᾶς
Πρεῖσκος Φιλέου
Λυκίσκος ἀπὸ
Κλυμένου
24 Εὐρωπᾶς v Διο-
νυσίου
Φλ. Ἐπαφρ[ᾶς]
[. . . Ζ]ήνων
28 [. . .]οκράτης ἀπὸ
Καλλιμάχου

Κλεολαίας·
Λύκος
Αἴλιος
Φλα. Ἀγη[- -]
Φιλουμενὸς
Δι[- - - - - -]
[- - - - - - -]
[- - - - - - -]
Φλ. Εὐβίοτος
Δαϊφοντίδος·
Ἀγα[- - - -]
[- - - - - - - -]
[- - - - - - - -]
[- - - - - - - -]
[- - - - - - - -]
[- - - - - - - -]

---

386. Messene. Ephebic catalogue, 2nd cent. A.D. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 94/95 (ph.), who provides dimensions, inv. no. (11946); no further physical description. [To judge from the ph., the stone is preserved at left, broken on all other sides. Stroud.] Found built into a modern mandra wall ca. 100 m. northeast of the stadium. Themelis notes that this is the fourteenth ephebic list known from Messene and one of the latest (lunate epsilon and sigma; omega shaped like the minuscule). The officials named in LL. 1–4 are otherwise unknown.

- -
[- - - - - - - -]δ[- -]
[- ca. 4 -]δωρος [. .]ρα[- -]
[Κ]λώδιος Θεοπόμ[που -]
4 Κλώδιος Κλεοβούλο[υ -]
ἔφηβοι

Col. I

φυλῆς Ἀριστομαχίδος·
Ἀφροδείσιος Ἀπολλωνίδου
8 Διόσκορος Ἀπολλωνίδου
Καπίτων Ἀθηναίου
Λήριος Χρύσανθος
Πολιεὺς Εὐτύχους
12 Ἀλκισθένης ⟨
Σπάταλος ⟨
Πρεῖμος Σωστράτου
Νύνφιος Σωστράτου

16 Νύνφιος Εὐδαίμονο[ς]
Ἀριστοκράτης Ἱλα[- - -]
Κλ. v Νείκων
vacat
Κλ. v Νεικοκ[- - -]
20 Σωτέας Α[- - - -]
Φωσφόρο[ς - - -]
Ἐπίνικ[ος - - - -]
- - - - - - - - - -

Col. II
Κλ. Ἐπίκτ[ητος]
24 ΠΡΟΔΕΚΤ[- -]
Ἐπαφ[ρ - - -]
Συν[- - - - -]
Φλ̣[- - - - -]
- - - - - - - - -

[We have not used the line nos. of the ed.pr. but have followed the conventions of *IG* and *SEG*. Stroud.]

387–399. Messene. Assorted statue bases and dedications. P.Themelis, in *Excavating Classical Culture* 229–243, presents a review of recent sculptural and epigraphical discoveries from his excavations at Messene, some of them illustrated with large, detailed drawings. He adds brief notes on identification, chronology, prosopography, and some bibliography. We list the inscribed monuments.

387: *IG* V.1.1461. Base; signatures of two Alexandrian sculptors (237; dr.).

388: *SEG* XXIII 225. Signature of Demetrios son of Apollonios of Alexandria (237; dr.).

389: *SEG* XXIII 226; XLI 344. Statue base with signature of Archidamos (233).

390: *SEG* XXIII 227. Signature of an unknown sculptor from Megalopolis (233).

391: *SEG* XLI 347; XLIII 158. Statue base with the signature of Demetrios the Athenian (229/230; dr.).

392: *SEG* XLI 362; XLIII 152. Dedication to Herakles by Philiades (234–237).

393: *SEG* XLI 363; XLIII 153. Dedication to Herakles (234; dr.).

394: *SEG* XLV 309; XLVI 419. Dedication of a temple to Hermes, Herakles, and the city (233/234; dr.).

395: *SEG* XLV 310. Signature of an unknown sculptor from Heraia (233).

396: *SEG* XLV 318; L 429. Signatures of two Alexandrian sculptors in a *tabula ansata* (237; dr.).

397: *SEG* XLVII 392. Statue base with signatures of Xenophilos and Straton of Argos, for which Themelis cites 8 parallels (233).

398: *SEG* XLVII 400. Statue base of Tiberius Claudius Theon (234).

399: *SEG* LI 478. Statue base for the athlete Pankrates (229).

---

400. Messene. Dedicatory epigram for an Olympic victor, ca. 200 B.C. Statue base reused in the foundations of the stylobate dividing the central from the western aisle of the early Christian basilica. Found in excavations of the Archaeological Society at Athens, inv. no. 11693. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 81 (ph.), who suggests that the event in which Polykles was victor may have stood at the end of L. 1. He notes that this athlete is otherwise unknown, and gives examples of the name Polykles in Messene.

Πολυκλῆ Λυσάνδρου νικάσαντα [- - -]
Ὀλύμπια, Λύκαια ὁ δᾶμος ἀνέθ[ηκεν]

---

401. Messene. Honors for the hypogymnasiarchos Theopompos, 2nd cent. B.C. Limestone statue base with cuttings on top for attachment of a crowning member. Found reused in a modern mandra wall in excavations of the Archaeological Society at Athens, inv. no. 11977. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 92–94 (ph.), who identifies Αἰνησίας Σοΐξωνος with the kistiokomos of *SEG* XLI 341 L. 12 (lapis ΣΟΙΞΙΟΣ). He cites examples of the names Λυσίδαμος and Εὐδαμίδας, both too late for identification with men in this inscription, and then observes [our translation], 'Theopompos son of Hippon is synonymous with the kistiokomos Theopompos of the inscription inv. no. 3621' (= *SEG* XLIII 144 L. 21) [reference kindly supplied by V.Bardani].

Οἱ ἠφηβευμένοι ὑπὸ Αἰ-
νησίαν Σοΐξωνος
καὶ Λυσίδαμος Εὐδαμίδα
ὁ γενηθεὶς ἐπιστάτας
ἐπὶ τὰν ἄκραν
Θεόπομπον Ἵππωνος
τὸν αὐτῶν ὑπογυμνασί-
αρχον ἀρετᾶς ἕνεκεν
καὶ εὐνοίας ἃς ἔχων διατε-
λεῖ εἰς αὐτοὺς
Ἑρμᾶι καὶ Ἡρακλεῖ.

4. γεννηθείς, ed.pr. [The ph. clearly shows a single nu. Stroud.] || 10. αὐτούς, ed.pr.

402–403. Messene. Two dedicatory inscriptions, 2nd/1st cent. B.C. Long limestone base with crowning moulding, once supporting two bronze statues. Found reused in the west wall immediately south of the propylon of the Gymnasium in excavations of the Archaeological Society at Athens; inv. no. 12717. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 52, who identifies Εὐδαιμώ as the daughter of Aristion son of Thalon and Damarchis. For Θάλων, cf. *IG* V.1.1433 + Add. p. 311.

402:

Ἀριστίων Θάλωνος Δαμαρχὶν̣
Χαριδάμου τὰν γυναῖκα

403:

Ἁ πόλις Εὐδαιμὼ Ἀριστίωνος
τὰν αὑτᾶς εὐεργέτιν

---

404. Messene. Public honors for Dionysios, ca. 1–50 A.D. Complete limestone slab mended from 3 fragments and showing evidence on the back of reuse as a threshold block; traces of red paint in the letters. Found in excavations of the Archaeological Society at Athens reused upside down in the propylon to the gymnasium; inv. no. 11997. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 90–92 (ph.), who associates it with the second phase of grave monument K3, which was erected for the family of Dionysios son of Aristomenes, whose marble statue in the type of Hermes Psychopompos stood in room XI. Themelis reconstructs it as the lintel of the entrance to this room and stresses that the dative case, as opposed to the accusative case used on Dionysios' statue base (inv. no. 9411; *SEG* XLVII 399), indicates the overall status of room XI, a sacred place dedicated by the city to the honor of Dionysios. Prosopographical commentary on this man and his family, some of which can be recovered from the references in *SEG* XLVII 399.

ἁ πόλις Διονυσίωι
Ἀριστομένεος
ἥρωι

---

405. Messene. Statue base for Antoninus Pius, 138–161 A.D. Limestone base for an honorary bronze statue; traces of an earlier inscription on the back. Found in excavations of the Archaeological Society at Athens along the south side of the temple of Zeus; inv. no. 12418. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 44/45 (ph.), who identifies the donor in LL. 8–12 as Tiberius Claudius Saithidas Kailianos II who renovated the stage of the theater; cf. *IG* V.1.1451, statue of Marcus Aurelius.

[Αὐτοκράτορα] Κ̣αίσαρα Τίτον Αἴ-
[λιον Ἁδριανὸ]ν̣ Ἀντωνεῖνον Εὐ-
[σεβῆ Σεβ]α̣στὸν οἱ Ἕλληνες
[τοῖς] θεοῖς εὐχαριστοῦντες
[καὶ] αἰτούμενοι τὰ ἀγαθὰ

[τ]ῷ οἴκῳ αὐτοῦ, εἰσηγησα-
μένου καὶ τὰ ἀναλώματα πα-
ρασχόντος Τιβ. Κλαυδίου
Σαιθίδα Καιλιανοῦ Μεσση-
νίου, τοῦ ἀρχιερέως αὐτῶν
διὰ βίου καὶ ἑλλαδάρχου ἀπὸ
τοῦ κοινοῦ τῶν Ἀχαιῶν v
ἀνέστησαν. vacat

Found with this statue base is another, dedicated by the same man, the only preserved Latin inscription at Messene; ed.pr. Themelis, *op.cit.* 45/46 (ph.); inv. no. 12454. Faustina, wife of Marcus Aurelius, 161–176 A.D. See also *EAH* (2002) 32 (ph.).

Faustinae Aug(ustae)
vacat
Imp(eratoris) Cae(saris) M(arci) Aureli
Antonini Aug(usti)
vacat
Ti(berius) Cl(audius) Saethida Caelianus et
Frontinus Niceratus.

---

406. Messene. Honors for the philosopher Ti.Flavius [- - -]krates, 2nd/3rd cent. A.D. In *EAH* (2003) 31 (ph.), the discovery is announced of a statue base, in P.G.Themelis' excavations of the theater, bearing the following text.

Ἡ πόλις
Τι. Φλάβιον [. .^{4}. .]-
κράτη v ἥρωα [?]
σοφόν, νέον Πλ[ά]-
τωνα, ἀρετῆς πά-
σης ἕνεκεν

[3/4. There is room at the end of L. 3 for ΦΙΛΟ, and spacing would seem to favor this restoration rather than a wide vacat. Stroud.]

---

407. Messene. Statue base, 2nd–3rd cent. A.D. Upper left portion of a limestone base of a bronze honorary statue, found reused in the Christian basilica in excavations of the Archaeological Society at Athens, inv. no. 12423. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 36/37 (ph.), who suggests that it may have stood in the building that preceded the basilica, the sanctuary of Isis. For Αὐρήλιος Λεωνίδης at Korone, ed.pr. cites *IG* V.1.1398 L. 54; 551. For L. 5 α[ἰώνιον], cf. *IG* V.1.468; 504.

Ἡ π[όλις]
ἀνέθη[κεν - - - - - - - -]
Αὐρ. Λ̣Ε[- - - - - - - - - -]-
δην ἀρισ[τοπολείτην γεν]-
όμενον α[ἰώνιον ἀρετῆς χάριν]
καὶ εὐνοί[ας ἃς ἔχων διατε]-
λεῖ εἰς αὐ[τήν].

3. ΛE or possibly AE, ed.pr.

---

408. Messene. Statue base, ca. 100 B.C.–100 A.D. *IG* V.1.1459. Lower portion of a limestone base that supported an honorary bronze statue, rediscovered in the excavations of the Archaeological Society at Athens on the west side of the agora; inv. no. 12516. Republished by P.G.Themelis, *PAAH* (2002) [2005] 40/41 no. 2 (excellent ph.), who compares the very similar *SEG* XLVIII 497 [cf. also *SEG* XLV 312. Richardson]. Themelis' text corrects that of *IG* (which was based on a squeeze) in many details, and presents a new restoration LL. 2/3.

[- - - - - - - - - - - -]
[- - - - - - - - - - εὐ]-
[σ]εβῶς καὶ μεγαλο-
ψύχως v ἀρετῆς
χάριν
vacat
Ὑλλίς.

---

409. Messene. Statue base, Neronian or later? Fragment of a large limestone base that probably supported an honorary statue; inv. no. 12075. Found in excavations of the Archaeological Society at Athens on the west side of the agora. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 40 (ph.). The letters in L. 1 are twice as large as those in L. 2.

[- - -] ἀδελφή[ν]
[- - -]α vacat

---

410. Messene. Dedication to Zeus Soter, 3rd cent. B.C. Two non-joining fragments of a limestone base, found near the east side of the temple of Zeus in excavations of the Archaeological Society at Athens, inv. no. 12685. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 43/44 (ph.), who points out that Dioskouridas son of Antikrates is known also from the Messenian dedication *SEG* XLI 365.

Διοσκ[ουρίδας Ἀν]τικράτεος
ἀγωνο[θετήσας Δι]ὶ Σωτῆρι.

---

411. Messene. Dedication to Zeus Soter. In *EAH* (2002) 32, P.G.Themelis briefly announces the discovery, in excavations of the Archaeological Society at Athens southeast of the spring of Arsinoe, of the temple of Zeus Soter (cf. Pausanias 4.31.6), identified by a stele inscribed Διὶ Σωτῆρι; no ph., no further details. In the precinct of the temple was also discovered the honorary base for the empress Faustina the elder with a Latin inscription; cf. our lemma no. 405.

---

412. Messene. Dedication to Apollo Karneios by cult officials, ca. 300 B.C. Limestone statue base with cuttings on top for a bronze statue of Apollo Karneios, found in excavations of the Archaeological Society at Athens in front of the western niche of the skene of the theater; inv. no. 11895. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 71–79 (ph., dr.).

Καρνειασστὰς Λέων
καὶ ἱεροὶ Καρνείωι vacat
Παλίσσκιος, Τελέσστας,
4 Φίλων, Θάλων, vacat
Ξενόλας, Νικόστρατος
ἀνέθηκαν vacat

Themelis remarks upon the local dialectal feature of the double sigma in LL. 1 and 3, and provides a detailed examination of the prosopography of these officials, noting that Παλίσσκιος is unattested and that Ξενόλας is not known from other inscriptions. We give here only his identifications, not all other examples he gives of the names:

Λέων: Λέων Λέοντος in a list of kistiokomoi and prostatai of Athena Kyparissia (3rd cent. B.C., *SEG* XLI 341); in a casualty list from the battle of Makistos (end of the 3rd cent. B.C., *SEG* XLVII 406; LI 493*).

Τελέστας: Olympic victor (ca. 340 B.C., Pausanias 4.14.4); for his descendant Τελέστας Μαντικράτεος, see *SEG* XXIII 220; XLIII 144; XLVI 416/417.

Θάλων: kistiokomos (3rd cent. B.C.; A.K.Orlandos, *PAAH* [1969] 99/100 no. α).

This inscription provides the first clear evidence for the cult of Apollo Karneios in the city of Messene. The duties and perquisites of the Καρνειαστάς and of the 30 ἱεροί, who were selected by lot, 6 per tribe, from each of the 5 Messenian tribes, are attested in the famous inscription on the mysteries from Andania, *IG* V.1.1390, and are summarized here by Themelis. On the latter inscription, see our lemma no. 377.

---

413. Messene. Dedication to Eileithyia, Hellenistic. In *EAH* (2003) 42/43 (dr.), there is a brief announcement of the discovery in P.G.Themelis' excavations west of the Roman villa of

a base with a crowning moulding (elevation and plan); inscribed on its long side is a dedication to Eileithyia and all the gods by a woman, whose name is not preserved, of three small marble statues of her grandchildren (Δαμοφῶντα, [Ξενότι?]μον, Δάμαλιν), children of her daughter Ἰσοδαμίς and of Ξενόφιλος from the family of the famous Messenian sculptor Damophon. No ph., no date.

---

414. Messene. Dedication of Diokles, 2nd cent. B.C. Upper part of a limestone cylindrical altar with a tainia above the inscription, found in excavations of the Archaeological Society at Athens in front of the skene of the theater; inv. no. 11969. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 79 (ph.).

Διοκλῆς
ἀνέθηκε

Νεοκλῆς, ed.pr., who identifies him with the Messenian honored by the Athenian boule and demos, *IG* II.v.451h [but the ph. shows clearly ΔΙΟΚΛ, Stroud].

---

415. Messene. Dedication by the sculptor Damophon and his sons, ca. 200–150 B.C. In *EAH* (2003) 37/38 (dr.), there is a brief announcement of the discovery in P.G.Themelis' excavation of the temple of Zeus Soter of the limestone base of the central akroterion of the east side of the temple. The base is inscribed on three sides in a manner reminiscent of the inscription of the sculptor Paionios of Mende on the temple of Zeus at Olympia, *IvO* 259.

Side A Δαμοφῶν Φιλίππο[υ]
καὶ οἱ υἱοὶ
Side B [τὰ] ἀκρωτήρια ἀνέ[θηκαν Διί],
Side C [θε]οῖς τε πᾶσι καὶ [τᾶι]
πόλει

---

416. Messene. Dedicatory inscription to Hermes, Herakles, and the polis, Roman Imperial. *SEG* XLV 309; XLVI 419; XLIX 433.* O.Salomies, *Arctos* 35 (2001) 165/166, gathers references to members of the gens of the Peticii and their commercial operations in Greece, including the Stoic philosopher Λούκιος Πετίκιος Πρόπας from Corinth (*IvO* 453). He suggests a date in the 1st cent. A.D. for the inscription from Messene and quotes A.Makres, who assured him that nothing is missing at the top of the stone, where he would have been tempted to restore [Λούκιος Πετίκιος] Ἡρακλείδας. See our lemma no. 394.

---

417. Messene. Dedication(?) to Isis, 3rd/4th cent. A.D. *SEG* LI 491. P.G.Themelis, *PAAH* (2001) [2004] 82 (ph.), republishes this inscription; no change in the text.

---

418. Messene. Boundary stone with a curse, 6th cent. A.D. In *EAH* (1969) 129 no. 7, A.K.Orlandos briefly reported the discovery of a stone reused from an ancient monument, found in excavations of the Archaeological Society at Athens. He recorded the text as Ὅρος Ἀνανίου Φρ . . . . (Πρεσβυτέρου). In *PAAH* (1969) 118–119 no. 7 (ph., dr.), he published a partial text. Republished by Orlandos, *ABME* 11 (1969) 100–102 no. 2 (ph., dr.), where he specifies the find-spot as north of the agora, in a drainage channel cut in 1969. [We thank A.Makres and C.Kokkinia for help in interpreting these reports.]

V.N.Bardani, *op.cit.* (see our lemma no. 423) 89/90 no. 10 (ph., new dr.), republishes this inscription from autopsy, printing the following new text.

π ὅρος Ἀνανίου πρ(εσβυτέρου) κα[ὶ]
ἀνάθ(εμα) τὸν παραυλακησ(τὴν)
καὶ ὅστης τὸ μεταστήση ἀνά(θεμα)

1. ΠΡ written in ligature; ΦΡ, Φρικ, Orlandos ‖ 2. [ἵ]να τὸν παραυ[λ]ακ[ιστὴν ἀποτρέπῃ], Orlandos.

Bardani interprets it as a boundary marker of the property of the πρεσβύτερος Ἀνανίας (*LGPN* IIIA, *s.v.*), pronouncing curses on anyone who might attempt to alter the drainage ditches of his property or move the inscribed stone.

---

419. Messene. Epitaph of Philostratos, 2nd cent. B.C. Large Ionic pedimental crowning member of a funerary monument, found in excavations of the Archaeological Society at Athens near grave monument K2; inv. no. 11806; inscription on the architrave. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 89/90 (ph., dr.), who identifies the deceased with the man commemorated in *SEG* LI 498.

Φιλόστρατος, vacat χαῖρε

---

420. Messene. Epitaphs with epigram. Upper left corner of a limestone grave stele, found reused in the Christian basilica in excavations of the Archaeological Society at Athens, inv. no. 12537. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 37 (ph.). Above a relief scene, on a wide tainia, 3 lines of an epigram, of which ed.pr. records only L. 3; [all 3 lines are legible in the ph. Stroud]. On the main panel, LL. 4–7 [numbered LL. 1–4 by ed.pr.; no other suggestion that these are two separate inscriptions, hence we combine the whole and renumber. Richardson]. No date.

[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - - -]
λειμῶνος γονέων ἀγαπ[η - - -]
4 Εὐάμερος
Σωστράτα
Ἀντίμαχος
Ἱππίς.

---

421. Messene. Gravestone. Fragment from the upper right corner of a limestone Ionic pedimental stele, found in excavations of the Archaeological Society at Athens in the heroon of the Saithidai; inv. no. 11499. Ed.pr. P.G.Themelis, *PAAH* (2001) [2004] 95 (ph.).

[- - - χαίρε]τε

---

422. Messene. Epitaph, 3rd cent. A.D. Altar-shaped, limestone grave stele found in excavations of the Archaeological Society at Athens reused in an early Byzantine wall in front of grave monument 17; inv. no. 12453. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 54 (ph.), who notes a close parallel with *IG* V.1.1487 (now lost), Ἀσπὶ φίλανδρε, ψυχὴ καλή, χαῖρε.

καλὴ
ψυχή,
Πούπλι,
4 χαῖρε

---

423. Messene. Early Christian inscriptions. V.N.Bardani, in P.G.Themelis, V.Konti, edd., *Προτοβυζαντινή Μεσσήνη και Ολυμπία: Πρακτικά του Διεθνούς Συμποσίου, Αθήναι, 29–30 Μαίου 1998* (Athens 2002) 82–98 (ph.), notes that, prior to the beginning of P.G.Themelis' renewed excavations at this site in 1987, only 7 early Christian inscriptions from Messene had been published: N.A.Bees, *ΔΙΕΕ* 6 (1901) 388–392 nos. X–XV; A.K.Orlandos, *ABME* 11 (1969) 87/88. Archaeological finds and the discovery of 45 early Christian inscriptions in the years 1993–1998 now demonstrate that in the 5th and 6th cent., Messene was an organized city with basilicas, residential areas, cemeteries, industrial installations, cisterns, etc. The surviving inscriptions are said to be gravestones [but see our lemma no. 418, Stroud], usually small marble rectangular plaques with very little incised decoration. Dating is problematic, based entirely on letterforms in the absence of any chronological formulas such as indictions. In this paper, Bardani presents a representative collection of 12 inscriptions, which we cover in separate lemmata, nos. 424–433.

---

424. Messene. Epitaph of Ktesikleia, 2nd/3rd cent. A.D. Marble plaque found in the excavations of the Archaeological Society at Athens; now in the Messene Museum, inv. no. 162. Ed.pr. V.N.Bardani, *op.cit.* (our lemma no. 423) 85 no. 1 (ph.), who notes that the name of the deceased is not attested in the Peloponnesos.

Κτησίκλεια
πανάρετε,
χαῖρε ivy leaf

---

425. Messene. Epitaph of Nikomachos, 3rd cent. A.D. *IG* V.1.1481. Republished by V.N.Bardani, *op.cit.* (our lemma no. 423) 85/86 no. 2 (ph.), Messene Museum inv. nos. 128 + 128α + 203. L. 1 [Ν]ẹικόμαχε (Bardani).

---

426. Messene. Epitaph of Markos, 4th cent. A.D. *SEG* XLV 321. V.N.Bardani, *op.cit.* (our lemma no. 423) 86 no. 3 (ph.), republishes this inscription; no change in the text.

---

427. Messene. Epitaph of Amphimedousa, 4th cent. A.D. Plaque of whitish-gray marble with a triangular top, found at Arsinoe in excavations of the Archaeological Society at Athens; now in the Messene Museum, inv. no. 214. Incised ivy leaf at top and bottom. Ed.pr. V.N.Bardani, *op.cit.* (our lemma no. 423) 86/87 no. 4 (ph.), who notes that the name is unattested.

Ἀμφιμέ-
δουσα,
χαῖρε

---

428. Messene. Epitaph of Asklepiades, 4th/5th cent. A.D. Three joining fragments of a marble plaque, found in excavations of the Archaeological Society at Athens north of the Arkadian Gate; now in the Messene Museum, inv. no. 9210. Ed.pr. V.N.Bardani, *op.cit.* (our lemma no. 423) 87 no. 5 (ph.).

Ἀσκληπιάδη,
χαῖρ[ε],
πανά̣[ρετε], πα-
4 σι v φίλη[τε]
ζ̣ή̣σ̣[ας ἔτη - -]

3/4. παlσιφίλη[τε], not πᾶlσι φιλη[τέ], in spite of the *vacat*; cf. πασειφείλητε (our lemma no. 430), Bardani.

---

429. Messene. Christian epitaph of Antiochis, 5th cent. A.D. *IG* V.1.1494. N.Bees, *ΔΙΕΕ* 6 (1901) 389 no. XII; A.K.Orlandos, *ΑΒΜΕ* 11 (1969) 100 no. 1; *BE* (1971) 322. Republished by V.N.Bardani, *op.cit.* (our lemma no. 423) 87/88 no. 6 (ph.), Messene Museum inv. no. 131; no change in text.

---

430. Messene. Christian epitaph of Theodoule, 5th cent. A.D. Limestone plaque found at Arsinoe at Stenomiza; catalogued among the old finds in the Sylloge of Mavromati; now in the Messene Museum, inv. no. 200. Ed.pr. V.N.Bardani, *op.cit.* (our lemma no. 423) 88 no. 7 (ph.), who reads all 3 epithets as vocatives.

Θεωδούλη, χῖρε,
φειλωπάτρω
κὲ φειλομήτρω,
4 πασειφείλητε,
ζήσασσα ἔτη
ιζ΄

---

431. Messene. Christian epitaph of Paul, ca. 350 A.D.? Found at the village of Σιμίζα [Arsinoe, Stroud]; now lost. N.A.Bees, *ΔIEE* 6 (1901) 389 no. XI. Republished by V.N.Bardani, *op.cit.* (our lemma no. 423) 89 no. 9, who points out that Messene was the seat of a bishop by the 5th cent. A.D. and that the πρεσβύτερος occupied the second highest rank in the local early Christian bishopric.

Πᾶβλος πρεσβ(ύτερο)ς

---

432. Messene. Christian epitaph of Glykas, 5th cent. A.D. Marble plaque once at the church of Agios Ioannes in the village of Simiza [Arsinoe, Stroud]; now lost. S.Oikonomakis, *Τὰ σῳζόμενα Ἰθώμης, Μεσσήνης καὶ τῶν πέριξ* (Kalamata 1879) 37 no. 51; N.A.Bees, *ΔIEE* 6 (1901) 388 no. X; not in *IG* V.1. Republished by V.N.Bardani, *op.cit.* (our lemma no. 423) 88/89.

Χαίροις Θ(εο)ῦ δοῦλε Γλυκᾶ,
Χρηστιανέ, φιλοπάτορ,
φιλάδελφε, φιλόφιλε,
4 ζήσας ἔτη
ιζ΄

---

433. Messene. Christian epitaph of Agathonymos, 4th cent. A.D. Marble plaque; no finding place recorded; now in the Messene Museum, inv. no. 191. Ed.pr. V.N.Bardani, *op.cit.* (our lemma no. 423) 91/92 no. 12 (ph.), who restores LL. 4/5 as [ὑα]|λᾶ and identifies the deceased, whose connection with the baths of Philoxenides is uncertain, as a glassworker (ὑαλᾶς) possibly to be associated with the large accumulation of glass in the Christian settlement revealed in excavation east of the Asklepieion.

Ἀγαθώνυμ[ε, χαῖρε]
ζήσας ἔτη [- - -]
πάντων φί[λε, λαμ]-
4 πρὲ τεχνεῖτα [. .]-
λα, συναρπασθε[ὶς]
Ἀΐδα δόμον ἐνθά-

δε κεῖσαι, λουτρὰ
σαπρῶς παρα-
φεὶς λανπρὰ
Φιλοξενίδου

---

434. Messene. Stamped tile. Fragment of a Lakonian-type terracotta roof tile with a rectangular stamp, found in excavations of the Archaeological Society at Athens in the hero shrine; inv. no. 12589. Ed.pr. P.G.Themelis, *PAAH* (2002) [2005] 50; undated by ed.pr.

Ἐπὶ Νει[- - -]

---

435. Pylos (now in Altino, Verona). Heading for a list of ephebes? 2nd/1st cent. B.C. *SEG* XLVI 435. In *AKEO. I tempi della scrittura. Veneti antichi. Alfabeti e documenti* (Cornuda 2002) 174 no. 13 (ph.), C.Antonetti reprints this inscription; no changes from the text and commentary in *SEG* XLVI 435.

436–438. Vacat.

ARKADIA

---

439. Arkadia. History, politics, institutions. In *Arkadia and Its Poleis in the Archaic and Classical Periods: Hypomnemata* 140 (Göttingen 2002), T.H.Nielsen provides massive documentation and analysis (680 pages) of the literary, epigraphical, archaeological, numismatic, and topographical evidence for the 40 poleis attested in archaic and classical Arkadia. He is deeply concerned with the criteria used to define polis status, quoting and citing many inscriptions that provide evidence in this regard, particularly for polis ethnics (309–411; Appendices II–III, VII, 531–536, 545/546) and tribal ethnics (271–308; Appendices IV–VI, 537–544). We single out special sections on the constitutions of Mantineia (334–338), Tegea (338/339), and Orchomenos (350–357), in which inscriptions form a major part of the evidence. Arkadian proxenoi in other poleis (398–406); relations with Olympia and Delphi (400–405).

Inscriptions play a leading role in Nielsen's long and detailed analysis of the evidence for the synoikismos of Megalopolis and the poleis that remained independent (413–474). These are too numerous to list here, but can be found quickly in these pages under the heading of the polis in question. On 474–510, the formation, membership, constitution, federal institutions, magistrates, political orientation, foreign policy, etc. of the Arkadian Confederacy.

Appendices: I: List of Victors in the Lykaian Games, *IG* V.2.549/550. II: Regional ethnics 370–323 B.C. III: Data on communities in archaic Arkadia. IV: Communities of the tribal states. V: Toponyms of the tribal states. VI: Ethnics of the tribal states. VII: Sources 479–368 B.C. for polis status. VIII: Arkadian Olympionikai. IX: The poleis of Arkadia; testimonia for 40 poleis, an invaluable gazetteer, including toponyms, ethnics, extent of territory, history, coins, significant monuments, fortifications, inscriptions, alliances, theorodokoi, cults, etc. (549–601). X: The poleis of Triphylia (603–612). Bibliography (617–638). Maps and indices; index of inscriptions (655–662).

---

440. Gortys. Dedication to Kore, ca. 300–275 B.C. Bronze kantharos found at Divritsa; a dotted inscription on the interior of the lip. A.de Ridder, *Catalogue des bronzes de la Société Archéologique d'Athènes* (Paris 1894) 14 no. 41. A.Sideris (see our lemma no. 571) 173/174 (ph.) attributes this vase to a specific workshop ('Panaitios group').

Κόραι

---

441. Mt. Kotilion (near Bassai). Manumission, 5th/4th cent. B.C. *IG* V.2.429. *SEG* XXXVIII 354;* XLVI 437; XLIX 501, 2440. *IPArk* 27. U.Sinn, *Peloponnesian Sanctuaries* 193–198 (ph.), urges that the statue of Artemis represented in the frieze of the temple of Apollo at Bassai is to be associataed with Artemis 'on the Kotilion' and Orthasia in this inscription. Together with Pan, Artemis and Apollo Bassiatas and Epikourios were equivalent gods in the extended sacred area that included the famous 5th-cent. B.C. temple, the cult place of Artemis on the summit of Kotilion, and perhaps a spring on the western slope of the mountain. On 222, it is briefly suggested in discussion that the temple of Artemis on the summit may have had two cult statues.

---

442. Arkadia. Lousoi? Lex sacra, ca. 500 B.C.? *IG* V.2.410. *SEG* L 440.* *LSAG*^{2} pp. 224, 451 no. 8. In a discussion of the status of Lousoi in the archaic period, T.H.Nielsen, *Arkadia* 195/196, 564, taking Lousoi as the provenance of the fragment, argues that even if the word πόλις is not preserved in L. 2, 'the nature of the document, a treaty with a foreign power, would make it extremely probable that Lousoi was itself a *polis*.'

---

443. Mount Lykaion. List of victors in the Lykaia games, ca. 320–303 B.C. *IG* V.2.549/550. *SEG* XI 1154; XXXVII 359; XLII 367, 1745; XLIX 445, 448; L 436/437. T.H.Nielsen, *Arkadia* 529/530, in an appendix, compiles a list of victors from these two inscriptions, arranged alphabetically by ethnics: Ἀργεῖος (9), Ἀρκάς (19), Ἀκαρνάν (1), Ἀθηναῖος (1), Ἀλεῖος (3), ἐκ Κασσανδρείας (1), Λακεδαιμόνιος (3), Μακεδών (3), Μιλήσιος (1), Ῥόδιος (1), and Συρακόσιος (1). Brief discussion of Ἀρκάς on 150.

---

444. Lykochia. Dedication to Pan. *SEG* XXVIII 417. *SEG* XXXII 405. In *AD* 53 (1998) B.1 [2004] 183, A.V.Karapanagiotou notes that this inscription has now been moved to the Antiquities Collection of Megalopolis, inv. no. ΑΣΜ 557.

---

445. Mantineia. Sympoliteia between Helisson and Mantineia, ca. 370 B.C. *SEG* XXXVII 340. *SEG* LI 506.* *IPArk* 9. T.H.Nielsen, *Arkadia* 294/295, adduces this inscription as providing evidence for the status of Helisson as an independent polis prior to the agreement. He argues that the ἐπιμεληταί L. 17 are magistrates of Helisson whose duty it may have been to prevent metics and slaves from fraudulently enrolling as citizens of Mantineia and to supervise the registration in general. On 330–334, he analyzes the document in greater detail with special attention to the inferences that can be drawn about the political institutions and constitution of Helisson, a minor Arkadian polis. Nielsen returns to this inscription on 359–363, 556, quoting and translating passages that shed light on the status of Helisson as a dependent polis in the Mantike. On 404 note 460, he opens up the possibility that the inscription could be dated after the battle of Mantineia in 362 B.C. On 448, he briefly rejects a date as late as 350–340 B.C. (*IPArk* 9). For a collection of testimonia on Helisson, see 555/556.

---

446. Mantineia. Dedication to Herakles? W.K.Pritchett, *University of California Publications. ClassStud* 2 (Berkeley 1969) 48 (ph.), reports the discovery of a reused stele base, inscribed on at least three sides of the top, in the plain of Mantineia near the finding place of the stone tub bearing the inscriptions of *IG* V.2.319 and his candidate for the sanctuary of Herakles, Thucydides 5.64.5; 66.1. Undated by ed.pr.

Ἀλεξι[- - -]

In *Peloponnesian Sanctuaries* 173, C.A.Salowey suggests that the base may have supported a herm dedicated to Herakles Ἀλεξίκακος, which 'could provide some confirmation for the location of the *Herakleion* as well as another example of Herakles' curative epithet.'

447–449. Megalopolis. Inscriptions honoring the family of Eudamos and his son Lydiadas, ca. 190–180 B.C. *SEG* XLV 340; XLVIII 523. Three inscribed orthostate blocks belonging to an exedra that once supported at least 6 over-life-size bronze statues, found in 1993 in the agora of Megalopolis in joint German-Greek excavations. Ed.pr. E.Stavrianopoulou, *Tekmeria* 7 (2002) 116–156 (ph.), who proposes the above date on the basis of the letterforms. All are inscribed on grayish-white limestone.

447: *SEG* XLV 340. Inv. no. SB 11; Block A. Posthumous decrees in honor of Eudamos (LL. 1–33; German translation) and Lydiadas (LL. 34–62).

[.]Α[.].ΕΟ[. . . . . 24 . . . .]Ψ[. .]ΝΟ[.]ΟΝ[- - - - - - - - - - - - - - - -]
[. . .]ΙΑ[. .]Ε[. . . . . 25 . . . .]ΣΣΑΥ[. . .]ΑΞ[. .]ΑΥ[- - - - - - - - -]
[. . . . . 27 . . . .]μενος ὡς ΕΝ[. ἕν]εκεν ἆς Α[- - - - - - - - - - -]
[. . .6. . .]Α[. . .]Σ[. . . . . 18 . . . .]ΣΕΝΤΕ[. . .5. .]Α[- - - - - - - - - - - - - -]
[. . . . 10 . . . .]ΣΧΙ[.]Χ[. . . . . . 14 . . . . . .] κ[αὶ τὰν] καλοκαγα[θ]ίαν Ν[- - - - -]
[. . . .7. . .]Τ[. .]Δ[. . . . . 11 . . . . .]Ι[. . .]Ν[.]ΗΙ τοὺς ἐκγόνου[ς . .]Α[- - - - - - - - -]
[- - -]ΕΣ τὰν [. . . . . 19 . . . .]ΓΑΝ[. . . . .9. . . .]ΣΑ ΚΑΙ ΕΚΑ[- - - - - -]
[. . .5. .]ΕΙΣ τὰν π[όλ]ιν· [στ]ᾶ[σαι δ]ὲ [αὐτοῦ καὶ] ε[ἰκ]όν[α] χαλκέαν [. . . .7. . .]
[ἐν τῶ]ι τεμένει τοῦ ΛΙΔΙ[.]ΔΑΙ[- - 8–9 - -]Ο[. . .]ΑΥΔΙ[.]ΕΣΙΝΤΟΥΣΚΑ[. . .5. .]
[. . .]ΝΑΙ καὶ ΑΛ[. .]Α Εὐδ[. . . .7. . .]ΤΟΥΣ[. . .5. .] Εὐδ[. .4. .]ΑΔΡΟΣ· ΚΑΤΑΣ[. . .]
[. .4. .] δὲ καὶ ΕΣ[. .4. .]ν λιθι[ν . . . . 15 . . . . . .]ΝΤΑ[. . .]ΑΜΟ[.]Ν[.]ΟΣΤΑ
[. . .]ΣΑΣΤΑΣΤΑ[. .]ΡΑΤΟΝ[. .]ΔΕ[. . . τὰ]ν ἐπιμέλειαν ἐχέτωσαν οἱ Εὐ-
[δ]άμου ἔκγονοι· θύειν δὲ καὶ τοῖς [. . . .7. . .]ΙΟ[. .] τὰν πόλιν ἐπὶ τοῦ
[βωμ]οῦ τοῦ Εὐδ[άμου] ο[ἷν], ὡς ἂν θ[ύητ]α[ι τοῖς ἄ]λλοι[ς τε] ἥρωσι καὶ εὐε-
[ργ]έταις τοῦ δ[άμου.] ΑΓΕΡΕΙΝΕΙΝΤΟΝ[. . .]ΟΝ τὸν λόχον τὸν
[τρ]ίτον τὰς ἀε[ὶ γινομένας θ]υ[σί]ας καὶ τὰ γέρα τὰ νομιζόμενα·
τοὺς δὲ ἱε[ρ]ο[θύτας τοὺς ἐν] τᾶι [πό]λει ἀεὶ τὰν ἐπιμέλειαν ἔχειν
ὅπως συν[τελῶντ]αι [αἱ] θυσίαι [κ]αὶ λαμβάνωσιν τὰ γέρα τὰ νομι-
ζ[ό]μενα οἱ ἔ[κγ]ονοι οἱ Εὐδάμου καὶ προθύμα[τα ἀεὶ θύ]ωσιν οἱ
[. .4. .]αυτοὶ ΟΕ[. . .6. . .] τοὺς δὲ δα[μ]ιοργοὺς τοὺς ἐ[ν] τᾶι πό[λ]ει [τ]ὰς
[θυσί]ας κα[ρῦξαι ἐν τῶι] ἀγῶνι, ὃν τίθενσι οἱ Ἕλλανες, κ[α]ὶ [τ]ὰ[ς]
[ἄλλ]ας τιμ[ὰς τὰς ψαφι]ζομένας Εὐδάμωι ὑπὸ τᾶς πόλι[ος πάσας]·
[στᾶ]σαι δὲ καὶ σ[τάλ]αν λιθ[ί]ναν παρὰ τὸν ἀνδριάντα τὸν Ε[ὐδά]-
[μου] ΟΥΕ[. . . .7. . . τὸ] ἀνάλωμα τοῦτο, ὅπως φανερὸν ἦι ὅτι ἁ πόλις
[τ]ὸς καλὸς [καὶ ἀγαθὸς ἄ]ν[δρ]ας καὶ [εὔνος] καὶ εὐεργέτας καὶ δικαίως
[- - - - - ca. 21 - - - - -] τῶι ἰδίωι δάμωι καὶ εἰς τὰ λοιπὰ
[- - - ca. 14 - - -]ΤΑΣ [καὶ] θύσοντας μνᾶμα ἄριστον, πάντα[ς]
[- - ca. 8 - -]ΑΝ οὐ μόνον [. . . . 10 . . . .]Τ[.]ΜΑ[. . .5. .] χάριτα ὑπὲρ αὐτᾶς·
[. . .6. . .] Εὐδάμ[ο]υ μεταλλάξα[ντ]ος τὸν βίον θέλουσα ΚΑΤΑ[. .4. .]
[. . . . 10 . . . .]ΙΑ[. . .]α θύματα ΙΤΑ[. . . . 10 . . . .]ΞΑΙ τὰν αὐτὰν ΚΑΛ[.]-
[. . . . . . 13 . . . . . ν]ομογράφους τοὺς ἐπὶ Προξένου τὰν ἐπιμέ-
[λειαν] ΟΛ[.]ΤΑΣΘΑ[. . . ὅ]πως ΚΑ[.]ΤΑ[.]Α[.]ΘΕΩΣΙΕΝ[- - - - - - - - - - - -]
[. . .6. . .] ἐ[τι]θέμεν [ἥρωι Εὐ]δάμωι. vacat
[. . . . . . . 15 . . . . . . δ]αμιοργῶν πολεμάρχων ΤΑΝΚΑ[. . .]Ν[.]Α[.]ΤΑΙ[- - - - - - - - - -]
[. . .]ΛΑΝΟΥΟΝ[. . . . . . . 15 . . . . . .]ΤΩΝ τὸ εἰκοστὸν ἔτος ὑπὲρ [. . .6. . .] Λυδιάδ[- - -]
[.]ΘΥΣΑΣ[.]ΤΩΝ[. .]Α[. . .] Λυδιάδας Εὐδάμου μετάλλαγε τὸν [βίον - - - - - - - - - - -]
ΟΝ, ὅπως ἇς κα[. . . . . . 13 . . . . .] ἑαυτὸν τᾶι πόλει πολλάκις εὔχρησ[τον - - - - - - - -]
[.] ὅπως ἂν ΚΑ[. . . .8. . . .]Υ[. . . .7. . .]ΙΤΑΣ[.]ΔΙΑΙΑΣΕΚΤΑΙΑΝ[. .]Υ[- - - - - - - - - - - -]
[. . .]ΑΤΑΙ τῶι [. . . . . 33 . . . .]ΣΕΙ[. . .]Ο[. . . . . . 13 . . . . .]
[ὅπ]ως δὲ ΚΑΤ[. . . . . 22 . . . .]Ο[. . . . . . 14 . . . . . .]ΑΛ[- - - - - - - - - - - -]

[. .4. .] ἀγῶνες [. . . . . .31. . . . .]ΙΕΙΣ[. .]ΑΥΤΑΙΑΣ[. .]Ν[- - - -]
[. .4. .]ΟΣΤΑΙΣ[. . . . . .37. . . . .]Ο[. .]Α[- - - - - - - - - - -]
[. . .]ΤΑΣ δὲ [. . . . . .22. . . . .]ΑΤΑΝ[- -]
[. .4. .]ΑΤΑΣ[. . . . .9. . . .]ΟΝ[. . .6. . .]Σ Λυδιάδας Ε[ὐδάμου - - - - - - - - - - - - - - - - -]
[. . . . .9. . . .]ΕΝ[.]Σ[. . . . .10. . . .]ΑΙ[. .]ΟΛΟΥΣ τᾶι Α[. .]ΝΗ[- - - - - - - - - - - - - - - - -]
[. . .6. . .]ΛΑ[. .]ΤΑΣ[. . . . .12. . . . .]ΑΝ πάλαι Σ[. .]Ε[. . . . . . . .17. . . . . . .]ΙΑ[- - -]
[. . . . . . .15. . . . . . .]Σ[. . .]Σ[. . .]Α[. . .]ΑΚΕ[. .4. .]ΑΤΑΙ[.]ΧΑ[.]ΝΑΙΤΑΣ[- - - - - - - -]
[. . . . . .20. . . . .] Λυ[δ]ιάδας [Ε]ὐ[δ]άμ[. .4. .]ΟΙΑΣΙΧΙΕΝΤΑΙΣΤΑ[- - - - -]
[- -]
[. . . . . .25. . . . .]Σ[. . . . . . . .17. . . . . . .]Α[- - - - - - - - - - - - - - - - -]
[. . . . . .25. . . . .]Α[- -]
[. . . . . .37. . . . .]ΑΥ[. .]ΕΠΑΛ[- - - - - - - - - - - - - - -]
[. . . . . . . .18. . . . .]Η[.]ΔΕ[. .]Ε[.]Α[. .4. .]Σ αὐτάν, ἃ καὶ [- - - - - - - - - - - - - - -]
[. . . . . . .16. . . . . . . ἐπιμέλει]αν ἔχειν· αἱ θυσίαι ΕΙ[.]ΑΣΥ[. .]ΑΛ[- - - - - - - - - - -]
[. . . . . .25. . . . .]ΥΙΟΣ καὶ ΛΙ[- -]
[. . . . . .20. . . . .]Α τιμᾶται καὶ τοὺς [- -]
[. . . . . .20. . . . .]Ε τιμᾶν Λυδιά[δα -]
[. . . . . .22. . . . .]ΙΟΝ θέλουσα ΚΑΤ[- -]
[. . . . . .22. . . . .] Λυδιάδαι ΚΑΙ[- -]
[. . . . . .21. . . . .] ἐπιμέλεια[ν -]
[. . . . . .23. . . . .]Ε[. .]Ο[- -]

[In the text, we correct obvious errors in spacing and stray punctuation; in the app.crit., we supply subscript dots to match the text. Richardson.] ‖ 8. in fine [ἐφ' ἵππου] or [πεζικάν] ‖ 9. τοῦ Λυδι[ά]δαυ ‖ 10. init. ΝΑΝΚΑΙ; in fine ΚΡΟΣ or Α⟨Ν⟩ΔΡΟΣ ‖ 11. καὶ ἐσ[τάλα]ν λιθί[ναν] ‖ 15. ΑΥΚΡΕΙΝΕΙΝ or ΑΥΚΡΕΣΙΝΕΙΝ, ΤΟΝΗΤΗΟΝ or ΤΟΝΗΙΝΟΝ ‖ 16. τὰς ΑΙ ‖ 23/24. Ε[ὐδά|μου] or Ε[ὐ|δάμ]ου ‖ 24. [δάμ]ου ἔ[χοντας τό] ‖ 26. [ἄρχοντας καὶ συμφερόντως] ‖ 27. [χρείας παρέχον]τας ‖ 28. init. [τιμᾶι ἀξί]αν; in fine ἀ[λλὰ καὶ] χάριτα ‖ 29. [νῦν δὲ] Εὐδάμ[ο]υ ‖ 30. ἰν[ίστι]α θύματα ‖ 34. [γνώμα δ]αμιοργῶν ‖ 37. [παρεχόμενον] ἑαυτόν ‖ 57/58. [Λυδιάδαυ μεταλλάξαντος τὸν β]ίον, Stavrianopoulou. [Restorations suggested in LL. 15, 24, 28 in fine, and 30 are incompatible with the printed text. Richardson.]

448: Inv. no. SB 15; Block B. Honorary inscription for Lydiadas.

[- - 4–5 - -] Λυδιάδαι Εὐδάμου [- - - - - - - - - - - - - - - -]
[- 1–2 -]ΑΙΝ[.]ΑΔΑΣ τῶι μεταλλά[ξαντι τὸν βίον - - -]
[- 1–2 -]ΗΡΩΟΑΣΙΑΙ[. .]Ε[- - - - - - - - - - - - - - - - - - -]
θε[- -]

1. Λυδιάδας? ‖ 3. Ω could also be Α or Λ ‖ 4. θε[οῖς], Stavrianopoulou.

449: *SEG* XLVIII 523. Inv. no. SB 54; Block C. Honorary inscription for Eudamos.

[- - - - - - - - - - - - -] Εὔδαμος ἥρως
[- - - - ἁ πόλις τᾶν Μεγαλοπ]ολειτᾶν
[- - - - - - - - - - - - - - - - - - - -] παρὰ
4 [- - -]

After a line-by-line commentary (123–131), Stavrianopoulou explores in detail the historical background (132–165). Eudamos, father of the last tyrant of Megalopolis, is known elsewhere only from a decree of Kaphyai found in Lykosoura, *IG* V.2.534, but ed.pr. identifies him with the philosopher—variously named in the literary sources as Ekdelos or Ekdemos—who organized the overthrow and assassination of Aristodemos, the tyrant of Megalopolis ca. 251 B.C. For this deed he was elevated to the status of a champion of panhellenic freedom, and the festival mentioned in L. 21 is the Eleutheria celebrated in Plataia. At Megalopolis, he received posthumous cult status as a hero, similar to the honors bestowed on Aratos and Philopoimen. Among his ἔκγονοι who later shared the benefits of his cult status (L. 13) was his son Lydiadas, who became tyrant of Megalopolis ca. 245 B.C. and died in 227 B.C. fighting against Kleomenes III. Another was Aristopamon, son of Lydiadas, who is known from the honorary statue erected at Megalopolis in 227 B.C., *SEG* XXXVI 379. Stavrianopoulou finds the most likely setting for the erection of the exedra, with posthumous documents recording his ancestors' honors, in the time of Lydiadas II, son of Aristopamon (Polybios 24.8–10), ca. 190–180 B.C., who is honored by a base of an equestrian statue, *SEG* XLVIII 524, found in the agora of Megalopolis in these same excavations. The evidence now enables us to confirm the following sequence (see *SEG* XLVIII 524): Eudamos–Lydiadas I–Aristopamon–Lydiadas II.

---

450. Megalopolis. Stamped tile, Hellenistic. A.V.Karapanagiotou, *AD* 53 (1998) B.1 [2004] 179, reports the discovery of a stamped tile in excavations of the Greek Archaeological Service in the theater; now in the Antiquities Collection of Megalopolis, inv. no. ΑΣΜ 560. Ed.pr. cites *IG* V.2.469.27 [for stamped tiles from Megalopolis, see *SEG* XLV 343–348 and our lemmata nos. 451–454, Stroud]. In an oblong field: [- - -]ΙΑ δα(μόσιοι)

451–454. Megalopolis. Stamped tiles. H. Lauter, *AW* 33 (2002) 375–386, reports the discovery of four series of stamped roof tiles in Greek-German excavations in 1999 and 2001 in the agora and in the area south of the agora, now identified as a sanctuary of Zeus on the basis of an eschara and the tiles in our lemma no. 451; cf. the sanctuary of Zeus Homarios, Polybios 5.93.10. In *AR* 49 (2002/3) 28, Lauter reports the number of stamped tiles recovered from the sanctuary as more than 200.

451: 380 (ph.); inv. no. TK 660 and others. After 194 B.C.? Cf. *IG* V.2.452.7. Retrograde. Found in front of a row of rooms bordering the western edge of the sanctuary. Lauter identifies Philopoimen with the famous politician and soldier.

Φιλοποίμην Διί

452: 380 (ph.); inv. no. TK 665 and others. Ca. 135–130 B.C. Cf. *IG* V.2.452.22; on the basis of the new examples and restudy of Hiller's squeeze by R.M. Errington and K.Hallof, Lauter corrects the *IG* reading L. 2 Πολυβίου. Most examples were found in front of the western rooms of the sanctuary; 3 in the agora, in a well in the peristyle courtyard. L. 1 ΔΑ and L. 2 Η Κ are ligatures; lunate sigma and epsilon. Lauter identifies Polybios with the famous historian; Homilos is the fabricant.

Ὁμίλου δαμόσιοι
Πολύβιος ἀνέθηκε

453: 380 (ph.); inv. no. TK 670 and others. Ca. 150 B.C. Found in front of the western rooms of the sanctuary. L. 1 ΔΑ is a ligature.

Ἀριστίων δα(μόσιοι) ἐπ' ἀγων[ο]-
[θέ]ται Θρασέαι

454: 382/383; inv. nos. TK 105, 106. Ca. 150 B.C.? Found west of the agora, in the late Hellenistic level of the Weststraße. Comparing this stamp with that of our lemma no. 453, Lauter does not print a text, but notes briefly that Aristion is the dedicant ἐπ' ἀγωνοθέται Πάσωνι.

455. Nestane. List of names, Hellenistic. *IG* V.2.319. A.V.Karapanagiotou, *AD* 53 (1998) B.1 [2004] 184, reports that this inscription has now been removed to the Tripolis Museum, inv. no. MT 6044.

456. Phigaleia. Inscriptions. In *AD* 53 (1998) B.1 [2004] 238, X.Arapoyianni briefly reports that 2 fragments of inscribed limestone have been removed from the village to the Olympia Museum, inv. nos. Λ 1590/1591; no further details.

457. Phigaleia. Various inscriptions. In a general account of her excavations in the temple of Athena and Zeus Soter, X.Arapoyianni, in *Olympia 1875–2000*, 317–324, briefly mentions the following inscriptions; cf. *SEG* LI 511.

A. Dedication to Athena. *SEG* XXIII 237.
B. Dedication to Athena and Zeus Soter (text). *SEG* XLVI 448; LI 511C.*
C. Bronze pin dedicated to Athena (ph.). *SEG* XLVII 439; LI 511B.*
D. Stamped roof tiles (ph., text). *SEG* XLVII 443–445; LI 511F.*

E. Bronze tablet with manumission of a woman, mentioning Ἀθηνᾶ Κορία; Archaic. *SEG* LI 510.

---

458. Phigaleia. Proxeny decrees. In *Olympia 1875–2000*, 321, X.Arapoyianni presents a brief report on these 30 inscriptions excavated by her in the temple of Athena and Zeus Soter; cf. her earlier more detailed reports, *SEG* LI 512.*

---

459. Phigaleia. Stamped tiles. In *AD* 53 (1998) B.1 [2004] 227, X.Arapoyianni briefly reports the discovery of more stamped tiles from the temple of Athena and Zeus Soter in excavations of the Archaeological Society at Athens inside the building; cf. *SEG* XLVII 443–445. Φιγαλέων δαμόσιος

460–461. Psophis. Inscribed bronze discs, Hellenistic. Two circular bronze discs inscribed on one side, found in excavations of the Greek Archaeological Service at the fortification walls of this ancient city. Ed.pr. G.Z.Alexopoulou, *AAA* 32–34 (1999–2001) [2003] 171/172 (ph.), who regards them as theater tickets to the theater at Elis, while she is aware of the proposed identification as ballots [but not aware of the various works cited in *SEG* LI 524. Stroud].

460: ϝ(αλείον)

461: ϝα(λείον)

[They resemble *SEG* LI 524, group I, incised (?). Stroud.]

---

462. Tegea. Law concerning the sanctuary of Athena Alea, ca. 394–371 B.C. *IG* V.2.3. *SEG* XLII 365,* 1822; XLIII 1221; XLV 399; XLVI 437; XLIX 452B, 2490. *IPArk* 2. T.H.Nielsen, *Arkadia* 125/126, 335, 592, accepts τὸς τριακασίος of LL. 20/21 and in *IG* V.2.6 L. 8 as the council of Tegea, but argues that τὸς πεντέκοντα in *IG* V.2.3 cannot be identified as the 50 damiourgoi listed in *IG* V.2.1, a federal decree of the 360s B.C., nor regarded as evidence for the existence of a federal Council of the Arkadian Confederacy in the 5th cent. B.C. They are more likely to have been a local Tegean executive body. This assessment is part of a larger discussion (121–141) in which Nielsen rejects the literary, epigraphical, and numismatic evidence that has been adduced to demonstrate the presence of an Arkadian Confederacy in the 5th cent. B.C., concluding that the surviving evidence points in the opposite direction.

---

463. Tegea. Honorary decree for Phylarchos, ca. 366–363 B.C. *IG* V.2.1. *Syll.*³ 183. *SEG* XLIX 449bis; L 438. T.H.Nielsen, *Arkadia* 434–442, argues for the above date and gives a detailed analysis of the varying numbers of the damiourgoi listed, and the status of the communities they represented, as evidence for their participation in the synoikismos of Megalopolis. He presents a critical evaluation of the reconstruction offered by J.Roy, *Studies in the History of Arcadia in the Classical and Hellenistic Periods* (diss. Cambridge 1968) and M.Moggi, *ASNP* 3 (1974) 71–107, with frequent references to Diodoros 15.72.4, 94.1–3 and Pausanias 8.27.1–8.

---

464. Tegea. Victory list of a tragic actor, 3rd cent. B.C. *IG* V.2.118. *SEG* XLI 516.* *Syll.*³ 1080. In the context of a study of the connections between tragedy and Dionysiac cult, S.Scullion, *CQ* 52 (2002) 112/113, reprints the text of this inscription, emphasizing the close connection between tragedy and non-Dionysiac cults such as Pythian Apollo, Argive Hera, and Zeus Naios at Dodona.

TRIPHYLIA

---

465. Makistos. Decree of the Triphylians bestowing citizenship in Makistos, ca. 400 B.C. *SEG* XXX 422; XXXV 389 (text); LI 518. Based primarily on this decree, on the bronze disc from near Olympia (*SEG* XL 392; our lemma no. 466), and on literary sources, C.Ruggeri, in *Peloponnesiaka* Suppl. 24, 2.165–176, reconstructs the following outline of the history and institutions of Triphylia. In the archaic period, the communities of the region formed a cult amphiktyony around the sanctuary of Poseidon at Samikon. At the beginning of the 2nd quarter of the 5th cent. B.C., the poleis of Triphylia were put in subjection to Elis, but ca. 400 B.C., when liberated by the Spartans, they formed a federal state. The location of its meeting place and cult center is unknown; Ruggeri conjectures that it was at Samikon. The concession of citizenship in a local polis (Makistos) by the federal state in *SEG* XXXV 389 shows that local autonomy of the individual members was limited. The two inscriptions also document the existence of federal magistrates, the δαμιοργοί combined in a college with one member as eponymous, and a κατακοός. We also learn of taxes levied on citizens.

---

466. Triphylia (now in Paris). Bronze diskos awarding citizenship, 400–369 B.C. *SEG* L 392. This inscription and the brief decree of Makistos (*SEG* XXX 422; XXXV 389; our lemma no. 465) form important links in the chain of reasoning of T.H.Nielsen, *Arkadia* 229–269 (esp. 253–255), devoted to the political status of the poleis of Triphylia in the 5th and 4th cent. B.C. and their relationship to Arkadia.

SEG L 392 demonstrates the existence of a Triphylian assembly, an executive under an eponymous official, the levying of taxes, and Triphylian citizenship. In the roughly contemporary *SEG* XXX 422; XXXV 389, this same assembly of Τριφύλιοι, with its eponymous *damiourgos*, appears again, now granting citizenship in Makistos, which Nielsen maintains was a polis. 'In Triphylia, then, there was both local and regional citizenship, and both local and regional political institutions. Or in other words, the Triphylian state strongly resembled a federation.' (255) He proceeds to an examination of the predominantly literary sources for the motivating factor for the formation of the confederacy, its membership and duration, and its status as a short-lived participant in the Arkadian Confederacy. On 603–612, in Appendix X, Nielsen records testimonia on the cities of Triphylia.

ELIS

467. Babes (south of Olympia, near Makrysia). Dedication to Zeus, late Archaic. Unworked hard limestone fragment found in the cella of a 5th-cent. B.C. temple excavated at this unidentified site by the Archaeological Society at Athens in 1954; very briefly noted by N.F.Yialouris, *PAAH* (1954) 290. In *Olympia 1875–2000*, 304, 307/308 no. 1 (ph.), A.Moustaka includes it among the small finds from this excavation, which she publishes on 307–311; now in the Olympia Museum, inv. no. Λ 331. For bibliography on the excavations, attempts to identify the site, and a report of autopsy in 1986, with ph., see W.K.Pritchett, *Studies in Ancient Greek Topography* VI. *University of California Publications. ClassStud* 33 (Berkeley 1989) 73–75.

τõ Διός

[Is there any chance that this could be a crude, stone jumping weight? Stroud.]

468. Babes (south of Olympia, near Makrysia). Bronze weight, 5th/4th cent. B.C. In *PAAH* (1954) 290/291, N.F.Yialouris briefly describes the excavation by the Archaeological Society at Athens of a 5th-cent. B.C. temple of Zeus at this unidentified site (see our lemma no. 467). Among the small finds from this excavation, which A.Moustaka publishes in *Olympia 1875–2000*, 304, 309/310 no. 11, is a pyramidal bronze weight, now in the Olympia Museum, inv. no. 787 (BE 865), said to have been found 800 m. east of the temple in 1954. For weights of this type, see K.Hitzl, *Olympische Forschungen* 25 (Berlin 1996) 81; *SEG* XLVII 451; LI 556.*

Διὸς | ΚΑΛ

---

469. Elis. Dedication to Herakles, Roman. Rectangular marble base from the vicinity of Elis; now in the Elis Museum, inv. no. Λ 3400. Ed.pr. O.Vikatou, *AD* 53 (1998) B.1 [2004] 239.

Ἡρακλεῖ
Κυντιλλιανὸς
Σειλέου

---

470. Elis. Orphic lamella, 3rd cent. B.C. Gold leaf. P.Themelis, *Γ´ Ἐπιστημονικὴ Συνάντηση γιὰ τὴν ἑλληνιστικὴ κεραμική* (Thessaloniki 1994) 148, 158; A.Bernabé, A.I.Jiménez San Cristóbal, *op.cit.* (our lemma no. 1977) 213, 280 no. 16j. Φιλιμῆνα

---

471. Elis. Orphic lamella, early 3rd cent. B.C. Gold leaf. *SEG* XXXI 354. G.A.Papathanasopoulos, *AD* 24 B.1 (1969) 153 (ph.); N.Yalouris, *Ἀρχαία Ἠλίς. Τὸ λίκνο τῶν Ὀλυμπιακῶν ἀγώνων* (Athens 1996) 128 (ph.); I.Gavrilaki, Y.Tzifopoulos, *BCH* 122 (1998) 349 note 22; A.Bernabé, A.I.Jiménez San Cristóbal, *op.cit.* (our lemma no. 1977) 213, 280 no. 16i. Mentioned by C.Riedweg, *op.cit.* (our lemma no. 1977) 480. Republished by A.Bernabé, (our lemma no. 1977) 76 no. 496Fi. Εὐξένα

---

472. Elis. Kalos-inscription, 455–450 B.C. Attic red-figure lekythos found by chance with 14 others in a field at Agios Demetrios (Marinaki) in Peneios/Elis; now in the Elis Museum, inv. no. 6. Ed.pr. E.Serbeti, in *Καλλίστευμα* 186–188 no. 9 (ph.; inscription illegible). Seated woman, dipinto above. Ed.pr. identifies this Εὐαίων as the son of Aeschylus (*PA* 344) and the recipient of 12 such καλός-inscriptions, 460–440 B.C. (J.D.Beazley, *AJA* 33 [1929] 364).

Εὐαίων καλός

---

473. Elis. Stamped antefix, Roman. In *Olympia 1875–2000*, 354, N.F.Yalouris prints a ph. of a terracotta antefix with the head of a gorgon in relief and a stamped signature below; reading and date in the caption. Not mentioned in his accompanying text, but presumably from his excavations in the city of Elis. Κοιράνου

---

474. Olympia. Officials of the Olympic Games, Roman Imperial. *IvO* 58–141. *SEG* LI 521.* J.-Y.Strasser, *BCH* 126 (2002) 135–137, writing without reference to S.Zoumbaki's detailed study of the officials of the Olympic Games in the Roman Empire (*SEG* LI 521), concentrates on this series of catalogues of personnel inscribed on the old marble tiles of the temple of Zeus.

Strasser examines the chronological significance of such expressions as μετεκεχήρω τῶ, μετεκεχέρου τοῦ, μετὰ τὴν number Ὀλυμπιάδα, and πρὸ τῆς number Ὀλυμπιάδος. The term μετεκέχηρον ought to designate the period between two sacred truces, whereas ἐπὶ τῆς number Ὀλυμπιάδος indicates the period between two Olympic festivals. The lists were not always compiled and inscribed at the same time on each occasion, as the prepositions μετά and πρό make clear, but the duration of the term of office was regularly four years. This arrangement was broken to accommodate the celebration of the festival in 67 A.D. at the time of Nero's visit, as can be deduced from *IvO* 81, 82, and 287.

---

475. Olympia. The priestess of Demeter in late antiquity. U.Sinn, in *Olympia 1875–2000*, 371–376, argues that even though in late antiquity there may not have survived an active cult of Demeter with recurring rituals, the office of the priestess continued to be maintained in the same families as part of the still thriving and flourishing sanctuary that remained immune from destruction by the Herulians and others until the early 5th cent. A.D. Among the inscriptions he cites to document this priestesshood are *IvO* 456, 473, 485, and 610.

---

476. Olympia. Treaty of Zankle with another state? 6th cent. B.C. *IvO* 24. *SEG* XLVI 464. In *RFIC* 128 (2000) 385–405 (ph., dr.), L.Del Monaco presents first a transcription, without accents or breathings, followed by an extensive line-by-line linguistic commentary, leading to the following text. On 397–405, he explores several possible interpretations of the genre of this text, rejecting the view that it is a document of Zankle concerning exiles (*SEG* XLVI 464) and adopting the position that it records an alliance (LL. 5/6 βυεθε͂ναι, cf. βοηθέω) between Zankle and another state, probably Gela.

- - - - - - - - - -
[- - -]ạφερόν[τ]ọ
ν γᾶν τᾶς [- - -]
[- - -]ζόμενος
νικεθέε· [- - -]
[- - - πο]λέμιος, βυ-
εθε͂ναι [- - -]
[- - - Δά]νκλεν κ[α]-
[ὶ] τõν Δα[νκλαίον - - -]
[- - - τοῖ]ς συνμά[χ]-
[ο]ις hος [- - -]
- - - - - - - - - -

---

477. Olympia. Lex sacra, ca. 500 B.C. *SEG* XLVII 448. P.Siewert, *Hesperìa* 15 (ed. L.Braccesi 2002) 67–71, now publishes the text, with commentary and Italian translation, of

this bronze plaque briefly mentioned in *SEG* XLVII 448. He interprets it as a lex sacra concerning the sanctuary at Olympia, mentioning a ξενεών, a νομεύς, and concerned with arrangements for the animals of visitors to the sanctuary. The guests from Epidamnos, Libya, and Crete in L. 5 attest the widespread influence of Olympia throughout the Greek cities of the Mediterranean world to which the theoroi penetrated every four years when announcing the Olympic truce and the games. Possible interpretations of the place name at the end of L. 4 are too numerous to venture a restoration. [Many misprints; no ph. We correct spacing, accentuation, and breathings, and note discrepancies between readings printed in the text and comm. Richardson.]

[- - - - - - - - -]ΕΙ- - - - - - - - -[- - - - - - - - - - - - - - - - -]
[- - - - -]Υ καὶ ΤΟΝ[- - - - -] [- - -]ΔΟ[- - -]Ν ἐξ ἰαρô Δ. .⁴. .[- - -]
[- - - - ἀ]ϝλανέος δια[ι]ρε̂σ(θ)αι· κ' αἴ τις ἄλ(λ)ος παργένοιτ[ο - - -]
[- - -] πὲρ δὲ τôν ΑΡΑΝ ὅσοι μὲν ἐπ' ἐπιτάδε 'Ακρα[- - - - - - - - - -]
[- - - ἔν]ερθα 'Επιδάμνο καὶ Λίβυες καὶ Κρε̂τες κ' ἐπ[- - - - - - - - -]
[- - - -] τρίτα μόλοι· αἰ δέ τις σταθμείοι ἐν τ' ἰαρôι ΕΝ[- - - - - - - -]
[- - - - τ]ôν ἀγαλμάτον, ὀ νομε⟨ὺ⟩ς πέντε δαρχμὰς [κ' ἀποτίνοι - -]
[- - τὸν] ξενεôνα, δαρχμὰν κ' ἀποτίνοι. vacat

[2. med. The significance of the break between the second and third set of brackets is unclear, Richardson] || 3. κ!αἴ (text), κ' αἴ (comm.); [the meaning of (θ) and (λ) is unclear; we suppress an iota subscript before τ[ο], Richardson] || 4. e.g., Akra, Akra[i], Akra[ga], Siewert; 'Ακρα[- - -] (text), 'Ακρα.[- - -] (comm.) || 5. ἐπ' [ἐπιτάδε] or ἐπ' [ἐπέκεινα], Siewert.

A.Chaniotis, *EBGR* (2001) no. 170 (*Kernos* 17 [2004] 244) suggests in L. 4 [ὑ]πέρ and ἀρᾶν ('for the prayer, for the vow, for the curse').

478. Olympia. Bronze tablet. Honorary decree of Elis for two foreigners, ca. 450 B.C. *SEG* L 460; LI 532. In *Olympia 1875–2000*, 359–370 (ph.), P.Siewert publishes a full edition of this inscription, with physical description, text, detailed commentary, German translation, and discussion of the historical setting of the document; a previous text of the tablet, also by Siewert, was published by J.Taita (*SEG* LI 532). Discovered in 1965 in the Südostbezirk; now in the Olympia Museum, inv. no. B 6970; dated by Siewert on the basis of the letterforms. The tablet is in the shape of a flat ring (Ringscheibe), open at its center; L. 4 identifies the tablet as a πίναξ (ὀ δὲ πίναξ ἄγαλμα τô Διός). Siewert compares inscribed diskoi of bronze and other material, both with and without solid centers (362/363). The text is inscribed in the Eleian epichoric alphabet, beginning at the outer circumference and spiralling toward the center in 4 orthograde coilings. Three nailholes are set at equidistant points near the edge; L. 1 begins to the right of one of these holes, to the left of which the surface of the tablet is uninscribed; the beginnings of LL. 2, 3, and 4 are approximately aligned under the first letter of L. 1.

Siewert suggests that the two honorands were priests of Zeus in their cities, and that their acceptance of Eleian citizenship did not entail renunciation of their existing citizenship. They were part of an Eleian panhellenic network of 'Zeus-Olympios-Kulte.'

3. ΤΑΡΑΕΟΙ[.]ΙΣΚΡΟΕΠΙΤΑΜΙΣΟΝ, Siewert apud Taita; ΤΑΡΑΕΟΙ.ΙΣΚΡΟΕΠΙΤΑΜΙΣΟΝ 'videant peritiores'; after ΕΙΟ, possibly Α̣, Λ̣, Ν̣, Siewert. [No other changes from the text printed in *SEG* LI 532. Richardson.]

---

479. Olympia. Metrical dedication of Apollonia after a victory over Thronion, ca. 450 B.C. *SEG* XLIV 388.* *I.Apollonia* 4. P.Cabanes, *op.cit.* (our lemma no. 574) 62–65, reprints the text, with French translation, and discusses the iconography of the monument dedicated by Apollonia after a victory in a war against the Euboians (cf. γᾶς Ἀβαντίδος) of Thronion. He argues that this monument, which represented Zeus, Thetis, Eos, and Achilles and Memnon, as well as four other pairs of Achaian and Trojan warriors, represented the Apollonians' victory over Thronion as revenge for the Trojan War and indicates their preference for the Trojans. See also our lemma no. 574.

---

480. Olympia. Decree of the Arkadian Confederacy: Alliance with Pisa and Akroreia. Alliance of Pisa with Sikyon and Messene, 365/4 B.C. *SEG* XXII 339. *SEG* XLIX 466.* In *Arkadia* 119, T.H.Nielsen examines this and several other inscriptions concerning Pisa (*Syll.*^{3} 171; *SEG* XXII 340) to argue that although this polis was the object of considerable attention from Arkadia, it never became a member of the Arkadian Confederacy.

---

481. Olympia. Treaty between the Akarnanian koinon and Anaktorion concerning the sanctuary of Apollo at Aktion, 216 B.C. *IG* IX^2.1.583. *SEG* XXV 636; LI 534.* A detailed study of the provisions concerning the financial aspects of this agreement—expenses for repairs in the sanctuary, contests, sacrifices, and auletai; revenues from the festival; clauses concerning the property of the sanctuary and harbor taxes—leads R.Czech-Schneider, *Klio* 84 (2002) 76–100, to the conclusion that the property of the sanctuary (ἀναθήματα, ἱερὰ χρήματα) was rather limited and did not include land or buildings; this explains why the city of Anaktorion was unable to cover the expenses for repairs and for the festival, although it presumably had access to the sacred property and other revenues. The Akarnanian Koinon was willing to take over the sanctuary and the financial burdens involved because it aimed at creating a cultural and political center. Clarification about the revenues was necessary because the sanctuary continued to be part of the territory of Anaktorion.

---

482. Olympia. Territorial settlement between Megalopolis and Messene/Thouria, ca. 182–167 B.C. *IvO* 46. *IG* V.2 p. XXVII. *SEG* XLIX 352, 467, 491 no. 8.* *IPArk* 31. Ager, *Arbitration* no. 116. J.Rzepka (see our lemma no. 1996) 228 note 12 points out that the Achaians may have differentiated between the somewhat literary name for the assembly (σύνοδος) and the technical term κοινόν. In IIa LL. 15–17, he suggests restoring κατ[ὰ] | τὸ γραπτὸν ὃ ἔθε[κεν τὸ κοινὸν τῶν Ἀχαιῶν τὸ ἐ]ν τᾶι ἐν [Σι]|κυῶνι συνόδω[ι]. [The difference

between the two terms is that κοινόν designates the assembly as an institution and σύνοδος its individual meeting, Chaniotis.]

483. **Olympia. Abbreviations in catalogues of cult personnel, ca. 36 B.C.–265 A.D.** S.B.Zoumbaki, in *Peloponnesiaka* Suppl. 24, 2.95–112 (ph.), rejects the theory that the single- and double-letter abbreviations that accompany the names of Eleian cult officials in catalogues from Olympia are to be interpreted as designating tribes. She establishes that so far 16 of these are attested. In *IvO* 121 L. 6, autopsy of the stone shows that the abbreviation should be read simply as Δ, the Z being added by a later hand. After unsuccessfully exploring possible parallels in other places, Zoumbaki brings these 16 symbols into play with Pausanias 5.16.5, which relates that after the death of the tyrant Damophon of Pisa, the Pisatans selected 16 women, one from each of the 8 poleis of Pisa and 8 from Elis, to ratify their peace settlement. Later they entrusted supervision of the Heraia games and festival to 16 women. 16 women wove the peplos for Hera; Oinomaos slew 16 suitors of Hippodameia before Pelops' arrival. According to Plutarch, *Moralia* 251E, 16 women had charge of the cult of Dionysos in Elis. While not claiming absolute proof for this association, Zoumbaki suggests that this old system of geographic representation may have survived into Roman times as the determining principle in the selection of some cult personnel at Olympia. She appends a compilation, by symbol, of the names of the cult officials attested in inscriptions from Olympia.

484. **Olympia. Inscriptions on the Fountain of Herodes Atticus, ca. 150 A.D.** *SEG* XXXIII 331–349; L 462.* R.R.R.Smith, *JRS* 88 (1998) 75–77, briefly stresses the joint Greek and Roman elements of the sculptural program of this monument, placing special emphasis on the clothing worn by the statues of Herodes and his father.

485. **Pyrgos? Prasidaki. Bronze dedication to Athena, ca. 600 B.C.** *SEG* XLIX 489. In *Olympia 1875–2000*, 325–329, X.Arapoyianni now presents a general account of her excavation of the temple of Athena at this site in 1999 and 2000, with brief reference to this inscription and to the dedication in our lemma no. 486. She presents this same information in *Excavating Classical Culture* 225–228.

486. **Pyrgos. Prasidaki. Dedication to Athena, early 5th cent. B.C.** In *Olympia 1875–2000*, 329, X.Arapoyianni very briefly announces the discovery of a rectangular, inscribed block in her excavations in 2000 in front of the southern facade of the Doric temple at this site. She repeats this information in *Excavating Classical Culture* 228. Ἀθανᾶι

ACHAIA

487. Achaia. Epigraphical evidence for the ethnic 'Ἀχαιός. In *Gli Achei*, C.Morgan and M.Moggi cite the following inscriptions as evidence for their particular views of the ethnic and political significance of the term 'Ἀχαιός: *IG* I³ 174; *IvO* 630/631 (Morgan, 103/104); *IG* I³ 174/175; *IG* II² 13, 112; *IG* V.1.1; *SEG* XIV 375; *IvO* 630/631 (Moggi, 119–128).

---

488. Aigion. Inscribed sherd. M.Petropoulos, in *Gli Achei* 146/147, in a useful summary of the archaeological evidence for Aigion from the geometric period to Roman times, briefly notes the discovery of an inscribed sherd, undated, in excavations of the Greek Archaeological Service at 14 Kanellopoulou Street. In the report on these excavations, L.Papazoglou, *AD* 39 (1984) B.1 [1989] 94, makes no mention of this find. A.D.Rizakis, in *Achaïe* I 199 no. 301, reports the find and Petropoulos' reading ΣΩΤΗΡ - - - (pers. comm.) in his discussion of Pausanias' account (7.23.9) of the temenos of Zeus Soter in the agora of Aigion. Petropoulos, *op.cit.*, also supporting a connection between this temenos and the sherd, now reports the text as follows.

ΣΩΤΗΡ.

[From the readings reported, no certainty is possible about the grammatical case of the epithet. Stroud.]

---

489. Ano Mazaraki. Dedication to Artemis Aontia, ca. 500–475 B.C. *SEG* XLVIII 560. *SEG* LI 566. M.Petropoulos, in *Gli Achei* 143–164 (ph., dr.), in an account of the excavations of the geometric temple, republishes this dedicatory inscription. now with large ph. and dr.; no change in the text.

---

490. Dyme. Stamped tile, ca. 50–1 B.C. A.Vasilogamvrou, *AD* 53 (1998) B.1 [2004] 272, briefly reports the discovery of several stamped tiles in excavations of the Greek Archaeological Service of 3 kilns in a workshop that produced Campanian relief plaques in the northwest sector of the town of Kato Achaia. Among them she singles out MOSCHI(ON), a name already attested at Dyme, *LGPN* III.A, *s.v.* Μόσχιον.

---

491. Helike. Stamped Arretine plate, first half of the 1st cent. A.D. In *AD* 53 (1998) B.1 [2004] 292, D.Katsonopoulou, S.Soter briefly report the chance discovery of a stamped Arretine plate of high quality in loose earth churned up by an earthmoving machine at Rhizomylo; now in the Aigion Museum, inv. no. Α.Π. 1838. ΑΘΗΝ

M.Petropoulos, *ibid.* 278/279 (ph.), after a lengthy account of the alleged circumstances of discovery of this plate in an excavation conducted by the Greek Archaeological Service and reporting that it was illegally picked up and published by Katsonopoulou, notes that it bears *in planta pedis* the signature of a potter, ΑΘΗ[ΝΑΙΟΥ], written retrograde. It is not genuine Arretine, but a local imitation similar to another plate now in the Aigion Museum. This potter is attested now for the first time in Achaia, and is to be distinguished from his homonym whose signature is found on a vase from the Athenian Agora (*Agora* V K141) of the 3rd cent. A.D. [We read from the ph. Ἀθην(αίου), retrograde. Stroud.]

---

492. Keryneia. Inscribed tile, Roman? I.Dekoulakou, *AD* 30 (1975) B.1 [1983] 120; *PAAH* (1981) A [1983] 183, reports on excavations of the Greek Archaeological Service in 1974/75 at Agios Konstantinos of Mamousa of a large complex of Hellenistic and Roman burials; no mention of the discovery of this tile. In 1995, A.D.Rizakis, *Achaïe* I 206 no. 316, in a discussion of the site of the city of Keryneia, notes 'la découverte récente d'une tuile portant la marque ΚΑΡΥΝ(ΕΩΝ)' (no bibliographic reference) at Mamousa, observing that this siting corresponds precisely with Pausanias' description (7.25.5) of the location of Keryneia.

In *Helike* II. *Ancient Helike and Aigialeia* (Aigion 1998) 38/39, 62 (ph.), D.Katsonopoulou identifies this tile, now in the Aigion Museum, as a cover of a Roman tile grave. She reads the text as ΚΑΡΥΝ[ΕΩΝ], citing bronze coins of the city and Polybios 2.41 for this spelling of the ethnic, which is written Κερύνεια in other historians. Katsonopoulou observes that the lack of a systematic publication of Dekoulakou's excavation prevents us from knowing the original position and date of the tile and whether it was found in reuse. [It is clear from the ph. that the inscription was scratched on the tile, not stamped, in large letters that don't look particularly Roman. Since tiles bearing city ethnics, often discovered in Achaia, can be very important for site identification, their report by excavators is crucial. Stroud.] In *Gli Achei* 211, Katsonopoulou briefly mentions this tile again.

---

493. Patrai. Metrical honorary inscription for Artemios, 2nd/3rd cent. A.D. M.Petropoulos, *AD* 53 (1998) B.1 [2004] 250/251 (illegible ph.), reports the discovery in excavations of the Greek Archaeological Service at Odos Arethas 52 of two joining fragments of an unfluted column bearing a metrical inscription in honor of Artemios, who financed the building of a bridge that linked Patrai with Μεσάτις. Mesatis was one of the prehistoric towns that later combined with Ἀρόη and Ἄνθεια. Petropoulos infers from this inscription that this prehistoric town lay north of the river and he also notes that the name of the river is not Μείλιχος but Καλλίναος. He states that he will publish the text in concert with the ΣΤ' Διεθνές Συνέδριο Πελοποννησιακών Σπουδών, Τρίπολις, Σεπτέμβριο 2000; however, in the *Πρακτικά* of that congress (*Peloponnesiaka* Suppl. 24) 2.399–422 (2 illegible ph.), Petropoulos observes that the inscription poses 'philological, metrical, and other problems' that he will address in another study. In the meantime, he offers the following summary of the contents of the inscription; now in the Patras Museum, inv. no. 4426α + β.

Ὁ ροῦς τοῦ ἀτιθάσευτου ποταμοῦ Καλλινάου, μὲ τὰ ὁρμητικὰ νερὰ τοῦ Διός, (ἐδῶ) στενεύει καὶ τὴ Μεσσάτι ἐλευθερώνει στήριγμα γέφυρας, ἡ ὁποία θεμελιώθηκε μὲ ἀρραγεῖς δεσμοὺς καὶ δέχθηκε ὄχι λίγη δαπάνη χρημάτων ἀπὸ τὸν Ἀτρέμιο (μᾶλλον Ἀρτέμιο), ξένε, ἐσὺ ποὺ σπεύδεις στὶς εὐρύχωρες Πάτρες. Μηνοφάντης ἀνέγραψε (τὰ παραπάνω). The inscription consists of 10 lines in dactylic hexameter and is almost completely preserved. Petropoulos offers the above date on the basis of the letterforms and the orthography. He proposes that Artemios was a rich Μεσατεύς. In the inscription, the place name is written with 2 sigmas: Μεσσάτις. Petropoulos discusses and provides heavy documentation of modern theories regarding the location of Mesatis, Aroe, and Antheia, basically repeating the conclusions summarized above. [It appears from the ph. that epsilon and omega are lunate. Stroud.]

---

494. Patrai. Stamped loomweights. M.Stavropoulou-Gatsi, *AD* 53 (1998) B.1 [2004] 266/267 (ph.), briefly reports the discovery of more than 100 stamped loomweights in excavations of the Greek Archaeological Service at Βούτενη on the outskirts of Patras; no date; no texts. [To judge from the ph., they seem for the most part to be stamped with single letters or symbols, e.g., Θ, +, M. Stroud.]

---

495. Trapeza. Stamped tiles, late Hellenistic/early Roman. Several examples of stamped terracotta Lakonian-type roof tiles found in excavations of the Greek Archaeological Service of a Doric temple originally constructed ca. 500 B.C. at this unidentified fortified ancient citadel 8 km. southwest of Aigion. Ed.pr. A.G.Vordos, *AAA* 32–34 (1999–2001) [2003] 158 (ph.), who infers that the site was under the control of Aigion from late Hellenistic times. For similar stamped tiles, see *SEG* XXXVII 364; XLIX 494B. For another, well-illustrated report, concluding that Trapeza is probably ancient Rhypes, see Vordos in *Gli Achei* 217–234 (ph.).
Αἰγιέων

Αἰγιείων, ed.pr. [We read from the ph.; retrograde epsilon and nu. Stroud.]

MEGARIS

---

496. Megara. Epigram on the Megarian dead at the battle of Plataiai inscribed by the high priest Helladios, 4th cent. A.D. *IG* VII 53. *SEG* XLVI 517;* XLIX 2477. G.Ekroth, *Sacrificial Rituals* 77/78, noting that the exact reading of the last word in L. 13 is difficult (ΕΝΝΓΖΕΝ, ἐν[ή]γ[ι]ζεν [rather, ἐν(ή)γ(ι)ζεν, Richardson]), concedes that this verb probably indicates that in the 4th cent. A.D., the Megarian war dead received a sacrifice consisting of a bull. We do not know how far back this practice extended and it is questionable that it was an early custom. For a general summary of this book, see our lemma no. 1980.

---

497. Megara. Three inscriptions honoring Hadrian and Sabina. *IG* VII 70, 72/73. See our lemma no. 290 (Aigina).

498–499. Megara. Christian epitaphs, 5th/6th cent. A.D. N.Gioles, *Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας* 23 (2002) 83–98, publishes the following two epitaphs housed in the church of Agia Paraskevi at Megara.

498: 95 (ph.). Epitaph of Georgios and Platon. A thin (0.02 m.) marble slab, broken on all sides; 'lid of a marble casket' (98) 'μὲ κατάλοιπα ἀπό τά ὀστά τῶν τεσσάρων Μαρτύρων' (95).

† λίμψαν[α - - -]
μαρτύρω[ν - - -]
Γεωργίου [- - -]
4 † κ(αὶ) Πλ[άτωνος - - -]

499: 95 note 68 (ph.). Epitaph of Agathokles and Agathokleia.

† †
† κυμητήριον
Ἀγαθοκλῆ †
4 καὶ Ἀγαθοκλίας
†

500. Pagai. Honorary decree for Soteles, 64/3–56/5 B.C. *IG* VII 190. *SEG* L 480,* 1753; LI 9. P.Gauthier, *RPh* 74 (2000) 105–107, using an enlargement of the ph. published by A.Wilhelm, *JÖAI* 10 (1907) 17–32 (*Abhandlungen* I.261–276), proposes that in L. 8, the reading is not Ξεναγόρα ἐδίπνι[ξεν], but [- - -]Σ̣ ἐν ἀγορᾷ ἐδίπνι[ξεν], with the honorand Soteles as subject of the verb. Gauthier suggests the restoration [καλέσας (vel παραγγείλας) μετὰ (vel ἀπὸ) κηρύγματο]ς̣ ἐν ἀγορᾷ ἐδίπνι[ξεν], cf. *IG* XII.7.22, 33, 35; XII Suppl. 330.

BOIOTIA

501. Boiotia. Italians in Boiotia, 2nd cent. B.C.-1st cent. A.D. C.Müller in *Les Italiens dans le monde grec* 89-100, studies the establishment of Italians in Boiotia from the 2nd cent. B.C. to the 1st cent. A.D. There is no evidence for Italians in the 3rd cent. B.C., since *Nouveau Choix* 22 should be dated to ca. 57 B.C. and not ca. 220 or 145 B.C. (89/90 with note 4; prosopographical remarks on Ξέναρχος Σωκράτους, Μελησίας Ἀντιγένους, Δημαίνετος Ἀθανία, and Ἀθανίας Δημαινέτου in *IG* VII 3059). The earliest evidence for Italians is found in Akraiphia; the proxeny decree for Γάϊος Ὀκτάϊος Τίτου (*IG* VII 4127) should be dated to ca. 192 B.C.; the one for Μάαρκος Νοορκίνιος Λευκίω (P.Perdrizet, *BCH* 23 [1889] 93 LL. 25-29) is somewhat later (91 note 10; prosopographical remarks on Ἡσχριώνδας Πραξίλλιος in this text as well as on Πραξίλλεις Ἡσχριώνδαο in *IG* VII 4127 and Αἰσχριώνδας Πραξίλλους in *IG* VII 4127, 4147/4148); the name Νοορκίνιος is probably not to be associated with the nomen Norceianus in Puteoli. Other early evidence concerns Γναῖος Πανδοσῖνος (*IG* VII 2225 = *RDGE* 2; 170 B.C.) and his family: his grandson Γάϊος Πανδυσῖνος Γναίου υἱός in Tenos (*IG* XII 5 917; ca. 100 B.C.); the latter's daughter Plotia Pandusina Gn. f. in Rhenaia (*EAD* XXX 484); Κόϊντος Τίτιος (Plut., *Sulla* 17); and Πόπλιος Κορνήλιος Ποπλίου υἱός (*IG* VII 2727 LL. 3/4; 91-93). The number of Italian settlers increased between ca. 50 B.C. and 30 A.D., Thespiai providing most of the evidence. M. discusses the cases of Titus Manlius (Cic., *ad fam.* 13.22), the Ῥωμαῖοι πραγματευόμενοι ἐν Θεσπιαῖς (*IG* VII 1862; P.Jamot, *BCH* 26 [1902] 297/298 no. 16; late 1st cent. B.C.; on 94 note 36, prosopographical remarks on Πρωτογένης Πρωτάρχου and Πρώταρχος Πρωτογένους in *IG* VII 1861 and 2727), the Castricii of Thespiai (*IG* VII 1777, 2871, and 2873; *CIL* III 7301; A.D.Keramopoulos, *AE* 1936 Chronika, 35 no. 205: Νεμέριος Καστρίκιος Κρίσπος; A.Plassart, *BCH* 82 [1958] 134/135 no. 176: [Ὀλυμ]πιὰς | [Κασ]τρικία; *ibid.* 140/141 no. 208: [Κα]στρικι[- ---ο]υ; *ibid.* 151 no. 258: Μᾶρκος Καστρίκιος Εἴκαρος and Καστρίκιος Εὐέλπιστος; *ibid.* 165 no. 18: Καστρίκιος), and the Statilii (*CIL* III 7301), freedmen of Titus Statilius Taurus (95/96). These Italians were involved in various economic activities, such as money loans (cf. *IG* V 1 1146) and trade (cf. *IG* VII 1826; perhaps A. Plassart, *BCH* 50 [1926] 394 no. 14). The integration of the Italians in the cities where they settled is attested, e.g., through the dedication of a separate gymnasium for them in Thespiai (P.Jamot, *BCH* 26 [1902] 297/298 no. 16; cf. *IG* VII 1777, where the ἄρχοντες should be interpreted as magistrates of the gymnasium; 98/99) by Πολυκρατίδης, a cliens of Statilius Taurus (cf. P.Jamot, *BCH* 26 [1902] 291 no. 1); the occupation of public offices (P.Lazaridis, *AD* 21 B [1966] 213; Akraiphia: Σέξτος Τεμψώνιος | Αὔλου υἱὸς | ἀγορανομῶν παρ' ἑαυτοῦ | τὸ ἀγορανόμιον τῇ πόλει; cf. P.Perdrizet, *BCH* 22 [1898] 253 no. 4); and the participation in contests (*SEG* XXIX 452: [Τιβ]έριος Και[σέ]ννιος Καλύμνιος and Μάρκιος Σιλανίων).

501 bis. Akraiphia. Oration of Nero at the Isthmia and honorary decree for Nero, ca. 66/67 A.D. *IG* VII 2713; *Syll.*[3] 814; *ILS* 8794; Oliver, *Greek Constitutions* no. 296; *SEG* XL 407 (cf. *SEG* XLV 437; XLVII 461). M.Bergmann in J.-M.Croisille, Y.Perrin

(edd.), *Neronia VI. Rome à l'époque néronienne. Institutions et vie politique, économie et société, vie intellectuelle, artistique et spirituelle. Actes du VIe Colloque international de la SIEN (Rome, 19-23 mai 1999)* (Brussels 2002) 273-284, reprints the text of this inscription (German translation) and analyzes the oration of Nero at the Isthmia as evidence for his relations with the East, comparing its content with the solar imagery in early monuments and coins of Nero's rule. She argues that the text may have been written by the emperor himself. The oration has two striking features: it stresses the decline of Greece and shows a naïve egocentrism (cf. another speech attributed to Nero in Cass. Dio 62(63).5.2), without referring to Greece's cultural heritage. It is doubtful whether Nero had a political or cultural program with regard to Greece.

---

501 ter. Akraiphia. Honorary inscription for Paramonos, Roman Imperial period. P.Perdrizet, *BCH* 22 (1898) 246-249 nos. 2-4; *EB* 183/184 no. 30. C.P.Jones, *SCI* 21 (2002) 166 note 5, suggests that in col. III L. 3 one should read Εἰταλικοῦ instead of the unparalleled Ἐπαλίκου. For the name Γράπτος (col. III L. 10) see our lemma no. 1945.

---

501 quater. Akraiphia. List of victors at the Ptoa, early 3rd cent. A.D. (shortly after 212 A.D.). L.Bizard, *BCH* 27 (1903) 297-299. J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 117-119, discusses the prosopography of this list, which he dates to the period shortly after 212 A.D., suggesting the identification of several men with persons known from other sources. The Athenian Αὐρ. Ἀθήναιος, πυθικὸς αὐλητής and κύκλιος αὐλητής (col. A LL. 13/14), may be the ἱεραύλης of 209/10 A.D. (*IG* II^2 1077 L. 97) and the grandson of the πυθαύλης Ἀθήναιος Ἀφροδισίου, victor at the Mouseia (P.Jamot, *BCH* 19 [1885] 345 no. 17 L. 20; ca. 161-169 A.D.; cf. *IG* II^2 1173; 166/7 A.D.; *Agora* XV 384 L. 13; ca. 161-190 A.D.). The agonothetes Ἀρχέδημος Σωτήρου and the priest Ὀνησιφόρος Ὀνησιφόρου seem to be mentioned in an honorary inscription set up for the agonothetes Παράνομος Ἀφροδεισίου by his φίλοι (*EB* 30, with a much lower date during the reign of Hadrian). Another man among the φίλοι, Δημήτριος Δ[ημο]κρίτου, is also known from a victors list of the early 3rd cent. A.D. (M.Holleaux, *BCH* 16 [1892] 463/464 no. 6). For M. Αὐρή(λιος) Εὔκαιρος see our lemma no. 511.

---

502. Akraiphia. Epitaph of Kleo[---], Roman Imperial period. Fragment of a limestone stele with pediment decorated with a small shield; found in a cemetery. Ed.pr. E.Vlachojanni, *AD* 53 B1 (1998) [2004] 348.

χρηστὲ Κλεο[---]

---

503. Chaironeia. Manumission record, late 3rd/early 2nd cent. B.C. *SEG* XXVIII 449; L.Darmezin, *Les affranchissements* -- (cf. *SEG* XLIX 2440) no. 97. R.Parker, *ZPE* 139 (2002) 66-68, reprints the text and discusses the clause concerning the duties of the

manumitted slaves (LL. 18-27). He reads LL. 18-24 as follows: ἐπὶ δέ κα ἀμφέlπωνθι τὰν ϝιδίαν | Μνάσων κὴ Καλλίς, | ποίσονθι αὐτῦς τὰ νl[ο]μιδδόμενα τὴ προερρειμένη ⟨ἅ⟩ or ⟨τὰ⟩ ἁ πόλις νομίδδει κοινῆ ('when Mnason and Kallis die, the aforementioned women will together perform for them the customary rites which are the custom of the city'). The manumitted slaves were not obliged to honor a goddess (τῆ προερρειμένῃ, the previous editors), but to fulfill funerary and other commemorative rites for the former owners (τὴ προερρειμένη = αἱ προειρημέναι); ἀμφ(ι)έπω τὴν ἰδίαν (sc. μοῖραν) is an euphemism for 'to die'.

---

504. Leuktra. Epitaph of Euthymos, ca. 325-300 B.C. Limestone cippus. Ed.pr. E. Vlachojanni, *AD* 53 B1 (1998) [2004] 355.

Εὔθυμος

[The name is common in Boiotia, but attested for the first time at Leuktra, Chaniotis].

---

505. Oropos. History: Oropos and the Boiotian Koinon. D.Knoepfler, *Chiron* 32 (2002) 119-155, discusses the date of several inscriptions from Oropos, which he attributes to the period in which Oropos was a member of the Boiotian Koinon (see our lemmata nos. 506 bis/ter), and treats the status of Oropos within the Koinon (143-151). Rejecting the possibility that the Amphiaraion had the status of a federal sanctuary, K. attributes the publication of decrees of the Boiotian Koinon in the sanctuary of Amphiaraos (ca. 230-200 B.C.) to the initiative of Oropians with an active role in the Koinon: Λύσανδρος Μειλίχου was president of the federal assembly (*I.Oropos* 35-37; cf. *I.Oropos* 32/33), the federal archon Δαμόφιλος seems to have been an Oropian (*I.Oropos* 92/93) as were several proposers of decrees (*I.Oropos* 41 and 43-45). K. also repeats his arguments in favor of a division of the Koinon into seven districts (τέλη) [summarized in *SEG* XLIX 504; L 481; LI 571]. He argues that Plataia and Oropos belonged to the same district, since there is no document in which an Oropian and a Plataian served in the same board of magistrates (cf. *IG* VII 2724 and 3707; *I.Oropos* 21; Θεόζοτος in *IG* VII 1795 must have been an Oropian, the father of Ὠρωπόδωρος Θεοζότου in *I.Oropos* 69, 135, 151/152, and 174). An Oropian and a Plataian appear together only in *Syll.*^{3} 519, and only because a citizen of one of these cities was secretary of a board in which his city was not represented [cf. *SEG* L 481]. Since Oropos and Plataia formed a συντέλεια, they must have had a common border, which K. locates in the area between the modern sites Kakosalesi/Avlona and Liatani/Agios Thomas.

---

506. Oropos. Proxeny decrees. C.Habicht, *art.cit.* (our lemma no. 1961) 20/21, gives an overview of the honors mentioned in the proxeny decrees of the Oropians and of the Boiotian Koinon (*I.Oropos* 1-275) [for the latter see also our lemma no. 505]. In Oropos, the title of the εὐεργέτης usually accompanied the award of proxeny, together with a series of privileges: ἰσοτέλεια, ἀσυλία, ἀσφάλεια, and ἔγκτησις; the 22 or 23 decrees of the Boiotian Koinon give the same picture. Ἀτέλεια is rarely mentioned (*I.Oropos* 1-6, 70, and 183; mainly in the 4th

cent. B.C.). Citizenship was rarely awarded, and only in the 4th cent. B.C. (*I.Oropos* 4-6, 162/163). Other rare honors and privileges are ἰσοπολιτεία (*I.Oropos* 14), ἔπαινος (*I.Oropos* 211, 217/218), πρόσοδος (*I.Oropos* 16, 175, and 217), and προεδρία (*I.Oropos* 175). References to honorary crowns and statues are entirely absent (but a statue of Ptolemy IV is mentioned in *I.Oropos* 175). The confirmation of the decree by the council is explicitly mentioned in a few cases (*I.Oropos* 110, 213, 215, and 256).

---

506 bis. Oropos. Decree concerning a loan for the construction of the city walls, ca. 285 B.C. *IG* VII 4263; *Syll.*[3] 544; Maier, *Mauerbauinschriften* no. 26; Migeotte, *Emprunt* no. 9; *I.Oropos* 303. D.Knoepfler, *art.cit.* (our lemma no. 505) 131-143, suggests for this decree a date around 285 B.C. This early date is supported by the letter forms (cf. *IG* VII 279 = *I.Oropos* 383; ca. 287-281 B.C., probably by the same mason; ph.), the use of the invocation θεοί (cf. *I.Oropos* 9 and 27), the lack of a patronymic in the name of the proposer (cf. *I.Oropos* 24 and 39, for which K. suggests a date ca. 250 B.C.), and the fact that the πολέμαρχοι were responsible for the publication of the decree (cf. *I.Oropos* 17, 24, 27, and 52). The traditional date (ca. 220 B.C.) was based on the identification of the priest Ὡρωπόδωρος (LL. 10/11) with a priest by this name who served under the archonship of Ποτιδάϊχος (*IG* VII 308 = *I.Oropos* 84; ca. 221 or 220 B.C.; cf. *IG* VII 27 and 212, where one may restore [Ποτιδαΐ]χου); *SEG* XLI 92 = Petrakos, *Ὁ Δῆμος τοῦ Ῥαμνοῦντος* II no. 38). K. urges distinguishing between two homonymous priests.

In view of this new date, K. rejects the identification of Λύσανδρος, the proposer of this decree, with Λύσανδρος Εὐλαΐδα (*I.Oropos* 185; late 3rd cent. B.C.) or Λύσανδρος Φανοστράτου (*I.Oropos* 21; dated by K. to ca. 238-227 B.C. because of the presence of an Opountian Boiotarch). He should be identified with the homonymous Boiotarch during the raid of the Galatians in 279 B.C. (Paus. 10.20.3) and with Λύσανδρος Μ[ειλιχίου], the proposer of the decree *I.Oropos* 52, which K. dates to the first half of the 3rd cent. B.C. because of the invocation θεοί and the responsibility of the polemarchoi to publish the decree (cf. above). He was the grandfather of Λύσανδρος Μειλιχίου, an important figure in the Boiotian Koinon in the late 3rd cent. B.C. (*IG* VII 4260; *SEG* I 108/109 = *I.Oropos* 35-37).

An earlier decree concerning the construction of the walls (*I.Oropos* 302 = Maier, *Mauerbauinschriften* no. 26 B = Migeotte, *Emprunt* no. 8), traditionally dated to ca. 320 B.C., concerns an earlier phase of this building project after the liberation of Oropos from the control of Demetrios Poliorketes (ca. 295-285 B.C.); K. identifies Κρατύλος, one of the τειχοποιοί, with a homonymous person mentioned in *IG* VII 2824 A (ca. 286-270 B.C.). The interest in the defense of Oropos after the city had joined the Boiotian Koinon (287 B.C.) is also evident in *SEG* XXVIII 461 (ca. 285 B.C.).

---

506 ter. Oropos. Military catalogue, ca. 260-250 B.C. *IG* XII 9 912 (cf. our lemma no. 817 bis). D.Knoepfler, *art.cit.* (our lemma no. 505) 123-131, shows that this fragment, found in Chalkis, is a *pierre errante* from Oropos (cf. *I.Oropos* 331, found in Kalamos, and 517, found in Eretria). Already M.Mitsos (cf. *SEG* XVI 562) had observed that

three persons in this list are also mentioned in decrees of Oropos, without, however, drawing the necessary conclusion as regards the stone's provenance (but see O.Picard, *Chalcis et la Confédération eubéenne* [Paris 1979] 260 note 3; cf. *LGPN* I and IIIb). Νέιανδρος Νειανδ[---] (L. 6) may be the same person as Νέανδρος Νεανδρίδου, the proposer of the honorary decree for Εὐχάριστος Χάρητος Ἀθηναῖος (*IG* VII 298 = *I.Oropos* 175). In L. 7, Mitsos restored Λιμναίου (Μ̣ιλ̣[τ]ιαίου, *IG*), who is the father of the Oropian Λέαρχος Λιμναίου, proposer of *IG* VII 324 = *I.Oropos* 144. Νίκανδρος Κορυφίου (L. 8) is the man who proposed the Oropian decree *SEG* XV 267 = *I.Oropos* 22. To these identifications K. adds Θρυμώνδης Δη[μοφῶντος] (L. 3; Ὠ̣ριμώνδης Δη[---], *IG*) also known from *SEG* XV 187 = *I.Oropos* 375 (ph.); his father or son, Δημοφῶν Θρυμώνδου, is the dedicator of *I.Oropos* 515 (ph.). Prosopographical observations date this text to ca. 260-250 B.C.: Εὐχάριστος (cf. above) is mentioned in *IG* II^2 775+803 = *SEG* XVIII 19 (ca. 250 B.C.). Λέαρχος Λιμναίου may be the priest Λέαρχος in *SEG* XXIV 343 = *I.Oropos* 28 (earlier than ca. 230 B.C. because of the stoichedon style). The dedication by Θ̣ρυμώνδης (*SEG* XV 187 = *I.Oropos* 375; ph.) can be dated to ca. 250 B.C. (129). This date is confirmed by the fact that the document uses the dating formula ἱερέως + ἄρχοντος ἐν Ὀνχηστῶι (not ἄρχοντος ἐν κοινῶι Βοιωτῶν + ἱερέως τοῦ Ἀμφιαράου, as in documents from the Amphiaraion in ca. 230-220 B.C.). K. explains the absence of military catalogues from Oropos by the assumption that they must have been inscribed in the agora (cf. *SEG* XVI 295 = *I.Oropos* 302 L. 20: [ἐν τῆι ἀγο]ρᾶ[ι]) or near the gymnasium, and not in the sanctuary of Amphiaraos, where most Oropian inscriptions have been found. Another fragmentary list of names (*SEG* XLVII 502 = *I.Oropos* 770) may also be a military catalogue (124 note 28).

---

506 quater. Oropos. Owner's inscription on a fishing implement, late 8th cent. B.C. *SEG* XLVII 508; XLVIII 576; XLIX 525; *I.Oropos* 769. This text is briefly discussed in a review of recent discoveries in Oropos by A.Mazarakis-Ainian in *Excavating Classical Culture* 157 (dr.).

---

507. Oropos. Amphora stamp, Hellenistic period. Stamped amphora handle (Koan?) found during a survey in the vicinity of Oropos. Ed.pr. M.B.Cosmopoulos, *The Rural History of Ancient Greek City States: The Oropos Survey* (Oxford 2001) 120 (ph.; dr.): [---]ευς

ΕΥΣ, ed.pr. [the ending of the genitive of a Dorian name, Chaniotis].

---

508. Plataiai. Epitaph of Kal(l)ieta, Hellenistic period. Limestone pedimental stele; a name was inscribed replacing an earlier erased inscription. Ed.pr. E.Vlachojanni, *AD* 53 B1 (1998) [2004] 356: Καλ v ιέτα

Cf. the male form Καλλιέτης (*LGPN* IIIa, s.v.), ed.pr.

---

509. Thebes. Account, ca. 170 B.C. *IG* VII 2426; *SEG* XLV 447. J.D.Sosin, *NC* 162 (2002) 333-339, argues that the Βοιώτιον (sc. ἀργύριον) mentioned in this account should not be interpreted as a synonym for ἀργύριον συμμαχικόν. This term refers to silver drachmas based on the traditional, local (Aeginetan) standard; these silver drachmas were used to weigh the ἀργύριον συμμαχικόν - struck on a reduced Aeginetan standard - with which the cavalrymen were paid (cf. the expression δραχμαὶ ἐπιχώριοι in *IG* IX^2 1 1729 L. 20; *IG* XI 2 161 B L. 16; *SEG* XLIV 949 III LL. 79, 93, 101; *I.Didyma* 471 LL. 5-9; *I.Iasos* 78 LL. 3/4?) [cf. the expression ἀργύριον Κρητικόν used in an unpublished treaty from Chersonesos (Crete) mentioned in *SEG* XLIX 1217; for ethnics designating types of coinage (e.g., χρυσίον Κυζικηνόν, στατὴρ Βεργαῖος?) see S.Psoma, *BCH* 126 (2002) 226/227, Chaniotis]. The payment of 137 drachmas 3 obols in bronze for 110 drachmas in silver corresponds to a rate of 5:6 (132 bronze drachmas = 100 silver drachmas), the rest (5 bronze drachmas 3 obols) being the commission of the money-changer (or an agio of 5%).

---

510. Thebes. Honorary inscription for a benefactor, late Hellenistic period. Fragment of a block found re-used near the church of Agia Triada. Mentioned by V.Aravantinos, *AD* 53 B1 (1998) [2004] 355 (ph.; text in majuscules), who recognized that the text refers to the reconstruction of the theater. The text will be published by S.Aneziri and K.Buraselis, who provided us with a text with minimal restorations.

[-------]ΟΔΗΜ[----------------]
[------]ωνα τὸν Α[-------------]
[------]λιθοις ΤΟ[--------------]
[------]ου καὶ τὰ Τ[-------------]
[--- προ]σκήνιον [--------------]
[-------]ω ἀγαλμα[--------------]
[-------- ἐ]κ τῶν ἰδίων [--------]
[--- -σαν]τα ἐκ τῶν ἰ[δίων ---]
[-------- -]χήσαντα [------------]
[----------]τα καὶ ἀρχι̣[---------]
[----------]. πρεσβ[εύσαντα ---]
[------------]ΙΤΑΣ[---------------]
[----------------------------------]

1. ὁ δῆμ[ος?], A.-B. ‖ 6. [τ]ῷ ἀγάλμα[τι?], A.-B. ‖ 9. e.g., [γυμνασιαρ]χήσαντα, A.-B. ‖ 10. ἀρχι̣[ερατεύσαντα?], A.-B.

---

511. Thespiai. List of victors at the Mouseia, 3rd cent. A.D. (shortly after 212 A.D.). *IG* VII 1776. J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 112-124, reprints the text and discusses its prosopography. The 'mixed onomastic formula', with the simple name Αὐρήλιος followed by cognomen and patronymic for recipients of Roman citizenship under the Constitutio Antoniniana (120/121), as well as prosopographical observations lead to a date shortly after 212 A.D. In this context S. discusses the 'mixed onomastic formula' and the abbreviation Αὐρή. in other inscriptions that can be dated in the year of or shortly after the Constitutio Antoniniana (121-124): *IG* II^2 2208: *IvO* 110 (in connection with *IvO* 107 and 112 for M. Αὐ. Ὑγεῖνος).

M. Αὐρή(λιος) Εὔκαιρος, ῥαψῳδός (L. 16; cf. I.Stephanis, *op.cit.* [our lemma no. 529 bis] no. 954), is known from two victors' lists of the Ptoa from Akraiphia (*IG* VII 2726 and our lemma no. 501 quater), which permit a date to the early 3rd cent. A.D.

The identification of the κωμῳδὸς M. Εὐτυχιανός (L. 26) with a musician or poet by the same name in *IG* VII 1886 is not certain (Stephanis, *ibid.* nos. 992/993).

S. demonstrates that the κύκλιος αὐλητὴς M. Αὐρή(λιος) Σεπτίμιος Νεμεσιανὸς Ἀντιγενίδης κόλων Ἀντιοχεύς (LL. 21-23 and 31-33) was a citizen of Antiocheia in Syria (cf. *P.Oxy.* 2476 for this form of the ethnic), and not a citizen of Pisidian Antioch; Antiocheia in Syria was the city of origin of other auletai (Stephanis, *op.cit.* nos. 886 and 1251) and also awarded citizenship to auletai (*ibid.* nos. 82, 201, and 1147); the fact that Nemesianos is explicitly designated as a κόλων shows that the award of the status of a *colonia* (under Caracalla) was a rather recent event; his nomina (M. Αὐρή(λιος) Σεπτίμιος) suggests that he had received the second *nomen* under Septimius Severus (for this phenomenon among artists and athletes cf. *I.Smyrna* 659: Γ. Ἀντ. Σεπτίμιος Πόπλιος; *I.Smyrna* 733: Τιβέριος Ἰούλιος Σεπτίμιος Ἰουλιανός; *I.Ephesos* 1134: Μ(ᾶρκος) Αὐρ(ήλιος) Σεπτίμιος Στρατόνεικος Φιλαδελφεύς).

---

512. Thisbe. Edict of the proconsul M.Ulpius concerning the distribution of public and sacred land, late 2nd/early 3rd cent. A.D. *IG* VII 2226/2227 + add. (p. 747); *Syll.*[3] 884 (cf. *SEG* XLIII 214; XLIV 402). P.Doukellis, *art.cit.* (our lemma no. 519) 108, briefly adduces this text as evidence for delimitation practices in the Roman Imperial period.

DELPHI

---

513. Delphi. Alexander the Great and the Delphic Amphictyony. The consequences of the new dating proposed for *CID* II 77 (see our lemma no. 521) for the early relations of Alexander the Great and the Amphictyony are discussed by F.Lefèvre, *BCH* 126 (2002) 73-81. The session of the pylaia attended by the first treasurers of Alexander (the same as in *CID* II 74 I LL. 43/44) must have taken place in the autumn of 336 B.C., perhaps in the month Ἡραῖος (cf. *CID* II 31 LL. 8/9, possibly II 83 L. 15, and restored in II 75 II L. 28). Alexander may have used the meeting of the pylaia to have his hegemony recognized (cf. Diod. 17.4.2). It is not certain whether the 150 philippoi mentioned in *CID* II 76 II were donated by Alexander. During the reign of Alexander, the Amphictyony seems to have gradually lost its importance for the Macedonians. For the relations between Alexander and Delphi see also M.Mari, *op.cit.* (our lemma no. 583) 205-230.

---

514. Delphi. Chronology. Taking into consideration the Delphic accounts *CID* II 31/32, 34, 44, and 56, P.Marchetti, *BCH* 126 (2002) 59-72, argues that the archon Δαμόξενος should be dated to 346/5 B.C. [cf. G.Daux, *Chronologie delphique* [Paris 1943] C11] and Ἀριστώνυμος to

341/40 B.C. [340/39 B.C. according to Daux, *op.cit.* C17]. The archon of the 35th Pylaia cannot be Παλαιός (cf. our lemma no. 521), whose archonship should be dated to 337/6 B.C.

---

515. Delphi. Corpus: Amphictyonic documents. F.Lefèvre, *Corpus des Inscriptions de Delphes. Tome IV. Documents amphictioniques avec une Note d'architecture par Didier Laroche et des Notes d'onomastique par Olivier Masson* (Paris 2002) [abbreviated: *CID* IV], presents new critical editions of the documents of the Delphic Amphictyony (app.cr. with many new restorations; French translation). In introductory chapters (1-30), L. briefly treats the history of the institutions of the Delphic Amphictyony and the complex problems of Delphic chronology; at the end of the volume he presents addenda, corrigenda, and bibliographical supplements to his *L'amphictionie pyléo-delphique* -- (cf. *SEG* XLVIII 581; pp. 433-458) and a postscript with a critical review of P.Sánchez, *L'Amphictionie des Pyles et de Delphes* -- (cf. *SEG* L 495; pp. 459-468). The volume includes indices and concordances as well as photos of selected inscriptions (nos. 2, 23, 33, 36, 58/59, 74, 86, 94, 97, 99, 101, 105/106, 121, 124, 128, 130, 140, 146, 149, 162, and Appendix E). The inscriptions are presented in a chronological order (4th cent. B.C.: **1-11**; ca. 278-190 B.C.: **12-102**; 2nd-1st cent. B.C.: **103-131**; Imperial period: **132-169**; incerta: pp. 385-392 nos. **A-G**). We can neither reproduce here the many contributions to the edition of the individual texts nor summarize the content of the commentaries that treat questions of political history, prosopography, the history of law, and the Amphictyonic institutions.

The corpus includes various categories of public documents: cult and administrative regulations concerning the Amphictyony, the ritual practices, the protection of the sanctuary of Apollo, the protection and accommodations of the worshippers, the protection of dedications, and the treatment of the sacred animals (**1-2**, **4-5**, **8/9**, **43**, **51**, **78**, **85**, **108**); honorary decrees (**6**, **10**, **14/15**, **17/18**, **20**, **22-25**, **27**, **32**, **35**, **39**, **41**, **49**, **52**, **54**, **56**, **59/60**, **62-66**, **68**, **74**, **85**, **96**, **101/102**, **106**, **112/113**, **117**, **128**, **130**, **134**, **151**, **159/160**, **167**); documents concerning the ἀσυλία of sanctuaries (**38**, **70**, **72**, **76/77**, **107**), cities (**97**, **99**), and the associations of Dionysiac artists (**71**, **114-116**); decrees concerning the privileges of the Athenian synodos of Dionysiac artists (**12**), a treaty of alliance between Athens and the Aitolians (**30**; ca. 268/7 B.C.?), the recognition of the Πτολεμαῖα in Alexandria (**40**; 266 or 262 B.C.), the relations to King Antiochos III (**98**), and the acceptance of the Attic tetradrachm (**127**; fragmentary decrees: **3**?, **13**, **21**, **80**, **83**, **109**); documents concerning the representation of cities in the Amphictyony (**7**, **105**, **110**, **121-126**; cf. **105**), honorary inscriptions on statue bases (**103**, **106 bis**, **112/113**, **129**, **131-133**, **136-138**, **143**, **145**, **149-151**, **153**, **155-169**, and pp. 272 and 346/347); letters of Ἀδείμαντος to King Demetrios Poliorketes (**11**), of the praetor Spurius Postumius concerning the privileges of the sanctuary (**104**; 189 B.C.), of Licinius (M. Licinius Lucullus?) concerning the Amphictyonic votes (?; **105**; 186 B.C.?), of the Amphictyony to the Athenians concerning the Dionysiac artists (**120**), and letters of Roman emperors concerning the Pythia and the administration of the Amphictyony (**142**, **152**, **152 bis** = our lemma no. 527); a dossier of documents concerning crimes against the sanctuary (**119**; ca. 120-115 B.C.; A: letter of a Roman magistrate; B: list of the ἱερομνήμονες and the πυλαγόραι; C: the oath of the hieromnemones who served as judges; D, F-I: documents

concerning an estimate of the money missing from the sacred revenues and owed to the sanctuary; E: a verdict of the amphiktyones concerning the borders of the sacred land; J: list of objects); lists of amphiktyones (**16**, **19**, **29**, **34**, **50**, **69**, **81/82**, **111**); lists of participants and victors in the Soteria (**31**, **42**, **45**, **47/48**, **53**, **55**, **61**, **67**, **73**, **75**, **79**, **84**, **94**); an account concerning the construction works for the preparation of the Πύθια (**57**; ca. 251 B.C.); and building inscriptions (**139-141**, **146-148**, and **154**).

Among the honorary inscriptions we single out those issued for boards of hieromnemones (**28**, **33**, **36/37**, pp. 389/390 no. **D**) and individual hieromnemones (**64/65**, **86-93**, **95**, **100**, **102**, **106**, **134/135**); for other persons in the service of the Amphictyony (ἀγωνοθέται of the Pythia: **156**, **163/164**; an ἀμφικτύων: **145**; an ἐπιμελητής: **165**; ἱεροκήρυκες: **56**, **58-60**, **62**; a ἱερὸς παῖς: **155**; a ὑπογραμματεύς: **46**; a ὑπηρέτης: **52**); for Πιξώδαρος Κρατέα Μυλασεύς, a descendant of Maussolos (**101**); for the Athenian association of Dionysiac artists (**117**); for Roman generals, magistrates, and governors (**103**, **129**, **143**, **166**, **169**); for emperors and members of the imperial family (**132/133**, **136-138**, **149/150**, **153**, **168**); for a Ἑλλαδάρχης (**161**) and an ἀρχιερεύς of the Achaian Koinon (**162**); for persons who denounced the theft of sacred money and other crimes against the sanctuary (**14-15**, **20**, **22/23**, **25**, **41**, **118**); for scholars and artists (Aristotle and Kallisthenes: **10** [cf. *SEG* XLIX 554]; the philosopher Μενέδημος of Eretria?: **17**; the philosopher Λύκων Ἀστυάνακτος Ἀλεξανδρεὺς ἐξ Αἰολίδος: **63**; the κιθαρῳδὸς Μενάλκης Σπεύσωνος Ἀθηναῖος: **49** [see below]; the physician Φίλιστος Μοσχίωνος Κῷος: **96** [see now E.Samama, *Les médécins dans le mond grec. Sources épigraphiques sur la naissance d'un corps médical* (Geneva 2003) no. 56 and N.Massar, *Soigner et servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Brussels 2005) 129/130, Chaniotis]; the poet and hieromnemon Ἑρμοκλῆς of Chios: **102**; Plutarch of Chaironeia: **151**; the σοφιστὴς Σώτηρος: **157**; the σοφιστὴς Τίτ. Φλάβιος Ἀλέξανδρος: **158** [for these two sophists see B.Puech, *Orateurs* -- (see our lemma no. 1991) 44/45 no. 3 (Ἀλέξανδρος) and 455-458 no. 244 (Σώτηρος)]); and for persons who engaged themselves in building works and in the better performance of festivals (**18**, **26/27**, **39**, **44**, **54**). Among the latter we single out the honorary decree for the architect Δάμων (**44**; ca. 260 B.C.) who, together with his brother Ἀγαθοκλῆς, represents the third generation of architects of the temple of Apollo belonging to the same family, continuing the work of their grandfather Ἀγάθων and their father Ἀγασικράτης. [For the documents concerning the Dionysiac artists (**12**, **71**, **114-117**, **120**) see now also B.LeGuen, *Les associations de technites dionysiaques à l'époque hellénistique* (Nancy 2001) nos. 2 and 6 (**12**, **114**), 7 (**115**), 11 (**117**), 12E (**120**), 20 (**71**); S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003) nos. A5A (**115**), A5B (**12**, **114**), A5C (**116**), B3a-c (**71**), C1Ab (**120**), C1Ba (**117**)].

Almost all the texts had already been published, but L. edits several new fragments that belong to the following texts:

SEG XLV **469** = **2**; ca. 400-350 B.C.: Seven new small fragments can be added to this fragmentary decree or law; none of them contributes substantially to the reconstruction or the interpretation of the text.

F.Delphes **III 1 578** + J.Bousquet, *BCH* 64/65 (1940/41) 113-120 = Ager, *Arbitration* no. 166 B = **121**; ca. 110 B.C.: A new fragment of the dossier concerning the arbitration of Hypate in the conflict among the Euboian cities for the Amphictyonic votes preserves parts of LL. 18-25.

F.Delphes **III 4 498** + *SEG* **XIV 410** = **144**; late 1st/early 2nd cent. A.D.: Two small fragments belong to this Amphictyonic list without, however, joining the other fragments.

T.Reinach, *RA* (1928) 17/18 no. 7 = Appendix **A**; 4th cent. B.C.: A small fragment can be added to this fragment of an inventory (?) possibly related to the Third Sacred War.

F.Delphes **III 3 61** = **154**: A small fragment preserves the beginning of LL. 1-3 of this building inscription.

Numerous texts had not been included in *F.Delphes*, other corpora, or *SEG*. We present a selection of the most important among them:

G.Daux, *BCH* 68/69 (1944/45) 96 = **6**; ca. 350-300 B.C.: Honorary inscription for Λέων (?) Χαιρία Ἀθηναῖος.

J.Bousquet, *BCH* 62 (1938) 359 = **19**; 278/7, 277/6, or 275/4 B.C.: List of the amphiktyones during the archonship of [Πρά]οχος or [Σά]οχος.

H.Pomtow, *Klio* 14 (1915) 287 = **50**; ca. 255-251 B.C.: List of the amphiktyones during the archonship of Ἐμμενίδας.

A.Jardé, *BCH* 26 (1902) 263 no. 14 = **81**; ca. 230-200 B.C.: Small fragment of a list of amphiktyones, including Σύαγρος Αἰτωλός, Ἀρχέμαχος Τριχονεύς, and Εὐρύδαμος Πυρραῖος.

G.Daux, *BCH* 73 (1949) 274/275 = **106 bis**; 184/3 B.C.: Honorary inscription for Νικόστρατος Ἀναξίππου Θεσσαλὸς ἀπὸ Λαρίσης.

G.Daux, *BCH* 63 (1939) 159 = **109**; 178/7 B.C.: Fragment of a decree which preserves the names of the Delphic archon Πραξίας and the hieromnemones.

R.Flacelière, *BCH* 54 (1930) 398 and 529 = **135**; 27 or 31 A.D.: Honorary decree for the ἱερομνήμων and πυλαγόρας Δημήτριος Ἀριστάρχου Ἀθηναῖος.

C.Vatin, *BCH* 94 (1970) 694 = **164**; ca. 161-180 A.D.: Honorary decree for M. Αὐρ. Ἐπάγαθος Ὑπαταῖος set up under the supervision of T. Φλάβ(ιος) Εὐρύδικος, γραμματεὺς τῶν Ἀμφικτυόνων κα[ὶ δι]ὰ βίου ξ[υστάρχης καὶ ὅσιος?] κα[ὶ πρ]έσβυς τοῦ [Πυθίου].

H.Pomtow, *Beiträge zur Topographie von Delphi* (Berlin 1889) 123 = **160**; 1st/2nd cent. A.D.: Honorary inscription for Κανεινία Μοδεστεῖνα, Λ. Γελλίου Θησέως γυνή.

[We suggest alternative restorations for a few texts. In **100** (honorary decree for a hieromnemon) LL. 8/9 the restoration [ἀνα]γορεῦσαι δὲ τὸν σ[τέφαν]ον Σωτηρίοις, κ[αθότι καὶ τοὺς | ἄλλους? εὐεργέτ]ας is syntactically problematic; perhaps [ἀνα]γορεῦσαι δὲ τὸν σ[τέφαν]ον Σωτηρίοις κ[αὶ Πυθίοις τοὺς ἱερομνήμον]ας; cf. **106** LL. 45-47: ἀναγορεῦσαι δὲ τὸν στέφανον ... τοὺς συνελθόντας ἱερομνήμονας; **117** LL. 36/37: [ἀνειπεῖν τὸν στέφ]ανον Πυθίων τ[ῶι γυ]μνικῶ[ι ἀγῶνι κατὰ τὸν νόμον το]ὺς ἱερομνήμονας. A.Wilhelm's restoration τῶν δοθέντων | [ὑπὸ θεῶν περὶ φιλανθρώ]πων νόμων in the honorary decree for the Dionysiac artists of Athens (**117** LL. 14/15; Wilhelm, *Akademieschriften* II 91/92), accepted by L. (instead of [ὑπὸ θεῶν περὶ τῶν ἀνθρώ]πων νόμων, *Syll.*[3] 704 E, *F.Delphes* III 2 69) is not entirely satisfactory; the context makes a reference to custom, in general, more probable than a specific reference to τὰ φιλάνθρωπα ('des lois portant sur les relations d'amitié entre

les hommes'); perhaps τῶν δοθέντων | [ὑπὸ θεῶν κοινῶν ἀνθρώ]πων νόμων (although τῶν κοινῶν ἀνθρώποις νόμων is what one expects), Chaniotis].

With regard to the honorary decree for Menalkes (**49**), P.Gauthier, *BE* (2002) no. 208, interprets the phrase προσεπέδωκε τῶι θεῶι καὶ τοῖς Ἀμφικ[τύ]οσι τὸν ἀγῶνα as a reference to the artist's participation in an additional contest ('(il) a en outre offert ... une audition supplémentaire', L.)

A.Giovannini in T.Hantos (ed.), *Laurea internationalis. Festschrift für Jochen Bleicken zum 75. Geburtstag* (Stuttgart 2003) 287-297 [to be presented in *SEG* LIII] interprets *IG* IX 1 226-230 as an Amphictyonic document.

A.Chaniotis, *EBGR* 2002 [2005] 454-457 no. 88, discusses the religious aspects of the corpus with remarks on no. **27** and on the expression στέφανος παρὰ τοῦ θεοῦ/τοῦ θεοῦ and on the privilege of wearing a crown (cf. nos. **117** and **134**). For the Delphic amphictyony between 346 and 336 B.C. see M.Mari, *op.cit.* (our lemma 583) 127-157.

For **119 B** see below our lemma no. 528; for two inedita see our lemmata nos. 522 and 532; see also our lemmata nos. 2, 34, 113, 118-121, 162, 527, and 569.

We present a comparatio numerorum with corpora and *SEG* [in **32** correct *SEG* XVIII 243 to *SEG* XVIII 242; **108** = D.Rousset, *Territoire* -- (our lemma no. 519) no. 29 (not 30); **119** G = *ibid.* no. 30, Sverkos].

IG II²	*CID* IV
1127	4
1132	12, 115
1133	116
1134	117, 120
2799	pp. 216-218
***IG* VII**	
4135	76
***IG* IX² 1**	
171	33
***SEG* I**	
157	137
187 A	42
***SEG* II**	
260 (2)	61
260 (5)	67
260 (6)	73
261	36
339	31

SEG XIII	*CID* IV
351	40
355	98
***SEG* XIV**	
410	144
411	11
***SEG* XV**	
337	17
338	18
***SEG* XVIII**	
223	113
230	31
239	30
240	38
241	40
242	32
243	51
244	80
249	114

SEG XIX	*CID* IV
379	70-72
402	163
***SEG* XXII**	
450	77
451	85
465	103
477	159
480	156
***SEG* XXVII**	
119	57
***SEG* XXXV**	
456	8
***SEG* XLI**	
510	37
***SEG* XLII**	
455/456	92/93
475	pp. 346/347

SEG XLIV	*CID* IV
425	2
SEG XLV	
469	2
479	11
SEG XLVI	
557	98
SEG XLVIII	
588 I	11
CID I	
10	1
CID II	
33	8
74 I	9
123	16
129 a	29
130	34
139	57
F.Delphes	
III 1 83	20
III 1 87	14
III 1 88	15
III 1 298	26
III 1 351	70-72
III 1 352	78
III 1 400	10
III 1 472	21
III 1 473/474	24
III 1 476	32
III 1 477	42
III 1 479	36
III 1 480	130
III 1 498	144
III 1 527	131
III 1 530	136
III 1 538	143

F.Delphes	*CID* IV
III 1 539	155
III 1 544	145
III 1 546	164
III 1 578	121
III 1 578 add.	122
III 2 68	12, 114
III 2 69	117
III 2 86	95
III 2 134 b	97
III 2 135 (1)	112
III 2 139	127
III 2 161	134
III 2 165	p. 336
III 2 205	22
III 3 61	154
III 3 73	159
III 3 167	63
III 3 181	140
III 3 184	44
III 3 185	25
III 3 190	41
III 3 202	35
III 3 203	23
III 3 218A/B	64
III 3 219bis	65
III 3 220	87
III 3 221	86
III 3 223	102
III 3 225	88
III 3 226	89
III 3 227	90
III 3 229	91
III 3 261	107
III 4 38	124
III 4 39	123
III 4 40	125
III 4 41	126
III 4 43	118
III 4 51	128
III 4 125	75
III 4 126	79

F.Delphes	*CID* IV
III 4 127	94
III 4 128	84
III 4 160	105
III 4 163	99
III 4 181	140
III 4 243	p. 272
III 4 254	129
III 4 256	132
III 4 257	137
III 4 258	138
III 4 265	157
III 4 267	167
III 4 268	161
III 4 274	168
III 4 276	119 A
III 4 277	119 B
III 4 278	119 C
III 4 279	119 D
III 4 280	119 E
III 4 281	119 F
III 4 282	119 G
III 4 283	119 H
III 4 284	119 I
III 4 285	119 J
III 4 302	152
III 4 353 (5B)	104
III 4 356	31
III 4 357	40
III 4 358	38
III 4 359	33
III 4 360	13
III 4 361	49
III 4 362	96
III 4 363	82
III 4 364	69
III 4 365	46
III 4 366	83
III 4 415	28
III 4 472	150
III 4 474	158
III 6 96	165

I.Magnesia	*CID* IV
91 A	100

*Syll.*³	*CID* IV
224	7
275	10
399	12
405	14
406	15
416	22
417	23
418 A	25
419	27
422	54
424	47
431	49
436	52
444 A	56
444 B	59
444 C	58
444 D	60
444 E	62
461	63
482	28
483/484	33
488	35
489	31
494	44
498	43
499	66
506	64
509	75
523	85
538 A	96
539 A	95
545	87
553	86
564	97
598 B	100
603	101
612 B	104
613	106
630	107
635	76
636	108
654 A	112
668	110
692 A/B	114/115
704 E	117
704 H	120
729	127
761 A	130
761 C	131
779 A-B	132
779 D	133
791 B	136
795 B	134
808	138
813 A-C	139-141
821 E	142
822	143
823 A-C	146-148
825 A	149
825 D	155
826 A-H	119
826 K	105
829 A	150
835 B	153
843	151
846	162
859 B	159
874 A	165

OGIS	
234	99

SGDI	*CID* IV
2505	3
2514	39
2523	41
2524	74
2525	68
2535	111
2563	47
2564	48
2565	53
2566	55

ISE	
72	11
74	38
75	40
76	36

LSCG	
73	76
79	108

LSCG Suppl.	
43	85

LBW	
843	39

RDGE	
1	104
39	105

Staatsverträge	
470	30

An.Ép.	
(1953) no. 51	166
(1953) no. 59	168
(1991) no. 1458	161

516. Delphi. Musical competitions. From the information provided by *CID* I 10 (= *CID* IV 1), *CID* II 101 and 139, and *F.Delphes* III 2 68 and III 3 128, J.-F.Bommelaer, *Ktema* 27 (2002) 119-130, infers that the musical competition at Delphi took place in the stadium before the theater was constructed (ca. 175-150 B.C.). The σκηνή mentioned in *CID* II 101 L. 19 was located in the Pythian stadium; the word δρόμος in *CID* I 10 (= IV 1) designates the stadium.

---

517. Delphi. Proxeny decrees. C.Habicht, *art.cit.* (our lemma no. 1961) 21-25, discusses the honors and privileges mentioned in 649 proxeny documents in Delphi (104 proxeny decrees, and 545 abbreviated proxeny records). The great list of proxenoi for the years 197/6-175/4 B.C. (*Syll.*[3] 585) mentions 135 proxenoi; no proxeny decree survives for 118 of them. Proxeny is usually accompanied by προμαντεία, προεδρία, προδικία, ἀσυλία (often together with ἀσφάλεια), and ἀτέλεια, in 31 cases also by ἐπιτιμά (4th cent.-ca. 255 B.C.), in 35 cases by θεαροδοκία. The crowning of foreigners with δάφνης στέφανος, ὁ τοῦ θεοῦ στέφανος, ὁ τοῦ θεοῦ στέφανος ὧι πάτριόν ἐστιν (cf. στεφάνωι τῶι μεγίστωι ἐκ τῶν νόμων in *F.Delphes* III 2 88) is occasionally attested (*F.Delphes* III 2 78 and 88; III 3 142, 146, and 224; III 4 161; *Syll.*[3] 689). From 130/129 B.C. onward the crowns given to performers and to a physician were sometimes accompanied by a money present (i.e., an honorarium) of 200-500 drachmas (*SEG* I 267; XIII 361; *F.Delphes* III 1 263 and 365; III 3 249; III 4 49/50 and 54; *Syll.*[3] 689 and 737; L.Robert, *BCH* 78 [1954] 68-73). The award of citizenship is extremely rare (*F.Delphes* III 1 115, 153, and 398; III 3 86?; III 4 31, 340, 384, 390, and 463; *SEG* XVI 312), and this also applies to ἰσοπολιτεία (*F.Delphes* III 1 152, 223, and 454; III 3 120 and 146), to honorary statues (*F.Delphes* III 4 49/50, 52, 54, and 77; *Syll.*[3] 737; *SEG* XXXIV 282; only in the years 106-90 B.C.), to ξένια (*F.Delphes* III 2 89; III 3 241/242 and 383; *Syll.*[3] 689 and 737), and to the dispatch of the decree to the community of the honored person (*SEG* XIII 361; *F.Delphes* III 2 92 and 96; III 3 49/50, 52, and 77; III 4 65, 57, and 438; *SGDI* 2646 A).

---

518. Delphi. Religion: ἱερὰ ὁδός, the sanctuary and transhumance. G.Daverio Rocchi, *art.cit.* (our lemma no. 32) 148-159, discusses the route of the ἱερὰ ὁδός leading from Athens to Delphi which consisted of segments with different ritual roles; in this context she discusses *inter alia F.Delphes* III 2 138 and *CID* I 10. See also our lemma no. 32.

Based on the observation that the sanctuary at Delphi is located on important routes and that the cult activities (meetings of the Amphictyonic council, the coming of Apollo to Delphi) correspond to the beginning and the end of the seasonal movement of flocks, B.Wagner-Hasel, *ibid.* 160-180, plausibly argues that the development of the sanctuary into a supra-regional cult center is connected with transhumance; the importance of pastoral activities may explain the supra-local significance also of the sanctuaries at Olympia and Dodona. In this context, W.-H. refers to the importance of the sacred land for pasture (e.g., *F.Delphes* III 4 77; III 4 282 = *CID* IV 119 G; *Syll.*[3] 636 = *CID* IV 108; cf. *F.Delphes* III 2 136) [the texts are now published and discussed by D.Rousset, *op.cit.* (our lemma no. 519) nos. 29-31] and to the interest of the Amphictyonic council in the protection of the roads (*CID* I 10; cf. the function of Apollo Ἀγυιεύς). [For the

importance of pastoralism for the Delphic Amphictyony see also T.Howe, *Historia* 52 (2003) 129-146, to be presented in *SEG* LIII, Chaniotis].

519. Delphi. Topography and territory. The historical topography of Delphi and the adjacent areas, the development of the territory of the city of Delphi, and the development of the sacred land of Apollo's sanctuary from the Archaic to the Roman Imperial period are the subject of D.Rousset, *Le territoire de Delphes et la terre d'Apollon* (Paris 2002). For a summary of this work see id., *CRAI* (2002) 215-241.

In the first part of his book R. examines the status and location of cities in the environs of Delphi (14-47) and the historical topography of the plains around Delphi (including a survey of 131 sites in Doris, Phokis, and Lokris; 49-67). In this section, R. exploits inter alia the evidence of the Delphic manumission records (the numbers refer to the lemmata in the forthcoming *CID* **V**; Πελεοί: 12, 311; Φαλίκα, Φαλικαῖος: 53, 62, 100, 133, 510, 578, 736; Ποταναῖοι: 4, 180, 353, 508, 614; cf. Πετανιεύς in 383; Ὑπνιεύς: 389, 494; Μυανιεύς: 34, 52, 59, 137, 148/149, 344, 283, 539, 631; Στιεῖς: 311; Πλυγονεύς: 1, 3/4, 9, 12-17, 22, 24/25, 27-30, 32/33, 36, 40/41, 43, 45, 50/51, 53, 56). He points out that in ***CID* II 108** L. 10 the restoration [Φλυγ]ονεῖς is not certain; [Πλυγ]ονεῖς, [Τρ]ονεῖς, and [Πατρ]ονεῖς are also possible (p. 22). In ***F.Delphes* III 3 384** L. 3, initio (['Αμβρυσ]σίων, C.Vatin; ['Ρο]δίων, G.Daux) R. recognizes only a horizontal line. Only the existence of the following cities can be secured for the period after the First Sacred War: in Lokris or Aitolia: Φαλίκα, Πελεοί?, and Ποταναῖοι?; in Lokris: Ἄμφισσα, Ὑπνία, Μεσσάπιοι, and Μυανία (cf. the dependent community of the Στιεῖς); in Phokis: Φλυγόνιον/Φλυγονεῖς probably identical with Πλυγονεῖς, Αἰολίδαι, Ἀμβρυσσός, and Ἀντίκυρα.

The frontiers and the delimitations of the territory of Delphi and of the sacred land are studied in the second part of the book. R. re-edits the relevant inscriptions (71-115 nos. **1-25**; critical edition, French translation; photos of *F.Delphes* III 3 243 = **5**; *F.Delphes* III 4 295 = **12**), including a boundary stone found at Chryso (H.Pomtow, *RhM* 51 [1896] 351 no. 1: ὅρος), the relation of which to these delimitations is not certain (pp. 114/115). It is not possible to reproduce here R.'s numerous contributions to the restoration of these texts (see especially **1** = *F.Delphes* III 3 383 LL. 11-14, 20, and 22; **2** = *F.Delphes* III 2 136 LL. 2-8, 20, and 28; **6** = *F.Delphes* III 4 280; **9** = *F.Delphes* III 4 292 LL. 4, 7/8, 11/12; **10** = *F.Delphes* III 4 293 LL. 11, 13/14, 16/17; **11** = *F.Delphes* III 4 294 LL. 13, 16-19, 21-25; **12**: *F.Delphes* III 4 299 is part of *F.Delphes* III 4 295).

We single out R.'s remarks on the arrangement of texts on three orthostates of Apollo's temple (80-84; dr.).

Orthostate I col. A: *F.Delphes* III 4 276 (upper part), 277 (lower part = *CID* IV 119 A/B); our lemma no. 525; nos. **7/8** [in *F.Delphes* III 4 291 = 8 L. 12, S.Follet, *An.Ép.* (2002) [2005] no. 1332 suggests restoring [κριτ]ήν (not [ὁριστ]ήν)].

Orthostate I col. B: *F.Delphes* III 4 277 (lower part), 278/279 (= *CID* IV 119 B-D); nos. **6** (upper part) and **9**.

Orthostate II col. C: *F.Delphes* III 4 281 (= *CID* IV 119 F), 283 (upper part = *CID* IV 119 H); nos. **6** (lower part), **10/11**, and **29** (= *CID* IV 119 G).

Orthostate II col. D: nos. **6** (end) and **11**.
Orthostate III col. E: *F.Delphes* III 4 283 (lower part), 299; no. **12**; our lemma no. 528 bis.
Orthostate III col. F: *F.Delphes* III 4 283 (end); nos. **13** and **16**.
Almost all the texts had already been published, but R. edits several new fragments that belong to the following texts:

F.Delphes III 2 136 = **2**: A small fragment (with LL. 2-8) can been assigned to this text (as suggested by J.Bousquet).

SEG II 267 + a new fragment + *F.Delphes* III 3 170 = **3-5**: These fragments, which were previously attributed to the treasure of the Kyreneans, may be part of the treasure of the Athenians (as suggested by J.Bousquet) and consequently of the dossier concerning the Athenian arbitration of ca. 140 B.C. (79/80).

F.Delphes III 4 290-296 (dossier of text concerning the decisions of C. Avidius Nigrinus; ca. 110 B.C.) = **10-14**: A small fragment (mentioned by T.Homolle, *BCH* 20 [1896] 722) probably belongs to the same dossier (**14**; ph.); the text mentions [Πά]πιος Ἄβιτος (107; **10-13**). R. attributes to the same dossier also *F.Delphes* III 4 297.

R. discusses in great detail the chronology and the institutional and legal aspects (procedure, definition of the object of the dispute) of the various delimitations of the territory of Delphi and of the sacred land from the mid-5th cent. B.C. to ca. 110 B.C. (117-154) and suggests a reconstruction of the frontier line (155-177; on 160 no. 26, re-edition of a dedication to Pan and the Nymphs by συμπερίπολοι: *CIG* 1728 = *SEG* XXXIV 460).

The third part of the book (181-282) is devoted to a thorough study of the different categories of land (public land of Delphi, private land, sacred land of Apollo). Drawing primarily upon the relevant inscriptions (**27-35**; critical edition; numerous new restorations; French translation; photos of *Syll.*^{3} 636 = **29**; *SEG* XLVIII 592 = **39**), R. discusses the notion, origins, and use of the ἱερὰ χώρα of Apollo (183-217), the regulations concerning the use of the sacred land (188-192), the existence of livestock belonging to the god (192-205), and the exploitation of the sacred land (205-211; cf. *CID* II 67-72). The epigraphic evidence is also adduced for a study of the private land in the territory of Delphi (220-222), the right of ἔγκτησις (222-227; on 223-225 list of the grants of ἔγκτησις in the 4th-2nd cent. B.C.), and the use of public land (227-247). R. re-edits several relevant inscriptions (**36-40**; critical edition; French translation), discussing in particular the redistribution of land in the 2nd cent. A.D. (*SEG* XLVIII 592 = **39**; ph.; see below). The responsibilities of the city of Delphi in the administration of the estates belonging to Apollo is studied in the light of the decisions of M'. Acilius Glabrio (191/190 B.C.; **41**; ph.; critical edition; detailed prosopographical commentary) [S.Follet, *An.Ép.* (2002) [2005] no. 1337, suggests restoring [περὶ | τ]ὰ ἐμαυτοῦ, instead of [κατὰ | τ]ὰ ἐμαυτοῦ in A LL. 8/9, and [τάδ]ε in B L. 42, initio], the letters of Sp. Postumius Albinus (189 B.C.; **42**), a letter of Hadrian (125 A.D.; **43**; new restorations), and the honorary inscription for a *corrector* (ca. 200-225 A.D.; **44**; new restorations) [S.Follet, *An.Ép.* (2002) [2005] no. 1339, restores Μᾶρκος ὁ κ[ράτισ]τος in L. 16, not a cognomen].

The volume includes a chronological table (293-295), concordances, and indices of the inscriptions. A selection of the inscriptions re-edited by R. is reproduced in *An.Ép.* (2002) [2005] nos. 1331-1333 (**6-9**), 1334 (**11/12**), and 1335-1339 (**40-44**).

In a study dedicated to the evidence for Roman land-surveying in the province of Achaia, P.N.Doukellis in *Ancient History Matters* -- (cf. our lemma no. 17) 101-116, discusses no. **39** (*SEG* XLVIII 592) as evidence for distribution of land (107); the term δέγμανα (sc. *decumanus*) shows the influence of Latin vocabulary, but also the co-existence of traditional Greek and new Roman practices and techniques in surveying and distributing plots.

We give a comparatio numerorum with *SEG* and major corpora.

***SEG* II**	**Rousset**
265	8
266	5
267	3
***SEG* XXIII**	
324	28
***SEG* XLVIII**	
592	39
CIG	
1711A	6, 10
1711B	11
1728	26
***CID* I**	
10	27
***CID* II**	
67-72	32
***CID* IV**	
1	27
3	34
51	35
104	42
108	29
119E	6
119G	30
152	43

F.Delphes	**Rousset**
III 1 68	28
III 2 89	2
III 2 136	3
III 2 142	4
III 3 243	5
III 3 383	1
III 4 77	31
III 4 175	38
III 4 269	44
III 4 280B-D	6
III 4 282D	30
III 4 286	40
III 4 291	8
III 4 293	10
III 4 295	12
III 4 296	13/13a, 16
III 4 297	15, 17/18
III 4 298	19
III 4 299	12a, 20
III 4 302	43
III 4 307	22
III 4 326	23
III 4 337	24
III 4 343	21
III 4 353	42
***Syll.*^{3}**	
407	28
553a	38
609/610	41A

***Syll.*^{3}**	**Rousset**
614	1
615	2
636	29
672	36
801D	40
826E	6
826G	30
827B	8
827D	10
827E	11
827F	12
827G	13
877A	44
OGIS	
345	31
SGDI	
1536a	26
2505	34
2536	29
2738	31
LSCG	
79	29
LBW	
853A	6, 10

520. Delphi. Lists of theorodokoi, late 5th cent. B.C. *Syll.*^{3} 90; *SEG* XXV 576. M.Mari, *op.cit.* (our lemma no. 583) 67/68, discusses the restoration [ἐ]ν Βαλλαν[τίο]ι Ξενοτέλ[ες] in LL. 1/2, proposed by G.Daux (cf. *SEG* XXV 576). P.Gauthier, *BE* (2003) no.

338, points out that J.Oulhen has confirmed this restoration in his unpublished dissertation. The city in question is Pallantion in Arkadia.

---

521. Delphi. Accounts of the hieropoioi, 338/7-337/6 B.C. In a study of the Delphic chronology P.Marchetti, *art.cit.* (our lemma no. 514) 66-72, makes several observations on accounts of the hieropoioi:

CID II 56 (338/7 B.C.; 66; ph.): The name of the archon Παλαιός cannot be restored in I A L. 7. Παλαιός served as archon in 337/6 B.C. An examination of the stone conducted together with F.Lefèvre showed that the second letter of the archon's name probably is an *ypsilon*, the third a *kappa*. Cf. F.Lefèvre, *art.cit.* (our lemma no. 513) 81, who points out that names such as Λυκῖνος and Εὐκλῆς should be restored here.

CID II 64 (after 338/7 B.C.; 67-70; ph.): After examination of the stone, M. suggests the following restoration of LL. 9/10: εἰσιτάματα ἐπὶ ['Αριστωνύμου | ἄ]ρ[χ]ο̣ν̣τ̣ος (εἰσι[τ]ά-μ[α]τα· ΠΕ[7]| Φ[ε]ραῖος?, *CID*). For LL. 16/17 M. suggests e.g.: ἱερομναμονεόντων [τῶν μετὰ Κο|ττύφου καὶ Κ]ολ[οσίμ]μ̣ου̣ [ἐκομισάμε|θα δ]ραχ[μὰς τετ]ράκι[ς μυρίας] (ἱερομναμονεόντων [τῶν μ|ετὰ Δ]α[όχο]υ, Θρ[ασ]υ[δ]άου· κεφα|λὰ] δραχ[μ]αὶ [τε]τρακισ[...], *CID*).

CID II 77 (338/7 B.C.; 70-72; ph.): After examination of the stone, M., observes that the name of Alexander the Great is written in col. I L. 3, in fine (παρ' 'Αλεξάνδρου) with smaller letters; the name had to be squeezed into space originally intended for the name of Philip II (παρὰ Φιλίππου) and left uninscribed, because Philip's successor was still unknown. Consequently, this account should be dated to the very beginning of Alexander's reign. It is the beginning of *CID* II 75 ('comptes à apousiai'; cf. *SEG* XLIX 553). See also our lemma no. 513.

---

522. Delphi. Fragment of a public document concerning a judicial procedure (?), late 4th cent. B.C. Marble fragment found in 1937 west of the sanctuary. Ed.pr. F.Lefèvre in *CID* IV 387/388 no. B (ph.), who points out that the names 'Εμπέδων and Πολύστροτος suggest a Boiotian origin for these men.

[---]
[---------------]ΦΟΙ[-------------------------------]
[-----------------].AN.EI[-------------------------]
[-------------- δί?]κην ΗΔΙ[-------------------------]
[-------------] ἕλωσι μηδ[ὲν? ----------------------]
[----------- -αίωι κ]αὶ 'Εμπέ[δ]ωνι ---------------]
[------------- τὴν] δὲ πρᾶξ̣ιν ε̣ἶ̣ν̣[αι? --------------]
[---------------- -]αίου καὶ 'Εμπέ[δωνος ----------]
[--- καὶ τῶν ὑπα]ρχόντων αὐτοῖ[ς ---------------]
[----------- ἐλέσθ?]αι καὶ ἐξ ἁπάντω[ν τῶν ------]

[---- ἐν? Ἀμφι]κτίοσιν καὶ ΓΕ.[--------------------]
[----------------].αγραφῆι ΑΝΕΙ[---------------------]
[-----------------] μάρτυρες ΚΥΛ[-------------------]
[--------------- Π]ολυστρότου [----------------------]
[-------------- -]μόνικος Ι.[---------------------------]
[----------------]ιοόλαος Γ[----------------------------]
vacat

1. [Δελ]φοί or [ἐν Δελ]φοῖ[ς], ed.pr. ‖ 3, in fine. e.g., ἢ δι[καίως] or δι[κάζειν] or δι[αλύειν], or ἢ δι[κάζεται], ed.pr. ‖ 4. or a compositum (e.g., [ἀν]έλωσι), ed.pr. ‖ 6. if [--]aios and Empedon were the defendants, perhaps πρᾶξιν εἶν[αι κατὰ --], L. ‖ 9. a reference to the election of a committee for a lawsuit or the collection of a fine, L. ‖ 11. [ἀν]αγραφῆι or [τῆι ἀν]αγραφῆι, L. ‖ 14. e.g., [Δα]μόνικος, L. ‖ 15. possibly [Φε]ιδόλαος, [Πε]ιθόλαος or [Κρ]ι⟨τ⟩όλαος, L.

523. Delphi. Treaty between Demetrios Poliorketes and the Aitolians, 289 B.C. *SEG* XLVIII 588. F.Lefèvre in *CID* IV p. 81 note 109, mentions the following restorations that have been suggested to him. For LL. 21-23 ([ἐν δὲ Δελφοῖς διαμένειν τὸ τοῦ Ἀπόλλωνος ἱερὸ]ν κοινὸν πάντων τῶν Ἑλλήνων | [καὶ συνέρχεσθαι εἰς τήν τε πυλαίαν καὶ εἰς τὸν ἀγῶνα τῶν Πυθίων? τ]οὺς Ἀμφικτίονας κατὰ τὰ πάτρια [ὥσ|τε ἐπιμελεῖσθαι τῶν ἱερῶν], *SEG*), C.Habicht proposes to restore καθότι ἐξ ἀρχῆς vel sim. in LL. 21/22. L. (p. 83 note 119) suggests an alternative: [εἶναι δὲ ἐν Δελφοῖς τὸ τοῦ Ἀπόλλωνος ἱερὸ]ν κοινὸν πάντων τῶν Ἑλλήνων | [θυόντων καὶ μαντευομένων καὶ θεωρούντων ἀδεῶς or θεωρούντων κατὰ γῆν καὶ κατὰ θάλασσαν· διατιθέναι δὲ τ]οὺς Ἀμφικτίονας κατὰ τὰ πάτρια [τὸν ἀγῶνα τῶν Πυθίων]. M.B.Hatzopoulos suspects that LL. 32/33 refer to an exchange of oaths during the celebration of the Dionysia at Dion (cf. Polyb. 29.4.5 and an unpublished decree mentioned in *SEG* XXVII 279). In that case, L. tentatively suggests the following restoration: [βασιλέα δὲ Δημήτριον καὶ Αἰτωλοὺς κατ' ἐνιαυτὸν ὅρκους λα]μβάνειν παρ' ἀλλήλων ἐν τοῖς Δι[ο|νυσίοις τοῖς ἐν Δίωι· ὀμνύειν δὲ τὸν ὅρκον τὸν ὑπογεγραμμέ]νον περὶ τῆς εἰρήνης τούς τε βου[λάρχους τῶν Αἰτωλῶν καὶ τὸν ἱππάρχην καὶ τοὺς ἄλλους ἄρχοντα]ς. For L. 42 D.Knoepfler suggests (apud L.): [ἐν τῆι φιλίαι (δι)ά]γοντος [καὶ] Δ[ημη]τρίου τ[ὰ πέντε ἔτη]. K.Buraselis, *Gnomon* 74 (2002) 228, comments on the possible connection of the arbitration clause in this treaty (LL. 18-21) with the same territorial dispute between Aitolians and Akarnanians as in *IG* IX^2 1 3 A = Ager, *Arbitration* no. 33.

524. Delphi. Honorary inscription for Ptolemy III and his family, ca. 239/8 B.C. (or later). *F.Delphes* III 4 233; *IG* IX 1^2 202. A monument carrying honorary statues of Ptolemy III and members of his family, set up by Λάμιος, is generally regarded as contemporary with a similar monument in Thermos (our lemma no. 544). C.Bennet, *art.cit.* (our lemma no. 544) 144/145, who dates the monument at Thermos to ca. 239/8 B.C., argues that the statues of the children of Ptolemy III and Berenike II on the Delphic monument were arranged according

to their date of birth: Arsinoe III (block I), the future Ptolemy IV (block II), Lysimachos, Alexander, Magas (on lost blocks), and the prematurely deceased princess Berenike (block III), who was still alive when the monument was set up; the portraits of the parents stood on the wings of a pi-shaped exedra. E.Kosmetatou, *Tyche* 17 (2002) 103-111, points to the uncertainties of B.'s reconstruction (unknown form and dimensions of the monument, uncertain birth dates of the children). Observing that the aim of dynastic group monuments was to feature the reigning monarch and members of the family, sometimes alongside illustrious predecessors, and to single out the heir to the throne, she concludes that the later Ptolemaios IV was represented next to his father (possibly followed by the portrait of his mother); consequently, block II must have carried the portrait of his brother, Lysimachos; Berenike's statue (block III) occupied the last position not because she was the youngest child, but because she was already deceased and deified. [It is possible to reconcile Bennet's interpretation of the monument at Thermos (erected before Berenike's death) with Kosmeatou's date of the Delphic monument; the latter may have been inspired by the monument in Thermos, but set up after Berenike's death, Chaniotis]. We present K.'s reconstruction.

I (frs. a+b) Βασίλισσαν Ἀρ[σινόην βα]σ̣ι̣λ̣έ[ως Πτολεμαίου]
καὶ βασιλίσσης [Βερενί]κης
Λ α μ ί ο̣ υ   Ο [------]

II (frg. c) [Λυσίμαχον? βασι]λ̣έω[ς Πτ]ο̣λ̣ε̣μ̣[αίου]
[καὶ βασιλί]σσης [Βερε]ν̣ί[κης]
[ἀ] ρ ε τ [ᾶ] ς   [ἕ ν ε κ ε ν]

III (frs. d+e) Βα[σίλισσαν Βερενίκην βασι]λ̣έως Πτολε[μαίου]
καὶ β[ασιλίσσης Βερενίκης]
[Α] ἰ τ ω λ ῶ ν   [Ἀ π ό λ]λ ω ν ι   [Π υ θ ί ω ι]

The third line of the three blocks, which spanned several blocks carrying royal portraits, may have carried an inscription of this content: Λαμι[.] Ο[---] [ἀ]ρετᾶ]ς [ἕνεκεν καὶ εὐεργεσίας τᾶς εἰς αὐτὸν καὶ τὸ Κοινὸν τῶν Α]ἰτωλῶν ['Απόλ]λωνι [Πυθίωι], *F.Delphes* || I 3. Λάμιο̣[ς] + patronymic and ethnic, or [---] Λαμίο̣[υ] + ethnic (e.g., Οἰκυλειεύς, Ὀφιεύς, Οἰνιάδας, or Ὀπούντιος), *F.Delphes*; Λάμιο̣[ς] + patronymic, B. || II 1. [Πτολεμαῖον?], *F.Delphes*; [Πτολεμαῖον], B.

---

525. Delphi. Fragments of Amphictyonic documents, ca 117/6 B.C. Two limestone fragments. A: from column A or C of the orthostate I of Apollo's temple. B: possibly from column E of the orthostate III. Ed.pr. D.Rousset, *op.cit.* (our lemma no. 519) 83/84, who tentatively suggests attributing fr. A to *F.Delphes* III 4 277 = *CID* IV 119 B and fr. B to *F.Delphes* III 4 283 = *CID* IV 119 H, i.e., to a dossier of documents concerning missing revenues of the sanctuary.

A:]Σ ἱερο[μνήμων --- ΔΡΟΣ
ΘΕΟΔΩ 4 ΥΡ

B: ΑΜΙΑΝ
ΤΡΕΑΝ ^ΥΟ

526. Delphi. Honorary inscription for three women athletes, the daughters of Hermesianax, ca. 50 A.D. *F.Delphes* III 1 534; *Syll.*[3] 802; *SEG* LI 604. Based on an analysis of a Latin honorary inscription for the agonothetes of the first Isthmia celebrated in Isthmus after the return of the games to the sanctuary of Poseidon (*Corinth* VIII 3 153), M. Kajava, *CP* 97 (2002) 168-178, suggests identifying this person as Cn. Cornelius Pulcher (171 and 173/174), who is known from the honorary inscription for the daughters of Hermesianax (A LL. 9/10). According to the Delphic inscription, it was during the agonothesia of Κορνήλιος Ποῦλχρος that the Isthmia included for the first time an equestrian event for maidens; this competition may be identified with the contest mentioned in the Corinthian honorary inscription (LL. 9/10: *virgi[numque certame]n instituit*). K. places the celebration of the first Isthmia at Isthmus to a date shortly after Livia's deification (43 A.D.). This text is also discussed by M.P.J.Dillon, *Hermes* 128 (2000) 462/463, as evidence for the participation of girls in athletic festivals. Cf. our lemma no. 293.

---

527. Delphi. Letter of Hadrian to the Amphictyonic council and the city of Delphi, 125 A.D. Two fragments of the right part of a limestone stele. E.Bourguet, *De rebus Delphicis imperatoriae aetatis* (Montpellier 1905) 82/83 (only LL. 1-11 and 25-34); C.Vatin, *Delphes à l'époque impériale* (unpublished thesis; Paris 1965); cf. A.Plassart in *F.Delphes* III 4 pp. 82/83; R.Flacelière, *CRAI* (1971) 172/173 no. 10 (the translation of C.Vatin, incorporating A.Plassart's corrections); F.Martin, *La documentación griega de la cancillería del emperador Adriano* (Pamplona 1982) 119-122 no. 19 (the text of C.Vatin, on the basis of a letter sent by C.Vatin to A.d'Ors); K.Clinton apud Oliver, *Greek Constitutions* no. 74 bis (LL. 1-16 and 25-34). F.Lefèvre in *CID* IV 365-368 no. 152 bis, presents a preliminary edition of the complete text and C.Vatin's translation, awaiting Vatin's definitive edition.

[Αὐτοκράτωρ Καῖσα]ρ, Θεοῦ Τραϊανοῦ Παρθ[ι]-
[κοῦ υἱός, Θεο]ῦ Νέρβα υἱωνός, Τραϊανὸς Ἁ-
[δριανός, ἀρ]χιερεὺς μέγιστος, δημαρχικ-
[ῆς ἐξου]σίας τὸ ἔνατον, ὕπατος τὸ τρ-
[ίτον, τῷ κο]ινῷ τῶν Ἀμφικτυόνων καὶ
[Δελφῶν τ]ῇ πόλει vvv χαίρειν· vacat
[ἐπιστολή?, ἣν] πρὸς ἐμὲ ἐπεστείλα-
[τε, ἐκείνη ὑ]πὲρ ὑμῶν προσήχθη τῇ [θ]-
[ειοτάτῃ] συνκλήτῳ καὶ ἡ σύνκλη[τ]-
[ος ἣν ἐνεδεί]ξασθε ἐκ τῶν δογμάτω[ν]
[σπουδὴν ἐπῄ]νεσεν καὶ προσηγό-
[ρευσεν ταῖς λα]μπ[ρ]οτάταις προσηγο-
[ρίαις ὃν ὑμεῖς] πρεσβευτὴν ἀπεδείξ-

[ατε ὥστε τὴν τειμ]ὴν νεῖμαι αὐτῷ ἧς
[αἱ ἀποστελλ]όμεν[α]ι πρεσβεῖαι κα̣-
[τάξιοι διὰ παντ]ὸς ἠξιοῦντο· τὸ δ-
[ὲ ca. 5 ἀγώνων τ]οιούτων [πάλαι] κει-
[μένων, τοῦτ]ο̣, εἰ μὴ σίνη[ται, ἐ]ναν[τί]-
[ον νόμοις τοῖς Πυθι]κ̣οῖς ἐμο[ὶ κ]αίπ[ε]-
[ρ δοκοῦν, ἐπειδὴ] π̣αρέσχεν τὸ ὑπό-
[μνημα ἃς ὁ θεὸς μά]χας περὶ τὰ τῆς ἐλ[ε]-
[υθερίας μεμάχη]ται, εἰκὸς αὐτὸ [μέ]-
[νειν ὥστε παιδεύ]σειν τοὺς ἄλ[λους]
[ἵνα τῷ θεῷ καταξίου]ς̣ δῶσιν χάρι̣τ[ας]
[τῶν εὐεργετημάτω]ν καὶ τὰ περὶ τοὺς
[ἀγῶνας μὴ ποιῶ]μεν ἄκυρα· ἐγὼ δὲ
[πάντα ἐν Δελφοῖς δι]ηγήσομαι παρ' ὑ-
[μεῖν ἃ ἤδη πέπρακ]⟨τ⟩αί μοι βουλομέ-
[νῳ, ἵνα ὑμεῖν εὐδαι]μονία καὶ ἀκμὴ
[φυλάσσηται]·
vacat
[Πρεσβευταὶ? ἦσαν Τ. Φλ. Ἀρι]στότειμος
[----------- ca. 18 -----------]ιμος· εὐτυ-
[χεῖτε· πρὸ ca. 8 ------ω]ν Σεπτεμβ[ρί]-
[ων ἀπὸ οἰκίας Τιβου]ρτείνης vacat

We list the most important differences of L.'s edition from the earlier editions which are based on Vatin's text || 7. [τὰ γράμματα ἃ], B.; [ἐπιστολὴν ἣν], L. [but then ἐπιστολή should be in the nominative, Hallof] || 8. [τά τ' ἐμὰ π]ερί, B. || 9. [λαμπροτάτῃ], B., but L. observes that there is not enough space || 17. [ἔθος or σχῆμα or ἀξίωμα], L.; V. suspects that Hadrian's intervention concerns the Soteria || 27. [πάντα ἐν καιρῷ], V.; [ταῦτα ἐν καιρῷ], Oliver || 28. [πάντα πεπρᾶχ]θαί μοι, B.; [νῦν πεπρᾶχ]θαί μοι, V.; [νῦν πέπρακ]⟨τ⟩αί μοι, P.; [ἤδη], L. || 31. [ἐπρέσβευον Φλ.], Oliver.

528. Delphi. Honorary inscription for Tib. Scandilianus Zosimos, ca. 90-120 A.D. *CIG* 1719; *LBW* 893; G.Daux, *BCH* 68/69 (1944/45) 123-125 no. 36 (ph.); cf. É.Bourguet in *F.Delphes* III 1 p. 362 (mention of the rediscovery of the stone). J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 99-104 (ph.; French translation), presents a new critical edition of the text and detailed commentary. S. argues that the list of victories of Zosimos is structured as follows: Pythian victories (LL. 3/4); victories during a single pentaeteris (Capitolia, Aktia, Isthmia, Nemeia, Heraia; LL. 4-6); other victories arranged according to discipline (LL. 6/7); victories in Crete (LL. 7/8); victories in undetermined locations (LL. 8/9); and victories in Crete in θεματικοὶ ἀγῶνες (L. 9). The Οὐράνια (for Nerva) provide the terminus post quem for this inscription (100 A.D.); the absence of contests founded by Hadrian places the career of Zosimos in the reigns of Domitian and Trajan (S.).

'Α[γαθῆ Τύχῃ]·
ἡ πόλις ἡ Γορτυνίων · Τιβ. · Σκανδιλι[α]νὸν
Ζώσιμον, νεικήσαντα Πύθια πυθαύλας καὶ vacat
4 χοραύλας, v πρῶτον ἀπ' αἰῶνος τῇ αὐτῇ πενταετηρί-
[δ]ι, · 'Ρώμην πυθαύλας, Ἄκτια χοραύλας, Ἴσθμια · β', Νέμεια,
[Ἥ]ραια, v κοινὸν Ἑλλήνων [·] πυθαύλας καὶ χοραύλας, Νέαν
[Πόλι]ν πυθαύλας, Οὐράνια · β', κοινὸν Ἀσίας · ιγ' ·, κοινὸν Κρη-
8 [τῶν ·] μς' πυθαύλας, χοραύλας, δ(ι)ὰ πάντων, · καὶ ἄλλους [...]
[- ca. 6 -]ας · σπζ', · v [κ]ατὰ ἐπαρχείαν θεματ[ικο]ὺς · [---------------]

S. records the punctuation marks and the vacats more completely than earlier editors; we record the principle differences from earlier editions || 1. not seen by earlier editors || 4-5. the expression πρῶτον ἀπ' αἰῶνος τῇ αὐτῇ πενταετηρί[δ]ι refers to the competitions that follow, S. || 6. the Heraia of Argos were renamed to ἡ ἐξ Ἄργους ἀσπίς under Domitian, but Ἥραια remained the official name (cf. *IG* IV 590); κοινὸν Ἑλλήνων, sc. the Eleutheria of Plataia, S. || 6-7. Νέμειαν, read by Cyriacus of Ancona, puzzled Daux; Νέαν | [Πόλι]ν, read by S. on a squeeze || 7. in fine, κρ(η), D. || 7-8. if the 46 victories of Zosimos in Crete occurred in two different cities (Gortyn and Lyttos), they required at least 28 years, S. || 8. ΔΤΑ, lapis; (κα)τὰ πάντων, D. || 8-9. [στεlφανί]τας?, S. || 9. [κ]ατὰ ἐπαρχείαν, sc. in Crete, S.

529. Delphi. Honorary inscription for the auletes T. Aelius Aurelius [---] Theodotos, 2nd cent. A.D. (ca. 150-160 A.D.). *CIG* 1720; *LBW* 894; *F.Delphes* III 6 143; *TAM* IV 1 34; cf. *SEG* XXVII 131; cf. M.L.Caldelli, *L'Agon Capitolinus. Storia e protagonisti dall'istituzione domizianea al IV secolo* (Rome 1993) 137/138 no. 30. J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 104-109 (French translation), presents a new critical edition of this text, which is known only from copies of Cyriacus of Ancona and L.A.Muratori (hence in *CIG*). The list of Theodotos' victories is organized as follows: victories as a soloist (LL. 8-11), double victories as a πυθαύλης and a χοραύλης (LL. 11/12), and triple victories (LL. 13-15).

Ἡ μητρόπολις καὶ πρώτη Βειθυνίας Πόντου Ἀδριανὴ νεωκόρος
Νεικομήδεια, ἱερὰ καὶ ἄσυλος, φίλη καὶ σύμμαχος
(ἄνω)θεν τῷ δήμῳ τῷ Ῥωμαίων,
4 Τ. Αἴλιον Αὐρήλιον [...]ν Θεόδοτον, τὸν ἴδιον πολίτην, τὸν καὶ Θηβαῖον καὶ
Ἀθηναῖον καὶ Σμυρναῖον καὶ
Ἐφέσιον καὶ Περγαμηνὸν καὶ Ἀντιοχέα τῆς πρὸς Δάφνην,
(πυθ)ικὸν καὶ (κύκ)λιον αὐλητὴν παράδοξον, μόνον καὶ πρῶτον
τῶν ἀπ' αἰῶνος (ἀνθρώπων) ἐκκαίδεκα ἐτῶν ἀρ(ξ)άμενον
8 τοὺς ἄνδρας ἀγωνίζεσθαι καὶ στεφανωθέντα ἐν Ῥώμῃ
Καπετώλια πυθαύλας καὶ Ποτιόλους Εὐσέβεια δὶς καὶ Νεάπολιν
καὶ ἐν Σμύρνῃ κο(ι)νὸ(ν Ἀσίας καὶ) Ἀδριανὰ? Ὀλύμπια καὶ τ(ὰ) ἐν Ἀθήναις
Ἀδριάνεια
(καὶ) Ἄ(κτι)α καὶ Νέμεια καὶ Ἴσθμια δὶς καὶ τὸ β' Ἄκτια κατὰ τὸ (ἑξῆς)
12 πυθαύλας καὶ χοραύλας καὶ Πύθια πυθαύλας, χοραύλας,

κοινὸν τῆς Βειθυνίας ἐν Νεικομηδείᾳ πυθαύλας, χοραύλας
καὶ τὸν διὰ πάντων, κοινὸν Ἀσίας ἐν Σμύρνῃ πυθαύλας,
χοραύλας καὶ τὸν διὰ πάντων καὶ ἄλλους πλείσ-
τους ἱερ⟨ού⟩ς τε ⟨καὶ⟩ θεματικοὺς ἀγῶνας, φιλοπονήσαντα ὑπὸ διδασκάλῳ
καὶ μελοποιῷ τῷ ἰδίῳ πατρὶ Ῥούφῳ Φιλαδέλφου, ⟨ἀρετῆς καὶ τῆς π⟩ερὶ τὴν
δόξαν φιλοτειμίας ἕνεκεν

The division of lines in the copies of Cyriacus and Muratori is arbitrary ‖ 4. Αὐρηλι[α]ν[ό]ν, *CIG*; Αὐρηλι⟨αν⟩όν, *F.Delphes*; Αὐρήλιον, Caldelli, S.; Theodotos must have received Roman citizenship from Antoninus Pius after his victory at the Capitolia (150, 154, or 158 A.D.), S. ‖ 7. ΑΠΟΡΟΘΙΩΝ, ΑΡΑΜΕΝΟΝ, Cyriacus; emended by L.Robert, *OMS* II 1155/1156 and VI 239/240 ‖ 10. ΚΟΜΟΔΕΙΑΝΑΟΛΥΜΠΙΑ, Cyriacus; ΕΝ ΣΜΥΡΝΑΙΣ ΑΔΡΙΑΝΙΑ ΟΛΥΜΠΙΑ, Muratori (hence Κομοδειανὰ Ἀδριάνεια Ὀλύμπεια); Κομόδεια [κ]α[ὶ] Ὀλύμπια, *CIG*; Κομόδεια ⟨καὶ⟩ Ὀλύμπια, *F.Delphes*; Κομόδεια Ὀλύμπια, *TAM*; Κομμόδεια ⟨Ἀδρια⟩νὰ Ὀλύμπια, L.Robert, *OMS* VI 239/240 note 141, dating Theodotos to the reign of Commodus [cf. the article of W.Eck summarized in *SEG* XXXI 1070, Hallof]; κο⟨ι⟩νὸ⟨ν Ἀσίας καὶ⟩ Ἀδριανὰ? Ὀλύμπια, S., who dates Theodotos' career to ca. 150-160 A.D.; in fine, {τ} ἐν Ἀθήναις, *CIG*; τ' ἐν, Muratori, *F.Delphes*, *TAM*; τ⟨ὰ⟩ ἐν Ἀθήναις, S. ‖ 11. initio, ΑΙΗΡΕΑ, Cyriacus; ΗΡΑΚΛΕΙΑ, Muratori; [κ]αὶ Ἥρ[αι]α, *CIG*, *F.Delphes*; ⟨καὶ⟩ Ἄ⟨κτι⟩α, S.; in fine, κατὰ τὸ ⟨ἑξῆς⟩, *CIG*, Robert, *OMS* VI 239/240; καὶ τὸ β' Ἄκτια κατὰ τὸ ⟨ἑξῆς⟩, 'une second fois aux Aktia, à la suite', S.

---

529 bis. Delphi. Honorary inscription for the auletes Aelius [--] from Salamis on Cyprus, mid-2nd cent. A.D. *F.Delphes* III 1 547; *SEG* XLII 459; cf. M.L.Caldelli, *op.cit.* (our lemma no. 529) 134 no. 23. J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 109/110, confirms the assumption that the honorary inscription was set up by [ἡ πόλις τῶν Σαλαμινίων] (cf. *F.Delphes*), since Salamis is the only Cypriote city from which we know auletai (*IG* V 1 758; *SB* 1034; cf. I.Stephanis, *Διονυσιακοὶ Τεχνῖται*, Herakleion 1987, nos. 1947 and 2155). The cognomen of the artist cannot be restored with certainty (Αἴλ. [Αἰ]λιανός, *F.Delphes*; Αἴλ. [Αἰμι]λιανός, J.Pouilloux et al., *Testimonia salaminia. 2. Corpus épigraphique*, Paris 1987, 109; Αἴλι[ος ..]λιανός, S.).

---

530. Delphi. Honorary inscription for the auletes Mnesinos, late 2nd cent. A.D. *F.Delphes* III 4 478 + J.Bousquet, *BCH* 101 (1977) 464/465 (*SEG* XXVII 103; XXVIII 478). J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 109/110 (ph.), presents a new critical edition.

[Ἡ] <u>νεωκόρος</u> Λαοδικέων τῶν πρὸς [τῷ Λύκῳ πόλις ca. 6]
[Μ]<u>νη</u>[σῖ]νον Ἀντιγενίδην τὸν ἴδιον πο[λείτην τὸν κ(αὶ) ca. 4]
[.. κ(αὶ) Ῥό]διον κ(αὶ) Νεικομηδέα καὶ Ἀντιο[χέα κ(αὶ) ------]
[ca. 5] μόνον καὶ πρῶτον ἀπ' αἰῶνος χο[ραυλῶν νεικήσαν]-
[τα τοὺ]ς ὑπογεγραμμένους ἀγῶνας· τύχ[ῃ τῇ ἀγαθῇ]

1-2. The underlined letters are preserved on a small fragment which Bousquet recognized as part of this monument. ‖ 2. initio, [..]NH[..]νον, Bousquet; [Νεμεσια]νὸν Ἀντιγενίδην, I.Stephanis, *op.cit.* (our lemma no. 529 bis) no. 201, without knowledge of the new fragment; for Nemesianos see our lemma no. 511; [Μ]νη[σῖ]νον, Strasser; Mnesinos had as his surname the name of a famous Theban auletes, as several other musicians (Stephanis, *ibid.* nos. 195, 200, and 202); he may have received Roman citizenship from a Roman emperor (L. 1: [Π. Αἴλιον] or [Μᾶρ. Αὐρ.]), Strasser.

---

531. Delphi. Honorary inscription (?) for an auletes, first half of the 3rd cent. A.D. *F.Delphes* III 1 550; L.Robert, *OMS* II 1153-1155; *IAG* 81; I.E.Stephanis, *Hellenika* 33 (1981) 286-288. J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 124-128 (ph.), republishes the text based on autopsy, suggesting new readings and restorations (see below). S. observes that in several cases the numerals were erased and written again: L. 4: τρίς (δίς in rasura); L. 7, 12, and 20 (perhaps in L. 34): γ′ (β′ in rasura); also the victories in the right column were written by a different cutter; consequently, the inscription, set up after the artist's second victory at the Pythia, must have been revised and actualized after his third victory; S. discusses the possible sequence of the victories in various contests (128).
L. 1: Π̣ό̣π[λιος? ---], S.
L. 2: πυθικὸς α̣[ὐλητὴς νεικήσας] (πυθικὸς α̣[ὐλητὴς ---], Robert) [[νεικήσας], *IAG*].
LL. 3-4: τὴν περίοδο[ν ἐν τῇ περιόδῳ καὶ] | τρὶς κατὰ τὸ ἑξῆς [Πύθια ἐν Δελφοῖς] (τὴν περίοδο[ν ἐν τῇ περιόδῳ ἐτῶν --], *F.Delphes*; τὴν περίοδο[ν ἐν τῇ περιόδῳ], Robert; τὴν περίοδο[ν ἐν τῇ περιόδῳ καὶ στεφθεὶς] τρὶς κατὰ τὸ ἑξῆς [Πυθίοις τοῖς ἐν Δελφοῖς], Stephanis).
L. 5: ν[εικήσας δὲ ἀγῶνας] (ν[εικήσας δὲ ἀγῶνας ἱερούς], Stephanis).
L. 8 dex.: Καπετώλ[ια] (Καπετώλ[ια γ′], Robert).
LL. 11-13 dex.: Σεβαστὰ ἐν [Νέᾳ] πόλει ([Νέᾳ] πόλει [β′], *F.Delphes*).
L. 23: Ἀλεῖα ἐν Φιλαδελφείᾳ (in fine, Φιλαδελφείᾳ δ′, *F.Delphes*).
L. 34, in fine: γ′ (γ′, *F.Delphes*).
S. assumes that the artist originated in the East (Antioch?; cf. our lemma no. 511); his victories τρὶς κατὰ τὸ ἑξῆς (L. 4) do not refer to victories in the περίοδος, but only in the Pythia. He won ἀδιαψήφητος ('sans que le jury ait eu besoin de voter'). The absence of victories in contests in honor of Caracalla or Elagabalus should not be taken as a dating criterion, since these contests were short-lived. The arrangement of the inscription (cf. *F.Delphes* III 1 555) and the list of the contests (cf. *IG* II^2 3169/3170; *IG* VII 49) suggest a date in the first half of the 3rd cent. A.D. (not later than ca. 240 A.D.).

---

532. Delphi. Honorary inscription for a consularis, early 3rd cent. A.D. Four fragments of a limestone base. Two of the frs. are mentioned in *F.Delphes* III 4 p. 195; C.Vatin, *op.cit.* (cf. our lemma no. 527) 156-159; non vidimus. Cf. A.Jacquemin, *Offrandes monumentales* -- (cf. *SEG* XLIX 546) no. 058. F.Lefèvre in *CID* IV 169, presents the text

(French translation), commenting on the involvement of Roman authorities in the affairs of the sanctuary (cf. LL. 5/6).

[-------------- ca. 25 -------------]ΟΥΤΟΝ
[----------- ca. 20 ---------- ὑπατ?]ικόν,
[κ]αλ[ῶς διακείμενον πρὸς τὸ ἱερὸν τὸ?]
τοῦ Π[υθί]ου ['Απόλλωνος καὶ τῶν ἱε]-
ροσύλων δίκας πάσ[ας ἐκδικάσαντα?]
ὡς κολ[ασ]θῆναι πάν[τας τοὺς πρὸς τὸν]
[θεὸν ἀσε]βήσαν[τας καὶ ἀδικήσαντας],
[ἡ πόλις τῶν Δελφῶν καὶ τ]ὸ κοινὸν
[τῶν 'Αμφικτυόνων δι]ά τε τὴν εἰς
[τὸν θεὸν εὐσέβειαν καὶ] τὴν εἰς αὐ-
[τοὺς εὔνοιαν, 'Απόλλωνι?]

2. [τὸν κράτιστον], V.; or [τὸν λαμπρότατον], L. ‖ 3. restored by V. ‖ 4. [δικάσαντα], V.; [ἐκδικάσαντα?] (cf. *IGR* IV 914 L. 4), L.

---

533. Delphi. Metrical dedication of a chariot by Hieron of Gela (?), rededicated by Polyzalos, ca. 482 or 478 B.C. (and later). *Syll.*^{3} 35 D; *F.Delphes* III 4 452; IV 5 pp. 26-31; *CEG* 397; *IGDS* 133; *SEG* XL 427*; XLV 495. H.Maehler, *ZPE* 139 (2002) 19-21, reviews earlier scholarship on this text and suggests restoring the earlier version of the epigram as follows: [νικάσας hιέρōν μ' ho Γ]έλας ἀνέθεκεν ἀνάσσ[ōν]. The dedication commemorated Hieron's victory in 482 or 478 B.C. According to the later version of the epigram ([νικάσας hίπποισι Π]ολύζαλος μ' ἀνέθηκ[εν]), this victory was later transferred to Hieron's younger brother Polyzalos, for unknown reasons, but upon approval by the Amphictyony.

---

534. Delphi. Dedication to Poseidon Potbaterios, ca. 450 B.C. Irregular limestone block found near the stadium. Ed.pr. A.Jacquemin, *BCH* 126 (2002) 55-58 (ph.), who suspects that, since the inscription was written on a wall, it marked an area dedicated to Poseidon. The epithet Ποτβατήριος (= Προσβατήριος) is attested for Poseidon in Eleusis (*SEG* XXX 93 L. 17); it designates the god as a patron of ascending, and consequently as a protector of the access to a sanctuary located on a mountain.

Ποτειδᾶνι | Ποτβατερίοι̣

---

535. Delphi. Dedication of Lysandros after the victory at Aigos Potamoi, ca. 400 B.C. *F.Delphes* III 1 63; *SEG* XXIII 324 c. The name [Χα]λκιδεύ[ς] has been interpreted as the ethnic of an admiral in Lysandros' fleet (from Chalkis?, from the Chalkidike?). S.Psoma, *op.cit.* (our lemma no. 579) 195-197, points out that Χαλκιδεύς is attested as a personal name

(also in Sparta); consequently, this may be the name of an admiral from a city of the Peloponnese.

536. Delphi. Dedication of Timoleon, ca. 338 B.C. H.Pomtow, *MDAI(A)* 20 (1895) 483-494. In a discussion of the relations between Timoleon and Epeiros, G.Manganaro, *art.cit.* (our lemma no. 885) 116/117 (dr.), briefly discusses the dedications made after the victory of Timoleon over the Carthaginians (cf. our lemma no. 294) and suggests the following restoration:

[Δεκάταν ἀπὸ Κα]ρχαδονίων
[ὁ Κορίνθιος Τιμολέ]ων τῶι Ἀπόλλωνι·
[Δαμάτ?]ριος
4 [Φίλων?]ος,
[Λέων? Ἀθα]νάδα
[ἔφερον?·]
[καλόν, ξέν', εἰσιδῶν τὸ ζ]εῦγος, ἔσταθι

537. Delphi. Dedication by the trumpeter P. Aelius Serapion, early 3rd cent. A.D. L.Robert, *OMS* II 1149-1153; *SEG* XLII 465 (J.Bousquet). J.-Y.Strasser, *art.cit.* (our lemma no. 1943) 111-124 (ph.), presents a critical edition, observing that Serapion's father was an auletes, and not a trumpeter. S. places Serapion's birth early in the 190s (124).

[❦ Ἀγαθῇ] τύχῃ· ❦
[Πό(πλιος) Αἴλ(ιος) Σεραπίω]ν Ἐφέσιος, Ἀλε-
[ξανδρεὺς καὶ Ἀθ]ηναῖος φιλοσέ-
4 [βαστος σαλπι]στής, υἱὸς Πο(πλίου) Αἰλ(ίου)
[--- ca. 9 --- Ἐφε]σίου καὶ Ἀθηναί-
[ου, πυθαύλ(ου?), χορα]ύλ(ου), παραδόξου,
[πρῶτος σαλπιστῶ]ν? δὶς νεικήσας
8 [τὴν περίοδον ἐν τῇ περιόδῳ ------]

2. In *F.Delphes* III 1 554 (shortly after 212 A.D.) Serapion has a second nomen (Π. Αἴλ. Αὐρ.), for which there is no space in this inscription; the nomen Αὐρήλιος is used neither by his father (LL. 4/5) nor by Serapion in the victor's list *IG* VII 1776 (Thespiai, after 212 A.D.; our lemma no. 511), S. ‖ 4. [σαλπι]κτής, R.; [σαλπι]στής, B. ‖ 5. [Σεραπίωνος?], R. ‖ 6. [σαλπικτο]ῦ, R.; [κυκλίου χορα]ύλ(ου), B.; [πυθαύλ(ου?), χορα]ύλ(ου), S. ‖ 7. [πρῶτος ἀνθρώπω]ν, B.; [πρῶτος σαλπιστῶ]ν or [μόνος σαλπιστῶ]ν, S.

538. Delphi. Sculptor's signature in the Treasure of the Siphnians, ca. 530-525 B.C. *CEG* 449. The sculptor, whose metrical signature is in part preserved on the shield of one of the Giants on the north frieze of the Treasure, had been identied as Δηίοχος (H.Pomtow),

Ἀριστίων (L.H.Jeffery, V.Brinkmann), and Δαΐππος (M.Guarducci). After a critical review of the earlier restorations and based on autopsy, D.Viviers in C.Müller - F.Prost (edd.), *Identités et cultures dans le monde méditerranéen antique* (Paris 2002) 53-85 (ph.), identifies the sculptor as Boupalos of Chios and suggests a new restoration (53-61). A comparison with other signatures (Aristion: *IG* I^3 1208, 1211, 1261, perhaps 1269; Archermos: *IG* I^3 683; *I.Délos* 9; cf. *IG* XII 5 147 and *IG* I^3 756), shows that the lettering of the Delphian signature is very similar to the signatures of Chian artists in Athens in *IG* I^3 683 and 830 bis = *SEG* XXXVI 40 (62-67). V. discusses in detail the stylistic identity of the sculptors responsible for the Siphnian treasure and the organization of the work (67-80).

Β̣[όπαλ]ο[ς Ἀρχέρμō? τά]δε καὶ τὄπισθεν ἐποίε

PHOKIS

539. Tithorea. Epitaph of Kleokrita, 2nd cent. B.C. Upper part of a marble stele with moulding. Ed.pr. F.Dakoronia, *AD* 53 B2 (1998) [2004] 400: Κλεοκρίτα

DORIS

539 bis. Erineos. Fragment, Hellenistic period. *SEG* XLVII 541. The attribution of this fragment to Erineos (*SEG*) is wrong. See our lemma no. 565 bis.

EASTERN LOKRIS

540. Atalante. Loomweight, Hellenistic period? Clay pyramidal loomweight with an impressed seal. Mentioned by F.Dakoronia, *AD* 53 B2 (1998) [2004] 391: M

540 bis. Halai. Ephebic catalogue, 2nd cent. A.D. *SEG* III 42; LI 640*. K.Hallof informed us that his collaborator in the Berlin-Brandenburgische Akademie D.Summa saw the lower part of this stele in the Museum of Thebes and the upper part (mentioned in *SEG* LI 640) in the Museum of Atalanti.

WESTERN LOKRIS

541. Amphissa. Letter of the Spartans to Amphissa and honorary decree for Demetrios of Amphissa, mid-2nd cent. B.C. Limestone block found in 1980, inscribed with two texts (cf. our lemma no. 543). Mentioned by G.Rethemiotakis, *AD* 35 B1 (1980) [1988] 265-267. Ed.pr. D.Rousset, *BCH* 126 (2002) 85-90 (ph.; French translation).

Ἀ γ α θ ᾶ ι τ ύ χ α ι ·
Λακεδαιμονίων γραμματοφύλ(α)ξ Πόλλις Ἐπιστράτου
ὁ ἐπὶ Ὀβρίμου Ἀμφισσέων ἄρχουσι καὶ τᾶι πόλι χαίρειν·
τῶν ὄντων παρ' ἁμὲ γραμμάτων ἐν τῶι δαμοσίωι ὑπο-
γέγραφα ὑμῖν τὸ ἀντίγραφον· v νομογράφων Δαμοκρά-
της Λαφρίου· vv Δημήτριον Μονίμου Ἀμφισσῆ πρόξενον
εἶμεν καὶ εὐεργέταν τᾶς πόλεος αὐτὸν καὶ ἐκγόνους·
ὑπάρχειν δὲ αὐτῶι καὶ γᾶς καὶ οἰκίας ἔνκτησιν καὶ ἀτέλεια[ν]
αὐτῶι καὶ ἐκγόνοις καὶ ἀσφάλειαν καὶ ἀσυλίαν καὶ τὰ λοι-
πὰ τίμια ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις τᾶς
πόλεος ὑπάρχει· ἔδοξε

2. ΓΡΑΜΜΑΤΟΦΥΛΟΞ, lapis; this is the earliest attestation of this office and of the archive (L. 4: τὸ δαμόσιον), ed.pr. || 2-4. other letters of the Spartans to foreign communities in the Hellenistic period were sent by the ephors and the polis (*IG* IX 2 518; *F.Delphes* III 1 487); the ephors are also the recipients of letters (*IG* V 1 1, 8-10, and 961; but see *IG* V 1 28), ed.pr. || 3. Obrimos, the eponymous patronomos, was hitherto unattested, but the name was already attested in Sparta, ed.pr. || 5-6. Damokrates was the one among the nomographoi who proposed the decree (or perhaps the chairman of the board); the alternative (νομογραφῶν Δαμοκράτης, Λαφρίου, sc. μηνός) is less probable; the Spartan nomographoi are also mentioned in *IG* V 1 7, ed.pr. || 6. Δημήτριος Μονίμου is known as a witness in a manumission record in Delphi (*CID* V 549 [forthcoming]; 144/3 B.C.); two other homonymous Amphisseans are known from later inscriptions (*IG* IX^2 1 756; *CID* V 1184), ed.pr.

542. Amphissa. Honorary decrees for an anonymous man and for the physician Menophantos, ca. 116-80 B.C. *IG* IX^2 1 750. These texts are, generally, dated to the early 2nd cent. B.C. on the basis of the letter forms and the identification of Λυσίπονος (LL. 2/3) with a homonymous man in *CID* V 170 and 230 (177/6 and 170/69 B.C.). D.Rousset, *art.cit.* (our lemma no. 541) 91-94 (ph.), points out that this dossier belongs to a period in which the Amphisseans used the βούλαρχος (LL. 3 and 34) and not the ἄρχων as their eponymous magistrate, i.e., either to ca. 116-80 B.C. or to ca. 60-10 B.C. (on 93 list of the attestations of the eponymous archon of Amphissa). The letter forms suggest the earlier date. The boularchos Λυσίπονος (LL. 2/3), who bears a common name, may be identified with the father of Ἀριστοκλέας in *CID* V 583 (142/1 B.C.) and *F.Delphes* III 4 284 (ca. 117 B.C.?; 91 note 30).

543. Amphissa. Proxeny decree for L. Caecilius Mnaseas, late 2nd/early 1st cent. B.C. Written on the same block as the text in our lemma no. 541, but by a different mason. Ed.pr. D.Rousset, *art.cit.* (our lemma no. 541) 90-96 (ph.; French translation). The honored person, Μνασέας, was a Greek who had been given Roman citizenship (a freedman?).

Ἀγαθᾶι τύχα[ι]·
Ἀμφισσεῖς ἔδωκαν προξενίαν Λευκίῳ Κα[ι]-
[κ]ιλίῳ Μνασέᾳ, αὐτῷ καὶ ἐγγόνοις, καὶ γᾶς ἔν-
[κ]τησιν καὶ οἰκίας, ἀσφάλειαν πολέμου
καὶ εἰράνας καὶ ἐπινομ[ί]αν καθὼς καὶ τοῖς ἄλλ[ο]-
[ι]ς προξένοις καὶ εὐεργέταις τᾶς πόλιος ὑπά[ρ]-
χει· βουλαρχέοντος Φιλοξένου τοῦ Δωροθέ-
[ου]· ἔγγυοι τᾶς προξενίας Ἀντιγένης Βίωνος, vv
Ξένανθος Φιλλίδα vacat

1. The text begins on the last line of the text in our lemma no. 541 || 2-3. Κα[ιικ]ιλίῳ, rather than Κα[πρε]ιλίῳ, Κα[ρβε]ιλίῳ, or Κα[ρτ]ιλίῳ, ed.pr. || 5. the mason wrote ΕΝΟΜ and corrected it to ΕΠΙΝΟΜ, ed.pr. || 7-8. a Φιλόξενος Δωροθέου is mentioned in the Delphic manumission records *CID* V 489 and 549 (149/8 and 144/3 B.C.); he may be the same Δωρόθεος as in *CID* V 376 (158/7 B.C.), ed.pr. || 8. Ἀντιγένης Βίωνος is mentioned as the eponymous boularchos in *IG* IX 1² 750 LL. 29-34 (late 2nd cent. B.C.; see our lemma no. 542), ed.pr. || 9. Ξένανθος Φιλλίδα is the grandfather of the archon Φιλλίδας Ζωπύρου, φύσει δὲ Ξενάνθου in *IG* IX 1² 755 b L. 2. (early 1st cent. A.D.), ed.pr.

AITOLIA

544. Thermos. Honorary inscription for Ptolemy III and his family, ca. 239 B.C. (?). *IG* IX 1² 56; *ISE* 86; *SEG* XVII 267. C.Bennett, *ZPE* 138 (2002) 141-145, argues that since the text mentions Βερενίκη, the daughter of Ptolemy III and Berenike II who died in February 238 B.C., this monument must have been erected (or commissioned) earlier than her death and belongs to the period shorty before the outbreak of the War of Demetrios (239 B.C.); it may be contemporary with *F.Delphes* III 4 233 (our lemma no. 524). The birth dates for the children of Ptolemy III and Berenike II named in the exedra may be estimated as follows: βασίλισσα Ἀρσινόα: November 246-June 245; Πτολεμαῖος: May/June 244; [Λυσίμαχος?]: July/August 243; Ἀλέξανδρος: September/October 242; Μάγας: November/December 241; βασίλισσα Βερενίκα: January/February 239. E.Kosmetatou, *art.cit.* (our lemma no. 524) 103-111, accepts the restoration [Λυσίμαχος] (106), but points to the uncertainties of B.'s reconstruction. See our lemma no. 524. D.J.Thompson in K.Gutzwiller (ed.), *The New Posidippus: A Hellenistic Poetry Book* (Oxford 2005), 276, discusses the use of the title βασίλισσα to designate the unmarried female members of the Ptolemaic royal family.

AKARNANIA

544 bis. Akarnania. Treaty of the Akarnanian Koinon and Anaktorion concerning the sanctuary of Apollo at Aktion, 216 B.C. See our lemma no. 481.

545. Thyrrheion. Treaty of alliance between the Aitolian Koinon and Rome, 212 B.C. *IG* IX 1^2 241; *SEG* XLIX 589 (*Staatsverträge* 536; *Syll.*^{3} 653). B.Dreyer, *ZPE* 140 (2002) 33-39, rejects G.Klaffenbach's hypothesis that Livy 26.24.11 (*urbium Corcyrae tenus ab Aetolia incipienti*) corresponds to the definition of the enemies in the lost clause at the beginning of the treaty between Aitolia and Rome. On the contrary, the expressions τούτους πάντας (L. 2) and τούτων τῶν ἐθνῶν (LL. 4/5) suggest that the lost section referred to federal states (Boiotians, Phokians, Achaeans, Akarnanians). Defending the reliability of Polybius' report on the speech of Thrasykrates in front of the Aitolian assembly in 207 B.C. (Polyb. 11.4-6), D. argues that this speech confirms this interpretation.

IONIAN ISLANDS

545 bis. Ionian islands: epigraphic research in Ithaca and Kephallenia until the end of the 19th cent. The reports of early travelers (15th-19th cent.) and scholars who conducted excavations in Ithaka and Kephallenia in the 19th cent. are treated by M.Steinhart - E.Wirbelauer, *Aus der Heimat des Odysseus. Reisende, Grabungen und Funde auf Ithaka und Kephallenia bis zum ausgehenden 19. Jahrhundert* (Mainz 2002). The monuments include inscriptions mentioned in the reports of captain Guitera in 1811-1814 (204-213 nos. 14), Otto Magnus von Stackelberg in 1812/13 (76), Tertius T.C. Kendrick in 1813 (152), C.Haller von Hallerstein in 1814 (106-146), W.Gell in 1831 (163), Richard Burgess in 1834 (166), Herrmann Ludwig Heinrich Fürst von Pückler-Muskau in 1836 (169), William Mure of Caldwell in 1838 (294), John Lee in 1848 (77-95), H.Schliemann in 1868 (183), and the archduke Ludwig Salvator in 1903 and 1905 (186-189). See also our lemmata nos. 545 ter/quater.

We give a comparatio numerorum with *IG* IX 1^2 (references are to page numbers in S.-W.).

IG IX 1^2	S.-W.	*IG* IX 1^2	S.-W.
1479	163 (ph.)	1541	80
1489	79, 166	1562	294
1493	163 (ph.)	1565	226
1495	152, 272, 291	1566	298
1529	294	1589	pl. 7.1 (ph.)
1533	76, 80	1590	76

IG IX 1²	S.-W.
1594	186, 278
1597	pl. 7.1 (ph.)
1600	186, 301
1601	82/83, 278
1602	82
1603	83, 278
1605	83
1606	83
1608	186, 278
1609	82, 278
1611	132, 140, 246 (ph.)
1614	183
1615	187 (ph.)
1635	189
1636	76
1643	95, 116, 118 (ph.), 140/141, 143, 284/285
1645	95, 116, 118 (ph.), 140/141, 143, 284/285
1647-1650	95, 116, 118/119 (ph.), 140/141, 143, 284/285
1652	95, 116, 119 (ph.), 140/141, 143, 284/285
1656	95, 116, 119 (ph.), 140/141, 143, 284/285
1659	95, 116, 119 (ph.), 140/141, 143, 284/285
1662-1664	95, 116, 118/119 (ph.), 140/141, 143, 284/285
1668	95, 116, 119 (ph.), 140/141, 143, 284/285
1671	95, 116, 119 (ph.), 140/141, 143, 284/285
1673/1674	81
1678 bis	108
1684	169, 278, 293/294
1700	276, 278
1721/1722	76
1725/1726	76
1727	183
1746	78

ITHACA

545 ter. Ithaca. Epigraphic finds. M.Steinhart - E.Wirbelauer, *op.cit.* (our lemma no. 545 bis) 51-53, briefly discuss two incriptions seen by early travellers in Ithaca and now probably lost (not included in *IG* IX 1²):

A: Decree of Ithaca? The French officer J.P.Bellaire, *Précis des operations générales de la Division Française du Levant* (Paris 1805) 230/231, saw in a church, on the side of the harbour that faces the citadel, 'une grande pierre de marbre, sur laquelle étoit gravé, en lettres majuscules et en langue grecque ancienne, un décret. On lisoit cette phrase en tete de ce décret: Le peuple étant assemblé, le sénat a décreté'; the stone was allegedly transported to Venice. It may be the stone mentioned by W.Gell, *The Geography and Antiquities of Ithaca* (London 1807) 38; according to the inhabitants of Ithaca it began with ἡ βουλὴ καὶ ὁ δῆμος (52/53 and p. 276 note 113).

B: Epitaph. A.Grasset de Saint-Sauver, *Voyage historique, litéraire et pittoresque dans les isles et possessions ci-devant Vénitiennes du Levant* 3 (Paris 1799/1800) 63/64, saw 'une petite urne de marbre dont le piédestal avoit seul souffer du tems: le peu que l'on put lire de l'inscription qui y étoit gravée, annonçoit la port violente d'un jeune homme de dix-huit ans, ami de Caius Antoine, qui fut relégué dans l'ile de Céphalonie' (51).

---

545 quater. Ithaca. Owner's inscription on a silver cup, ca. 300-250 B.C. Silver cup allegedly from Ithaca; originally in the collection of Jacob Linckh, now in the Cabinet des Médailles in Paris. M.Pfrommer, *Untersuchungen zur Chronologie früh- und hochhellenistischen Goldschmucks* (Tübingen 1994) 219 KaB A 63 (with earlier bibliography); not in *IG* IX^2 1. Republished by M.Steinhart - E.Wirbelauer, *op.cit.* (our lemma no. 545 bis) 229/230 no. 78 (ph.; dr.): Πατρόκλεος

KORKYRA

545 quinquies. Korkyra. Religion: The cult of Apollo Agyieus. After reviewing the archaeological and epigraphic sources for the cult of Apollo in Korkyra, K.Kanta-Kitsou in *Καλλίστευμα* 439-460, argues that a sanctuary of Ἀπόλλων Ἀγυιεύς existed in the area of the monastery of Kassopitra (promontory of Kanoni), where a kouros was found in 1992. K.-K. interprets a base of a column found near the kouros as the base of a 'baetyl', the religious symbol of Apollo Agyieus. The letters XA (Corinthian alphabet), written on one of the base's sides, are probably mason's marks (452-454; ph.). K.-K. endorses her assumption that a cult of Apollo Agyieus existed in Korkyra, as in other Corinthian colonies, by adducing as evidence the inscribed columns *IG* IX 1 699 and 704 [unfortunately, without access to the improved editions in *IG* IX^2 1 863 and 848 respectively; the correct reading in *IG* IX 1^2 863 is not ῥόος Πυθαῖος, but [ὄ]ρϝος Πυθαῖος, Chaniotis].

THESSALY

546. Thessaly. Religion: Hermes Chthonios. Many funerary stelai in Thessaly (primarily in the Pelasgiotis) are dedicated to Ἑρμῆς Χθόνιος. A.Avagianou in ead. (ed.), *Λατρεῖες στὴν 'περιφέρεια' τοῦ ἀρχαίου ἑλληνικοῦ κόσμου* (Athens 2002) 65-111, distinguishes four subgroups according to the formulas used and studies their diffusion in Thessaly: 1) name of the deceased person + patronymic + Ἑρμάου Χθονίου or Ἑρμῆι Χθονίωι (e.g., *I.ThessEnipeus* 11; *Gonnoi* 269); 2) Ἑρμάου Χθονίου or Ἑρμῆι Χθονίωι + engraved Hermes (e.g., *SEG* XXXV 660; XLVI 652); 3) name of the deceased person + patronymic + χαῖρε or ἥρως (χρηστέ) χαῖρε + engraved Hermes + Ἑρμάου Χθονίου or Ἑρμῆι Χθονίωι

(e.g., *IG* IX 2 841); 4) name of the deceased person + patronymic + χαῖρε or ἥρως/ἡρωΐς (χρηστέ/χρηστή), χαῖρε + engraved Hermes (e.g., *IG* IX 2 1260; *SEG* XLVI 648). On the basis of a discussion of the architectural elements of the naiskos stelai (ph. of *IG* IX 2 806, 811, 908, and *I.Beroia* 391), of the significance of Hermes Chthonios in Greek concepts of the afterlife and in Greek magic, his relation to Βριμώ (cf. the role of Βριμώ in the Dionysiac-Orphic mysteries; see *SEG* XLV 646), and his possible role in ancient mystery cults (e.g., *IG* XII 1 141; XII 8 70), A. argues that in Thessalian popular religion the dedication of funerary stelai to Hermes Chthonios reflects the heroization of the dead and his identification with Hermes Chthonios.

547-549. Atrax. Epitaphs. Three marble stelai. Ed.pr. A.Tziafalias, *AD* 53 B2 (1998) [2004] 457/458 nos. 5-7.

547: 457 no. 5. **Epitaph, late 4th cent. B.C.** Marble stele with rounded top: [---]ΑΙΣ

[Probably the end of a female name in -αΐς, Chaniotis].

548: 457/458 no. 6. **Epitaph of Kleonostos, 4th cent. B.C.** Upper part of a marble stele with rounded top: Κλεόνοστος

549: 458 no. 7. **Epitaph of Mikra, 4th cent. B.C.** Marble stele with rounded top: Μίκρα

---

550. Atrax. Epitaph of [---]mylos, 1st cent. B.C. *SEG* LI 680. M.Sève, *An.Ép.* (2002) [2005] no. 1275, points out that [Δρί]μυλος and [Σί]μυλος are possible restorations [correct: Δριμύλος and Σιμύλος, J.Curbera].

---

551. Azoros. Incertum, ca. 4th cent. B.C. Marble stele 'που φέρει στο πλάι της το όνομα ΒΟΣΚΑΤΕΒΑ'; found at Paliokklisi. Mentioned by L.Deriziotis, *AD* 53 B2 (1998) [2004] 477 (ph.): ΒΟΣΚΑΤΕΒΑ

---

552. Demetrias. Epitaph of Ariston of Amathous, Hellenistic period. Stele. Mentioned by I.Michaelidou-Nicolaou, *Prosopography of Ptolemaic Cyprus* (Göteborg 1976) 43 no. 138; cf. *LGPN* I, p. 78. Ed.pr. A.Hermary, *Cahiers du Centre d'Études Chypriotes* 29 (1999) 51-54; non vidimus. According to B.Helly, J.-C.Decourt, *BE* (2002) no. 236, the stele preserves the name of Ἀρίστων Εὐφράνωρος.

---

553. Kierion. Inscribed roof tiles, Hellenistic period. The discovery of two fragments of stamped roof tiles is reported in recent volumes of *AD*; for similar finds at Kierion see *SEG* L 525.

A: Κιεριέ[ων?] | Ἀσανδ̣[ρ-] (E.Nikolaou, *AD* 52 B2 (1997) [2003] 496; text in majuscules)
B: ΟΙΝ[---]|ΠΕΡΑ̣[---] (L.Hatziangelakis, *AD* 53 B2 (1998) [2004] 445; dr.)

[A. Or Κιεριέ[ος] followed by a form of the common Thessalian name Ἄσανδρος; for the form Κιεριεύς (instead of Κιέριος) see *IG* IX 2 66 B and *F.Delphes* III 2 69 || B. we read the text from the dr.; e.g., Οἰν[—] | Περα[ιβοῦ]; for Thessalian names starting with Οἰν- see *LGPN* IIIb, s.vv.; for potters' names followed by ethnics on roof tiles see our lemma no. 572, Chaniotis].

---

554. Krannon. List of men (members of phratries?), 3rd cent. B.C. *SEG* LI 711. C.Habicht, who had copied the text in the Museum of Larisa in April 1967, corrects (*per ep.*) several readings. A L. 71: ΔΙΟΦΡΕΦΕΙΣ, lapis (the first Φ was corrected to T); A L. 82: Νιομούσειος (Νιμούσειος, *SEG*); B L. 29: Ἀσκαλάπιχος (Ἀσκαλ[ά]πιχος, *SEG*). A Σῖμος Ἀντιγένειος (cf. B LL. 32/33) is also mentioned in a list of new citizens from Pharsalos (*IG* IX 2 234 L. 122).

---

555. Lamia. Epitaph of Polemarchos, Polystratos, and Aischra, 3rd cent. B.C. Limestone pedimental stele found in the modern city of Lamia. Ed.pr. P.Bougia, *AD* 53 B2 (1998) [2004] 383: Πολέμαρχος, | Πολύστρατος, | Αἴσχρα

---

556. Larisa. Dedication, 2nd cent. B.C. Stone (no further description) in the Museum of Volos (inv. no. 321); known from a squeeze kept in the Institute for Advanced Study in Princeton; now possibly lost. It is not clear when the squeeze was made or how it was brought to Princeton. Ed.pr. C.Habicht, *Hyperboreus* 8 (2002) 340-343, on the basis of the squeeze. H. adds this text to the epigraphic evidence for thanksgiving dedications by people saved by the gods from dangers (cf. *SEG* LI 2353). The personal names suggest a provenance from Larisa.

......ΗΙ̣.Ω̣Σ̣Α
[Α]ἰσχύλος Σω-
[π]άτρου καὶ οἱ συν-
ανασωθέντες·
vacat
Ἀντίγονος
Κρατέρου,
Εὐδημίδης
Ἀγάθωνος,
Ἀριστομένης

LL. 5-9 are written by a different hand and with larger letters than LL. 1-4, but probably shortly after the first lines, ed.pr. || 1. perhaps [Τύχ]ηι, ed.pr. || 1-2. cf. Αἰσχυλείνη Σωπάτρου in *SEG* XLII 599 L. 9, ed.pr. || 3-4. for συνανασῴζω cf. Polyb. 3.77.6 and 4.25.6, ed.pr.

557-559. Larisa. Epitaphs. Three grave stelai brought to the Museum of Larisa from various sites (not named). Ed.pr. A.Tziafalias, *AD* 53 B2 (1998) [2004] 457 nos. 1-3.

557: 457 no. 1. **Epitaph of Agelaos, 4th cent. B.C.** Part of a marble stele: Ἀγέλαος | Λύκειος

558: 457 no. 2. **Epitaph, undated.** Upper right part of a marble stele with rounded top: [---]σε Θρασῶς, | ἥρως, χαῖρε

1. [---]ΣΕΘΡΑΣΩΣ, ed.pr. [a name in -σος in the vocative, followed by a metronymic; the name Θρασώ is attested in Larisa (*LGPN* IIIb, s.v.), Chaniotis].

559: 457 no. 3. **Epitaph of Nike, undated.** Marble stele with rounded top: Νείκη, Θρασυλόχου ἀπελευ|θέρα, ἡρωῒς χρη[σ]|τή, χαῖρε

560. Melitaia. Dedication to Ennodia, ca. 150 B.C. Marble base found in a small temple. Ed.pr. F.Dakoronia in *Καλλίστευμα* 406/407 (ph.). Archaeological finds (statuettes of Artemis and of a goddess with a torch) identify the cult as that of Ἄρτεμις/Ἐννοδία (cf. *SEG* XXVII 209) which was associated with the cult of the heroine Ἀσπαλίς (cf. Anton.Lib., *Metam.* 13). Cf. B.Helly, J.-C.Decourt, *BE* (2004) no. 209: Νικαγόρα | Πολυσάωνος | Ἐννοδίαι

2. Πολυσάων may be identified with a magistrate of Melitaia, the son of Πολίτας, mentioned in the arbitration *F.Delphes* III 4 355 L. 23 = Ager, *Arbitration* no. 153; this leads to a date in the second half of the 2nd cent. B.C., ed.pr.; this arbitration, traditionally dated to ca. 145-137 B.C., is probably earlier (ca. 171-146 B.C.); see B.Helly, *BCH* 125 (2001) 273 with note 115, *BE*. [H.-D. refer also to *F.Delphes* III 4 351 L. 1 = Ager, *Arbitration* no. 30, as attesting Πολυσάων Πολίτα; the text mentions, however, an homonymous ancestor (Ξένων Πολυσαώνειος), Chaniotis].

561. Metropolis. Dedication to Aiatos (?), 7th/6th cent. B.C. Fragment of a Lakonian-type roof tile with an engraved inscription [before firing?]; found in a Mycenaean tholos grave at Georgikon-Xinonerion (1 km south of Metropolis); the tomb was used in the Archaic period as a sanctuary. Ed.pr. B.G.Intzesiloglou, *Kernos* 15 (2002) 293/294 (ph.), who identifies the sanctuary as a shrine of Aiatos and discusses the relevant myths (289-295). Aiatos, a Heraclid who expelled the Boiotians from Thessaly, became the father of the eponymous hero Thessalos (Polyain., *Strateg.* 8.44); this explains why the site was regarded as the 'mother-city' of the Thessalians and was named Μητρόπολις.

[---]ε Αἰατίιον? Ẹ[---]

Αἰατίιον? (cf. Pelopion, Theseion, etc.), sc. a shrine of Aiatos, or [---]ε Αἰατιίō ΝẸ[---], ed.pr.

562. Metropolis. Dedication to Apollo, 4th cent. B.C. Sandstone stele supporting the bronze statue of a dog (now lost) [?; see app.cr.] found in the cella of the temple of Apollo. Ed.pr. C.Intzesiloglou in *Excavating Classical Culture* 111/112 (dr.).

Πειθόλα | Φαρακίδα | κύνα (?) Ἄπλουνι

[3. On the dr., the first letter seems to be damaged; could it be γυνά, especially since one expects τὸν κύνα?, Chaniotis; cf. B.Helly - J.-C.Decourt, *BE* (2004), no. 213].

563. Metropolis. Stamped roof tile, 3rd/2nd cent. B.C. C.Intzessiloglou in *Excavating Classical Culture* 111 and 115, mentions stamped roof tiles found in the temple of Apollo and dating to the periods of its reconstruction in the 3rd and 2nd cent. B.C.; they mention the ethnic Μητροπολιτῶν and the names Κλεομάχου and Φιλλέου [already reported in *SEG* XLVIII 659 bis, L 530, and LI 727 (under Moschato); for other roof tiles from Metropolis see *SEG* XLVII 749; L 529, Chaniotis].

564. Narthakion. Rhodian amphora stamp, 2nd cent. B.C. Stamped Rhodian amphora handle found in a grave. Ed.pr. P.Bougia, *AD* 53 B2 (1998) [2004] 400: Ἐπὶ Πεισι|στράτου, | Σμινθίου

565. Orthe. Stamped roof tile, Hellenistic period. Fragment of a stamped clay tile of Lakonian-type at Kedro Karditsas [for other stamped tiles from Orthe see *SEG* L 523 and 532, Chaniotis]. Mentioned by C.Intzesiloglou in E.Kypraiou (ed.), *Ἑλληνιστικὴ κεραμεικὴ ἀπὸ τὴ Θεσσαλία* (Volos 2000) 169, who points out that this find confirms the identification of Kedro with ancient Orthe; cf. B.Helly, J.-C.Decourt, *BE* (2004) no. 212: [Ὀ]ρθιέων

565 bis. Petroto. Fragment (delimitation?), Hellenistic period. *SEG* XLVII 541. The attribution of this fragment to Erineos in Doris (*SEG*) is wrong; the community of Petroto is the one in Achaia Phthiotis (near Chalai).

566. Pherai. Epitaph of Proutarchos (Protarchos), 4th cent. B.C. *SEG* LI 735. C.Habicht points out *per ep.* that the name Προύταρχος is the Thessalian form of Πρώταρχος

(not of Πλούταρχος, *SEG*).

567. Pherai. Funerary epigram for Lykophron, 3rd cent. B.C. *SEG* XXVIII 528. A.Avagianou, *Kernos* 15 (2002) 75-89, presents the text (translation) and discusses in detail the eschatological ideas expressed in this epigram. The text is based on a series of oppositions (δόξα-ἀλήθεια, descent from Zeus-origin from the cosmic fire, soul-body, heavenly stars-earth, father Zeus-mother Earth), for which A. finds close parallels in Presocratic writings (Ionian physiology and cosmogony), in the Derveni papyrus, and in Orphic texts (cf. the opposition ἀλήθεια-ψεῦδος and σῶμα-ψυχή in the Olbian bone tablets: *IGDOP* 74; for μήτηρ γῆ cf. the phrase Γῆς παῖς εἰμι in Orphic texts: see our lemma no. 1977). The poem's main concept is that the soul is immortal fire associated with Zeus-Father and cognate with the stars. Lykophron seems to have been a heroized initiate in the Dionysiac-Orphic mysteries, which are attested in Pherai (*SEG* XLV 646).

568. Pherai (area of). Inscribed roof tiles, 4th/3rd cent. B.C. A.Doulgeri-Intzesiloglou, *AD* 53 B2 (1998) [2004] 433, reports the discovery of an unspecified number of clay roof tiles of Lakonian type found in a large building complex on the road from Pherai to Pagasai (modern Agios Gergios Pheron); this building is possibly the πανδοκεῖον mentioned by Demosthenes (30.158). Some of the tiles bear stamps with the name Κλεοδήμου.

569. Unknown provenance. Fragment of an arbitration (?) concerning Skarpheia, late 2nd cent. B.C. Marble fragment in the Museum of Volos (possibly from Pherai). Y.Béquignon, *Recherches archéologiques à Phères de Thessalie* (Paris 1937) 79 no. 2. Republished by F.Lefèvre in *CID* IV pp. 315/316, on the basis of a squeeze and a photograph. L. suspects that this fragment is related to the dispute between Thronion and Skarpheia concerning amphictyonic votes (*F.Delphes* III 4 41 = *CID* IV 126; cf. *CID* IV 123-125).

[------------------------]ΜΠΟ..ΙΕ.[----------------]
[------------------------] Σ̣καρφ[έω]ν τα[----------]
[-------------- νέ]μειν τ̣ᾶς ἱερομ[ναμοσύνας ---]
[------ τὸ τρίτον? μέρ]ο[ς] καὶ φαντ[-------------]
[----------------------]ας πατρίου Κ[----------------]
[--- τοῦ νόμου? τοῦ Ἀμφικ]τυονικοῦ Π[--------]
[--------------------------------]αιον τας .[----------]
[----------------------------] πόλιν κρ̣ιναν[--------]
[--------------------------------]Ν̣ εἶμεν τα̣[--------]

3-4. Restored by L. || 6. restored by L. || 7-8. perhaps [εἶμεν δίκ]αιον τᾶς [ἱερομναμοσύνας ἔχειν τὸ τρίτον μ̣έρος τὰν] π̣όλιν κρίναν[τες], L. || 8. [ν]ειμεν, B.; [--]Ν̣ εἶμεν, L.

EPEIROS

569 bis. Epeiros. Relations to Sicily, 4th cent. B.C. See our lemma no. 885.

570. Dodona. Oracular enquiries referring to Sicily, 4th cent. B.C. G.Manganaro, *art.cit.* (our lemma no. 885) 118-120 (dr.), associates the oracular enquiries of Ἀρίστων, Ἀγάθαρχος, and Ἀγέλοχος (*SEG* XLIII 330/331) concerning their travels to Sicily with the settlement of Greeks in Sicily after the victories of Timoleon (ca. 338 B.C.). The expression πλὲν εἰς Συρακόσας πρὸς τὴν ἀποικίαν ὕστερον (*SEG* XLIII 330) implies that the Greek colonists first gathered in Syracuse; from there, they were sent to their final destination (Akragas, Gela, Agyrion or Hergetion).

571. Dodona. Bronze drinking vases dedicated to Zeus, late 4th cent. B.C. A.Sideris, *Eirene* 38 (2002) 167-201, attributes two bronze kylikes (I/II) and a bronze skyphos (III) found at Dodona to a group of bronze vessels ('Panaitios group'), the distribution of which covers the Greek mainland and Macedonia (cf. our lemmata nos. 440 and 1850). S. locates the main workshop in Corinth and dates the production to ca. 330-275 B.C. (173-177). He discusses, in general, the dedicatory inscriptions found on metal vases (177-180).

I: 167-171 (ph.; dr.). **Dedication of Autagathidas and Autokratidas, ca. 330-300** B.C. C.Carapanos, *Dodone et ses ruines* (Paris 1878) 44 no. 12. Fragment of a bronze kylix, stem and handles missing; now in the National Archaeological Museum in Athens; a punched inscription on the interior of the rim: Αὐταγαθίδας Διὶ Ναΐωι, Αὐτοκρατίδας Δὶ Νάωι

II: 167-171 (ph.; dr.). **Dedication of Panaitios, ca. 330-300** B.C. D.Evangelidis, *Ἠπειρωτικὰ Χρονικά* 10 (1935) 229 no. 7. Fragment of a bronze kylix, stem and handles missing; now in the Archaeological Museum of Ioannina; inscription on the exterior of the body: Παναίτιος : Φαρσάλιος Διὶ Ναΐωι ἀνέθηκε

III: 171/172 (ph.; dr.). **Dedication, ca. 330-300** B.C. C.Carapanos, *op.cit.* 42 no. 7 + 86 no. 5. Fragment of a bronze skyphos; now in the National Archaeological Museum in Athens; a punched inscription below the lip (A); a second punched inscription under the base (B): A) Ε[...]Γ[...] ἀν[έ]θ[ηκε] Δ[ιὶ] Ν[αΐωι : δ]ῶρον **B)** εὔπο.

III B. εὔπο(τος), εὐπο(σίας), εὐπο(ρίας) or rather a personal name (e.g., Εὔπολις); cf. παυσι. in *SEG* XXXVII 212, S.

572. Nikopolis. Stamped roof tiles, Hellenistic period. K.Zachos - C.Kappa, *AD* 53 B2 (1998) [2004] 507/508, report the discovery of stamped roof tiles found in the area of the

victory monument of Augustus and give the names that appear on them; they represent types already known from this site. Z.-K. mention the following names, observing that the abbreviations following the names in A and C may be ethnics probably indicating the origin of the potter. For the stamped tiles presented in *SEG* LI 759 cf. K.I.Zachos, *Τὸ Μνημεῖο τοῦ Ὀκταβιανοῦ Αὐγούστου στὴ Νικόπολη* (Athens 2001) and id., *JRA* 16 (2003) 79 (dr.).

A: Νικοβούλου Αβα. **C:** Φιλήμονος Κροκυ. **E:** Νικομάχου
B: Διακρίτου **D:** Θράσωνος **F:** Cωτηρίχου

[For similar stamps see *SEG* XLIX 647 and LI 759; B is new; we tentatively restore the ethnics in A and C ‖ A. probably Ἄβα(ντος) ‖ C. probably Κροκυ(λέως), from Krokyleion in Akarnania or Aitolia, Chaniotis].

573. Plaisia. Epitaph, Hellenistic period. Fragment of a stele found in a grave at Plaisia Ioanninon (cf. *SEG* XLIV 471 = XLVII 835); the end of a name written with raised letters. Ed.pr. I.Katsadima, *AD* 53 B2 (1998) [2004] 485 (ph.): [---]ος

ILLYRIA

574. Apollonia. Foundation myths. In a study dedicated to myths and legends concerning a Trojan migration to Epeiros and south Illyria, P.Cabanes in L.Braccesi - M.Luni (edd.), *I Greci in Adriatico*, 1 (*Hesperìa* 15) (Rome 2002) 61-66, discusses the metrical dedication of Apollonia in Olympia after a victory over Thronion (our lemma no. 479; cf. a copy in Apollonia: *I.Apollonia* 4) and *SEG* XLIII 229 [= *IG* IX 1^2 866] which mention the Ἀμφινεῖς, who possibly regarded a son of Hektor as their ancestor. This evidence implies that Apollonia preserved the tradition of an earlier foundation than that of the Corinthian colony.

575. Apollonia. Epitaph of Markos, Late Hellenistic period. Lower part of a marble stele. Edd.pr. P.Cabanes et alii, *BCH* 126 (2002) 656 (ph.).

Μάαρκọ[ς] | Ἀπολλωνί[ου], | χαῖρε

ΜΑΑΡΚΟ[Σ] ΑΠΟΛΑΩΝΙ ΧΑΙΡΕ, edd.pr. [read on the photo; the letter forms suggest a date in the 2nd/1st cent. B.C., Chaniotis; cf. M.Sève, *An.Ép.* (2002) [2005] no. 1281; or Ἀπολλώνι[ος]?, Hallof].

576. Bouthrotos. Mosaic inscription, late 3rd/4th cent. A.D. Inscription in a geometric mosaic found in a colonnaded vestibule allowing access to rooms of a late Roman *domus*. Read by C.Roueché apud W.Bowden - R.Hodges - K.Lako et alii, *JRA* 15 (2002) 205 (ph.).

[---]Ạ Μ̣αρίῳ ṭῷ λανπ̣[ρ]οτά̣[τῳ ---]

The name Μάριος or a title ending in -άριος; since λαμπρότατος is frequently abbreviated, the last three letters may be from another word; anyhow, the reading is uncertain and could also be Ọ̣ΙΛ[--], R.

576 bis. Korkyra Melaina. Decree of Issa concerning the foundation of a colony on Korkyra Melaina, ca. 300-250 B.C. *Syll.*³ 141; *Staatsverträge* 451; cf. *SEG* XLIII 348*. N.Cahill, *op.cit.* (our lemma no. 610) 219-221, reprints the text (translation) and discusses the procedure followed for the distribution of land. Following a suggestion by R. Stroud, C. restores LL. 7/8 as follows: ἀναγραφῆμεν δὲ [τὰ ὀνόματα αὐτῶν ὁ͂ι π]εῖ ἕκαστος ἔλαχε ([τὸν κλᾶρον καὶ τὰ μέρη ὁ͂ι π]εῖ, earlier editors).

DALMATIA

577. Banje (Gradina). Inscribed helmet, undated. Bronze helmet with punched inscription found at Banje (Gradina) near the village Osanici (near Stolac, east Hercegovina). Z.Maric, *Hercegovina* 1 (1996) 56; id., *Hercegovina* 2 (1996) 26 (ph.); non vidimus. Republished by A.Škegro, 'Inscriptiones Graecae et Latinae Bosniae et Hercegovinae', *Opuscula Archaeologica* 21 (Zagreb 1997) 109 no. 176: Πίν(ης)

[Cf. Πίννης in *LGPN* IIIa, s.v. (Illyria); probably Hellenistic, Chaniotis].

578. Banje (Gradina). Amphora stamps, undated. Five inscribed amphora stamps found at Banje (Gradina) near the village Osanici (near Stolac, east Hercegovina). A.Škegro, *Godišnjak Cent. balk. ispit.* 19.2 [1991] 63; non vidimus. Republished by A.Škegro, *art.cit.* (our lemma no. 577) 108 nos. 169-173.

A: Δαωρσων (169)
B: Μαρ[---] (170)
C: Να[---] (171)
D: Φάρος (172)
E: Ὑε[---] (173)

MACEDONIA

579. Macedonia. Chalkidike: History and coinage. S.Psoma, *Olynthe et les Chalcidiens de Thrace. Études de numismatique et d'histoire* (Stuttgart 2001), makes extensive use of the epigraphic evidence in a book dedicated to the coinage of the Chalkidians and the Bottiaioi (17-146), the numismatic circulation in the Chalkidike and in Olynthos (147-187), and the foundation and development of the Chalkidian Koinon (189-251; ca. 432-348 B.C.). See also our lemmata nos. 535 and 1910.

---

580. Macedonia. Epigraphy: Inscriptions in monasteries of Mt. Athos. I.Papangelos - S.Paliobeis, *AEMΘ* 16 (2002) [2004] 397-405, report on the compilation of a catalogue of prechristian antiquities kept in monasteries of Mt. Athos, including numerous inscriptions; P.-P. mention the following texts: *SEG* XXIX 591 and 650; XXXVIII 600 (ph.) and 629 (= *Syll.*^{3} 332; Hatzopoulos, *Macedonian Institutions* II no. 20); *SEG* L 570; Dimitsas, *'Η Μακεδονία* 775/776, 778-781 (ph. of no. 780). [A funerary relief in the library of the monastery of Agios Panteleimon (404; ph.) is an ineditum; we read part of the text from the photo: [Δ?]εξία 'Αντιγόνα 'Ανӏτωνίῳ 'Εσπέρῳ, τῷ γλυӏκυτάτῳ ἀνδρὶ ..ӏ ......[---], Chaniotis].

---

581. Macedonia. Epigraphy: Recent finds. The most recent volume of *AD* 53 B2 (1998) [2004] reports the discovery of several inscriptions that have already been presented in earlier volumes of the *SEG*: G.Karamitrou, *ibid.* 668 (ph.) = *SEG* XLIX 773; ead., *ibid.* 671 with note 73 = *SEG* XXXVIII 665; *SEG* XLIX 848 and 853; P.Chrysostomou, *ibid.* 685 = *SEG* L 600; M.Valla, *ibid.* 733 (ph.) = *SEG* LI 879; C.Tsoungaris, *ibid.* 680 (ph.) = *SEG* XLIX 777.

---

582. Macedonia. Epigraphic research: Petros Papageorgiou. The philologist of Thessalonike P.N.Papageorgiou (1859-1914) published many inscriptions, mostly in hardly accessible journals and newspapers. P.M.Nigdelis, *Tekmeria* 7 (2002) 85-105, who studies Papageorgiou's work [see now P.M.Nigdelis, *Πέτρου Ν. Παπαγεωργίου τοῦ Θεσσαλονικέως 'Αλληλογραφία (1880-1912)* (Thessaloniki 2004), Chaniotis], discovered in the newspapers *'Αλήθεια* (Thessaloniki 1903-1910) and *Νέα 'Ημέρα* (Trieste 1900) and in the journal *Μακεδονικὸν 'Ημερολόγιον τοῦ Παμμακεδονικοῦ Συλλόγου 'Αθηνῶν* (Athens 1912) seven inscriptions which, though published by Papageorgiou, have remained unnoticed and have not been included in the Macedonian corpora (*IG*, Feissel, *Receuil*) [but see our lemma no. 643]. See our lemmata nos. 605, 623, 636/637, 639, and 641-643.

---

583. Macedonia. Macedonians in Greek sanctuaries. M.Mari, *Al di là dell' Olimpo. Macedoni e grandi santuari della Grecia dall'età arcaica al primo ellenismo* (Athens-Paris 2002), presents a thorough study of the relations of the Macedonian kings and the Macedonians to the sanctuaries of Delphi, Olympia, Epidauros, Nemea, Isthmia, and Delos, from the Archaic age to Alexander the Great (19-286). We single out her prosopography of the Macedonians known to have had relations to these sanctuaries as functionaries, recipients of honors, dedicants, artists and scholars, worshippers, victors in contests, and theorodokoi (291-332) [there is a single addition to A.B.Tataki, *Macedonians Abroad* -- (cf. *SEG* XLVIII 704): the Olympian victor Λάμπων of Philippi (Moretti, *Olympionikai* no. 498 = Paus. 6.4.10); for Νέαρχος (298 no. 37) see Tataki, *op.cit.* 57 no. 93, Chaniotis]. Naturally, M. makes ample use of the epigraphic sources, discussing the following inscriptions in some detail: *IG* II^2 365 (263-267); *IG* IV^2 1 94/95 (67-71, 321-323); *F.Delphes* III 1 392 (77-80); *CID* I 1 (29-31); II 74 (153/154), 97 (227/228), 100 (112/113), 102 (267-269); Tod, *GHI* 158 = *Staatsverträge* 308 = Hatzopoulos, *Macedonian Institutions* II no. 2 (75-77). See also our lemma no. 520.

---

584. Macedonia. Politics: King and polis, Classical and Hellenistic period. After stressing the significance of civic institutions in Macedonia (mid-4th-2nd cent. B.C.), which often ignored in recent research, and giving an overview of the polis institutions (ἀγορανόμοι, ἄρχοντες, βουλή, δικασταί, ἐκκλησία, ἐπιστάτης, πελειγᾶνες, ταγοί, ταμίαι), M.B.Hatzopoulos in *The Royal Palace Institution in the First Millennium B.C.* (Athens 2001) 189-199, discusses the communication between the king and the citizen population in the settlements with palaces (Pella and Aigai). H. observes that, since the chancery of Philip II used the Attic koine as the administrative language, the terms πελειγᾶνες and ταγός cannot have been introduced by him; the term ἐπιστάτης, borrowed from the Chalkidian Koinon, may be the Attic substitute of the older term σκοῖδος (*EAM* 74); consequently, some rudimentary civic institutions must predate Philip's reign. If the Macedonian palaces were built during or after his reign, they were erected in settlements that possessed civic institutions and in the Hellenistic period were autonomous poleis (Pella, presumably Aigeai). The Macedonian palaces differ from the palaces in the personal monarchies of the Hellenistic east.

In a discussion of the relations between Macedonian cities and king, F.Papazoglou, *ZA* 50 (2000) 169-176, stresses the control of the cities by the kings and insists on the traditional interpretation of the ἐπιστάτης as a royal representative, responsible for the administration of the cities, and not a polis magistrate (cf. *IG* X 2 1 3; *SEG* XXIV 585; XXV 715; XLI 557/558, 562); in support of her view concerning the predominance of the kings' will she adduces the gymnasiarchical law of Beroia (*I.Beroia* 1 = *SEG* XLIII 381) and the decrees of Macedonian poleis for the recognition of the asylia of Kos (*SEG* XII 373/374; Rigsby, *Asylia* nos. 23-25). She urges excluding *SEG* XLIII 451, a decree of Pydna, from the discussion of the sovereignty of Macedonian poleis, regarding a date after the battle of Pydna (168 B.C.) as probable.

The traditional interpretation of the ἐπιστάτης as a representative of the Macedonian king [cf. *SEG* XLIX 661] is also endorsed by R.M.Errington, *Chiron* 32 (2002) 51-63. In addition to Polybios, who refers to ἐπιστάται who were dependent on the king (5.26.5 and 20.5.12), and to inscriptions outside of Macedonia that refer to the appointment of ἐπιστάται by Philip V

(*Tit.Cal.* no. XXIII; *I.Stratonikeia* 4), E. refers to a list of archons from Amphipolis (*SEG* XLVI 715) which according to his interpretation shows that the ἐπιστάτης was not included among the civic magistrates (cf. *SEG* XII 373 L. 19) [but the list from the gymnasium of Amphipolis is not a list of the civic archons, but of the gymnasiarchs (see P.Gauthier - M.Hatzopoulos, *La loi gymnasiarchique de Beroia* [Athens 1993] 160), Chaniotis]; he sees further support of his view in the [anything but unambiguous] references to ἐπιστάται in the following texts: *IG* XI 4 1053 = *IG* X 2 1 1028 (L. 10: ὑπεπιστάτης); *IG* X 2 1 3 (control of the finances of the sanctuary of Sarapis by a royal ἐπιστάτης and civic, rather than royal, δικασταί; for βασιλικοὶ δικασταί cf. *SEG* XLVII 999 and XLIX 855 A L. 16); *SEG* XLIX 722 and 855 (military diagramma); Hatzopoulos, *Macedonian Institutions* II nos. 84-88 (= *SEG* XIII 406; XXIV 585; XXV 715; XLI 557/558; deeds of sale from Amphipolis). [E. could not have had access to *SEG* XLVIII 785, which leaves no doubt that the ἐπιστάτης in Dion was a citizen (LL. 1-4: Διεσłτῶν Εὐρυλόχωι τῶι ἐπιστάłτει καὶ τοῖς πελειγᾶσι καὶ τοῖς | λοιποῖς πολίταις), mentioned among the local magistrates, Chaniotis].

---

585. Macedonia. Politics: Μακεδονία as a political term. In a survey of the use of the name Μακεδονία as a political entity - and not simply as a geographical region - in pre-Roman times, M.Zahrnt, *Hermes* 130 (2002) 48-62, refers to the following inscriptions: *IG* I^3 61 (Methone is not part of Macedonia; 53/54); *Syll.*^{3} 135 = *Staatsverträge* 231 (Macedonia is the territory of Amyntas).

---

586. Macedonia. Religion. After stressing the importance of the cult of Zeus in Macedonia, S.Le Bohec-Bouhet in D.Ogden (ed.), *The Hellenistic World. New Perspectives* (London 2002) 41-57, focuses on the particular relation of the Macedonian kings to Zeus in the Hellenistic period. Following the example of the Argeads, who considered themselves as descendants from Zeus, the Antigonids sought to attach themselves to this dynasty (cf. *IG* XI 4 196); some Macedonian kings were assimilated to Zeus (Tod, *GHI* 191: Ζεὺς Φιλιππεῖος; cf. the dedications to Zeus and Philip II or V: *SEG* XLI 599; XLVII 917; cf. *AP* 9.518; cf. a dedication to Zeus and Antigonos Soter, i.e., Doson?: *SEG* XLVIII 812). The significance of Zeus for the Macedonian kings is also clear in their coinage and in the festivals of the Hetairideia, the Ὀλύμπια of Dion, and the Βασίλεια at Aigai (*IG* II^2 3779; *IGR* IV 1519 LL. 14/15; Moretti, *IAG* 54; our lemma no. 594). The sanctuary at Dion served as a display area for official texts (*SEG* XXXI 628; XLVIII 780(9/10), 782/783, and 785/786; Tod, *GHI* 158 = *Staatsverträge* 308) and for royal dedications (*SEG* XXXIV 619/620). Dedications to Zeus were made by Macedonian kings also in other sanctuaries (Hatzopoulos, *Macedonian Institutions* II no. 28; cf. Paus. 6.16.3). The literary sources often mention dedications and sacrifices offered by Macedonian kings to Zeus. Cf. the remarks of M.B.Hatzopoulos, *BE* (2003) no. 354; for the Olympia of Dion see M.Mari, *op.cit.* (our lemma no. 583) 51-60.

M.B.Hatzopoulos in A.A.Avagianou (ed.), *Λατρεῖες* -- (cf. our lemma no. 546) 11-29, underlines the Greek character of the divinities worshipped in Macedonia (Ἄρτεμις, Ἀσκληπιός, Διόνυσος, Ζεύς, Ἡρακλῆς Πατρῷος, Ἡρακλῆς Κυναγίδας, Μήτηρ Θεῶν), reviews the evidence for Macedonian initiatory rites for girls and young men (cf. *SEG* XLIV

1748), and collects the evidence for the Dionysiac-Orphic mysteries in Macedonia (*SEG* XXXI 633 = XXXV 751; XL 541 = XLV 777; XLV 762, 782/783; LI 788; our lemma no. 606).

G.Mitrev in *Jubilaeus* V 289-297 (in Bulgarian), gives an overview of the epigraphic evidence for Dionysiac cult associations in the Roman province of Macedonia (cf. *IG* X 2 1 244, 259/260, 309, 503, 506, 666).

---

587. Macedonia. Roman migration. A.Rizakis in *Les Italiens dans le monde grec* 109-132, sketches the development of the migration of Romans and Italians to Macedonia. Because of the political instability in the 2nd cent. B.C., the migration is a relatively late phenomenon (after 55 B.C.); there are a few exceptions in the 2nd and early 1st cent. B.C., such as the Ἀπούστιοι (Abdera; C.Avezou - C.Picard, *BCH* 37 [1913] 125-137 nos. III/IV) [= now *I.ThracAeg* E9/10], Λεύκιος Φερράνιος (Kalindoia; *SEG* XLII 585), Γάϊος Ὤλιος (Anthemous; *SEG* XLII 563), and M. Λευκίλιος (Apollonia; *SEG* L 572). The earliest community of negotiatores is attested for Beroia (*I.Beroia* 59/60), followed by communities in Thessalonike (*IG* X 2 1 32/33; *SEG* XLVI 812), Edessa (Dimitsas, *Ἡ Μακεδονία* no. 3), Idomenae (*SEG* XIX 438), Styberra (*IG* X 2 2 330), and Akanthos (*SEG* I 282; cf. XXXVIII 578). Roman nomina in Herakleia, Stobi, Pella, and in the Chalkidike suggest a migration during the Late Republic. The migration increased during the triumvirate, enhanced through the foundation of colonies (Dyrrhachion, Pella, Dion, Kassandreia, Philippoi). The integration of the Romans into local communities is manifested by their participation in the worship of the Egyptian gods (e.g., *IG* X 2 1 79/80, 83/84, 91, 98, 100/101, 103-105, 109-111, 112-114, 120/121, 124). R. stresses the importance of freedmen among the immigrants (e.g., *SEG* XXXVI 587: the σωματένπορος Αὖλος Καπρείλιος Τιμόθεος). The immigrants were not only engaged in banking and trade, but also in land-ownership. Their origin was diverse, including Lucania, Latium, and Campania in the Republican period, and Achaia, Aquileia, Asia Minor, and the Balkan provinces in the Imperial period (on 125-131, comments on the nomina Agilleius, Antistius, Auscius, Digitius, Herennius, Novellius, Nutrius, Olius, Pontius, Rubius, Salarius, Scirtius, and Tessidius).

---

588. Akanthos. Inscribed roof tile, Hellenistic period. Fragment of a stamped roof tile found in a building. Mentioned by E.Trakosopoulou, *AD* 53 B2 (1998) [2004] 585 (ph.): βασιλι[κά]

[We read the text from the photo; for similar stamps on tiles in Macedonia (sc. βασιλικὰ κεράματα; cf. also βασιλικός/βασιλική) see *SEG* XXXV 756; XLIII 444; XLV 726 and 892; XLVIII 843 and 862; XLIX 795; L 714; LI 906; see also our lemma no. 731, Chaniotis].

---

589. Amphipolis. Military regulation, ca. 200 B.C. *ISE* 114; Hatzopoulos, *Macedonian Institutions* II no. 12 (cf. *SEG* LI 774). P.Juhel, *ABSA* 97 (2002) 401-412, reprints B LL. 10-18 (translation) and discusses the clauses concerning the distribution of war booty. He comments on σπειράρχαι and on the expression τοὺς λοιποὺς ἡγεμόνας (B L. 13),

which should not be understood as referring to a distinction between officers and non-commissioned officers, but as a generic term that designates those who command ('gradés'). In B L.18, he suggests restoring [ὅσων ἂν μὴ ἀποστ]είλωσι ([ὀφ]είλωσιν, earlier editors): 'if any disorderly conduct of this nature occurs, the [strategoi], the speirarchai, the tetrarchai and the archyperetai shall pay in full the assessed values [of whatsoever they have not duly sent]' (on 412 references to the use of ἀποστέλλω in relation to booty in Polybios and Diodoros). J. argues that this regulation aimed at organising the systematic exploitation of enemy territory. All the commanders were requested to stop plundering at a distance from the camp and to assemble the booty for the king, who subsequently sold it.

---

590. Amphipolis. Inscribed ring, ca. 350-325 B.C. Gold ring in which a minature knucklebone was set instead of a gem; on the knucklebone an engraved Π; found in the grave of a woman in the eastern cemetery. Mentioned by D.Malamidou, *AD* 53 B2 (1998) [2004] 731.

---

591. Anthemous. Epitaph of Antigona, late 2nd/early 3rd cent. A.D. Upper part of a marble stele found in 2000 at Galatista (Chalkidike; ancient Anthemous). Ed.pr. E.Sverkos, *ZPE* 140 (2002) 127/128 (ph.), with comments on the names and a list of the known inscriptions of Anthemous (127 note 2).

Λούκιος | Λουκίου | Ἀντιγόνα̣ | τῇ ἰδία̣ συμ||βί̣ῳ ἐκ τῶ̣ν̣ | [ἰδίων e.g. μνεί|ας χάριν]

---

592. Beroia. Altars, Roman Imperial period. P.Adam-Veleni, *Μακεδονικοὶ βωμοί. Τιμητικοὶ καὶ ταφικοὶ βωμοὶ αὐτοκρατορικῶν χρόνων στὴ Θεσσαλονίκη, πρωτεύουσα τῆς ἐπαρχίας Μακεδονίας, καὶ στὴ Βέροια, πρωτεύουσα τοῦ Κοινοῦ τῶν Μακεδόνων* (Athens 2002), studies the honorary and funerary altars of Thessalonike (see our lemma no. 620) and Beroia in the Imperial period, their typology and decoration (busts, riders, heroised dead, funerary banquets). Her catalogue (208-257; honorary altars: nos. 229-374; funerary altars: nos. 257-374; ph.) was essentially written in 1996 [consequently there is no reference to *I.Beroia* that appeared in 1998; one may add the following altars: *I.Beroia* 194, 256 (?), 288, 319, 397 (= *SEG* XLVIII 757), 403, 411, 415, and 508; nos. 297, 310 and 323 are not inedita; see *I.Beroia* 264, 307, and 368 respectively; for no. 236 = *I.Beroia* 101 see *SEG* XLIX 2434, Sverkos].

The typology, construction techniques, organization of workshops iconography, and chronology of the funerary altars of Lower Macedonia (cf. our lemmata nos. 595-600, 603/604, 620, and 627) are also treated by I.Spiliopoulou-Donderer, *Kaiserzeitliche Grabaltäre Niedermakedoniens: Untersuchungen zur Sepukralskulptur einer Kunstlandschaft im Spannungsfeld zwischen Ost und West* (Mannheim 2002), who also summarizes the content and formulas of the inscriptions (105-110). The book contains a selection of inscribed altars from Beroia (116-184 nos. B1-4, 6-10, 12-15, 17, 19, 22-26, 28-34, 36, 38-40, 43, 45, 47, 50, 52-54, 57, 60-68; photos of B4, 11, 15, 17, 19, 28-30, 32/33, 39, 41, 54, 61, 63, 67/68) with detailed description of the monuments and their iconography and comments on the names.

We give a comparatio numerorum of the two corpora only with *I.Beroia* [for a comparatio numerorum of *I.Beroia* with other corpora see *SEG* XLVIII 736, Sverkos].

I.Beroia	Adam	Spiliop.	*I.Beroia*	Adam	Spiliop.
64	256		218	262	B53
73	237		221	279	B6
74	242		229	286	B45
75	235		230	282	B2
76	238		232	305	B10
77	232		241	264	B13
78	243		242	287	
79	241		243	317	
80	239		244	333	B28
81	246		247	270	B57
82	370		252	331	B29
86	244		264	297	
87	248		266	271	B3
88	229		273	274	B7
89	240		286	277	
90	250		289	302	
91	233		290	278	B12
92	234		292	368	
93	371		296	315	B43
94	247		300	265	
95	231		302	336	B39
96	230		304	294	
97	249		305	269	B34
98	253		307	275	B66
99	251		308	276	
100	245		309	272	
101	236		313	308	
107	68		316	326	B9
108	254		317	263	B65
109	255		318	306	B4
120	252		322	289	B8
169	296	B25	323	259	B31
171	266		327	298	B61
174	273	B38	330	304	
190	316	B50	331	280	
191	335		332	268	B64
207	310		334	340	B63
210	260	B60	337	314	B19
211	281	B62	339	372	

I.Beroia	Adam	Spiliop.	*I.Beroia*	Adam	Spiliop.
343	318	B15	385	325	B68
345	374		386	327	B32
346	292	B24	389	328	B40
347	288	B14	394	300	
349	330	B17	395	283	B26
351	320		396	285	B1
353	301	B54	397		B47
357	291	B22	399	290	B23
359	261	B52	404	293	
360	295		410	352	
361	284		413	349	
367	341		442	267	
368	323		494	364	
375	321	B33	499	257	
377	322		500	366	B36
379	324	B67	502	365	
380	373		509	258	
382	329	B30			

593. Beroia. Inscribed terracotta statuettes, ca. 150 B.C. Ed.pr. K.Tsakalou-Tzanavari, *Πήλινα είδώλια άπὸ τὴ Βέροια. Ταφικὰ σύνολα τῆς ἑλληνιστικῆς ἐποχῆς* (Athens 2002), presents a catalogue of clay statuettes found in graves in Beroia and studies the iconography and the local workshops (ph.; German summary) [cf. *SEG* XLIX 689]. For no. 1 see M.Siganidou, *The Search for Alexander. An Exhibition* (1980) 173/174 no. 142 (no. 1): **A-C:** Δι(ονυσίου?) ⁞ ΜΗ̣ ⊐ (65/66, 68/69, 136-141 and 256 nos. 227/228 and 231; ph.; three clay statuettes representing a standing woman carrying a winged Eros and holding a girl) **D-G:** 'Αλε(ξάνδρου?) (65, 67/68, 165-170 and 262 nos. 271-274; ph.; Aphrodite holding her sandal)

1-3. Μη(νᾶ?), ed.pr.

594. Dion. Epigraphic finds. In a report on recent finds at Dion, D.Pandermalis in *Excavating Classical Culture* 99-107, presents the following texts: *SEG* XLIX 697 (101-103; dr.) and *SEG* XLIX 702 (100/101; ph.; dr.).

S.Le Bohec-Bouhet, *art.cit.* (our lemma no. 586) 45, mentions an unpublished inscription from Dion which refers to the 'Ολύμπια that comprised among other disciplines πένταθλον, δόλιχος, and possibly ταυροθηρία (cf. Hatzopoulos, *Macedonian Institutions* I p. 129 note 2).

595. Dion. Funerary altars. I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 185-204 nos. D1-8, 10, and 12-20, presents a selection of inscribed funerary altars from Dion (ph. of D5/6, 11, 13, 20), with detailed description of the monuments and comments on the names [to the funerary altars of Dion one may add J.M.R.Cormack, *Klio* 32 (1970) 50/51 no. 1, 55 no. 7 (= *GV* 229 and *SEG* XXIV 478), 55/56 no. 8 (= *GV* 1482a), 56-58 no. 9 (= *GV* 935 and *SEG* XXXIX 583; cf. *SEG* XXXI 627), 64-66 no. 18, Sverkos]. We present a comparatio numerorum with corpora, *SEG*, and G.Oikonomos, *Ἐπιγραφαὶ τῆς Μακεδονίας* (Athens 1915) [185-188 nos. D2/3 are not unpublished; see *SEG* XXXIX 580/581, Sverkos]. For a few inedita see our lemmata nos. 597-601.

CIG II	Spiliop.
add. 1957c	D10

SEG XXXVI	
614	D1

SEG XXXIX	Spiliop.
580	D4
581	D2

SEG XXXIII	
513	D16

SEG XLIV	
525	D6

SEG XLIX	Spiliop.
700	D13

Oikonomos	Spiliop.
11	D20
16	D16
17	D14
30	D5
35	D12
46	D8

596-600. Dion. Epitaphs, Roman Imperial period. Five marble altars. Ed.pr. I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 186-202 nos. D3, 15, and 17-19, with onomastical commentary.

596: 186/187 no. D3. **Epitaph of Amareine, ca. 150-200 A.D.**

Κλαυδία ❦ | Ἀμαρεινὲς | τῇ συντρό|φου μνήμ||ης χάριν ❦

1-4. Κλαυδία⟨ς⟩ ❦ | Ἀμαρεινὲς | τῇ⟨ς⟩ συντρό|φου; Ἀμαρεινές (a female name deriving from the ethnic Ἀμαρεῖς - a tribe in Bactria) dedicated the epitaph to Claudia, the nomen gentile being used here as a personal name, ed.pr. [the reading cannot be checked, since there is no photo; rather Κλαυδία | Ἀμαρεινὲς | τῇ (sic) συντρόφου; the dedicator of the epitaph (Claudia) is named first in almost all funerary altars of Dion (D1/2, 5, 8, 12-14, 16-19); this makes Ἀμαρεινή (not Κλαυδία) the deceased person; for the confusion between dative and genitive see e.g. *SEG* L 783; cf. our lemma no. 599 for the confusion between dative and accusative; for Ἀμαρεινή cf. perhaps Ἀμμαλεινή (*EAM* 167), Chaniotis].

597: 199/200 no. D17. **Epitaph of Adymos, late 2nd/early 3rd cent. A.D.**

Λύκος Ἐπι|κτᾶ καὶ Αἰλία | Ὑμνὶς Ἀδύ|μῳ τῷ τέ||κνῳ μνείας | χάριν · ❦ | χαίρετε

598: 200/201 no. D18. **Epitaph of Helvius Polyteimos, ca. 150-200 A.D.**

Ἀλεξάνδρα | Ἑλβίῳ Πολυ|τείμῳ συνζή|σασα ἔτη || κη΄ | μνείας χάριν

[On the presence of the nomen gentile Helvius in Macedonia cf. *An.Ép.* (1991) no. 1420 (possibly associated with the propraetor M. Helvius Geminus; *PIR*[2] H 71) and *SEG* XXXVIII 702, Sverkos].

599: 201/202 no. D19. **Epitaph of Gaia, ca. 150-200 A.D.**

Σεμπρωνί|α Ἡλιόνη | Γαΐαν τῇ γλυ|κυτάτῃ θυ||γατρὶ μνεί|ας χάριν

600: 197/198 no. D15. **Funerary epigram of Sabeinos and Neikandra, late 2nd/early 3rd cent. A.D.** The altar is decorated with representations of an axe (front), plane (left side), and rod (right side). Cf. T.Stefanidou-Tiveriou in *Οἱ Ἀρχαιολόγοι μιλοῦν γιὰ τὴν Πιερία I, 1985* (Thessaloniki 1986) 29/30 (ph.).

Τόνδε τά|φον ποίησαν | Σαβεῖνος Νεικάν|δρα τε κοινῶς ἐ||ξ ἰδίων ὤμων | μνησάμενοι θα|νάτου | ❦

1. Τὸν δέ, ed.pr. [τόνδε, Chaniotis] || 2. ⟨ἐ⟩ποίησαν, ed.pr. [this is a (bad) distichon; therefore, one should read ποίησαν, Hallof].

600 bis. Dion. Epitaph of the bestiarius Konopas of Smyrna, 2nd/3rd cent. A.D. Funerary altar decorated with representations of a standing man with spear and whip, a seated woman, and a dog (front), two lions (right side), and a lion and a bull (left side). G.P.Oikonomos, *Ἐπιγραφὲς τῆς Μακεδονίας* (Athens 1915) 14 no. 10. L.Robert, *Hellenica* VII (Paris 1949) 126-128 (ph.). Republished by E.Bouley, *op.cit.* (our lemma no. 1992) 148/149 (ph.) and I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 190-192 D7.

ΚΛΙΙΕ Τύχα Α[--- παγ]-
κρα⟨τή⟩ς με κατή[γαγ' ἐς]
Ἀΐδα δόμ⟨ο⟩ν· [Μαρι]-
4 ανὴ Μαριανῷ τῷ
ἰδ⟨ί⟩ῳ ἀνδρὶ τῷ καὶ [Κ]-
ωνωπᾶ, Σμυρνέῳ,
μνείας χάριν·
8 χα⟨ῖ⟩ρε παροδεῖτα

1. initio, perhaps κακ⟨ή⟩, B. [in fine, perhaps μ[οῖρα] (cf. Bacch. 2.16); LL. 1-3 seem to be a hexameter which begins with this word, Chaniotis] || 2. initio, ΚΡΑΠC, lapis || 3. ΔΟΜΩΝ, lapis|| 5. ΙΔΩ, lapis || 8. ΧΑΤΡΕ, lapis.

601. Doxato. Epitaph of Gnome, ca. 350-300 B.C. Marble pedimental stele supported by a base; inscription on the base; found at Doxato (Prefecture of Drama). Ed.pr. K.Peristeri, *AD* 53 B2 (1998) [2004] 733: Γνώμη, Βίθυος γυνή

602. Draniče (Kranochori). Decree of the Battynaioi concerning the disputed occupation of public territory, 192/193 A.D. *SEG* XXX 568; *EAM* 186; *SEG* XLV 744*. P.Doukellis, *art.cit.* (our lemma no. 519) 108, briefly adduces this text as evidence for delimitation practices in the Roman Imperial period. C.Tsoungaris, *AD* 53 B2 (1998) [2004] 690 (ph.), reports that the stele was transported in 1998 from the Μητροπολιτικὸ Μέγαρο to the Byzantine Museum of Kastoria.

---

603. Edessa. Funerary altars. I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 204-213 nos. E1-8, presents a selection of inscribed funerary altars from Edessa and discusses the form of the monuments and the names. She republishes the following texts: *SEG* XLIII 392/393 (E7/8; ph.); J.M.R.Cormack, *AfP* 22/23 (1973/74) 206 no. 8 (E1); *ibid.* 206/207 no. 9 (E2); *ibid.* 205 no. 6 (E4; ph.); *ibid.* 205 no. 5 (E6); Dimitsas, *'Η Μακεδονία* no. 28 = *SEG* XXIV 536 (E5; ph.). For an ineditum see our lemma no. 604.

---

604. Edessa. Epitaph of Zoe altar, 3rd cent. A.D. Marble altar. Ed.pr. I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 206 no. E3.

Αὐρηλία Κλαυδία | Ζόῃ, τῇ ἰδίᾳ θυγα|τρί, μνίας χάριν · | χαίρεται, παροδῖτα

4. χαῖρε {ΤΑΙ}, ed.pr. [χαίρεται = χαίρετε, Chaniotis]

---

605. Edessa. Christian epitaph of Negellon and Lukilla, 6th/7th cent. A.D. Marble plaque found in the area of the north cemetery of ancient Edessa. P.Papageorgiou, *'Αλήθεια* 535 (10 February 1907) 1. Republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 103/107 no. 8.

†
Μημόριον
Νηγέλλωνος
στρατιώτου
4 καὶ τῆς συνβίου
αὐτοῦ Λουκίλλας

2. Νηγέλλων from the Latin *nigellus*, P.; the name is very rare (*I.Klaudiupolis* 9 L. 13; cf. Νίγελλα in *I.Cret.* II XIII 14), N.

---

606. Galatista (area of: Prinochori). Epitaph of Luteius Epaphrodeitos, ca. 225-250 A.D. *SEG* XLVI 746. Republished by. E.K.Sverkos, *Tekmeria* 7 (2002) 167-180 (ph.), who gives a full description of the relief (bust of a man), reads the name of the dedicant (L. 1) as Αὐφάτ̣ιος Θέωρος, suggests a more precise date for the monument, and comments on the names and the collegium of the augustales. The name Aufatius is very rare (*An.Ép.* [1990] no. 228/229); Luteius was hitherto attested only in the female form Luteia (*CIL* XIII 6410); it

may be a form of Lutius (cf. M.Sève, *An.Ép.* 2002 [2005] no. 1292). Sverkos discusses in detail the evidence for collegia of augustales/αὐγουστάλαι in the Greek East and in particular in Macedonia (Philippi and Stobi). In this case, the augustales contributed 75 denarii for the funeral of Luteius Epaphrodeitos. The same contribution is mentioned in an inscription from Mende (*SEG* XXIX 614), which, like Galatista, belonged to the territory of the Roman colony of Kassandreia.

---

607. Herakleia. Orphic lamella, Hellenistic. Gold lamella found in 1967 in a Macedonian grave at Agios Athanasios. Mentioned by M.B.Hatzopoulos, *art.cit.* (our lemma no. 586) 28.

Φιλωτήρα | τῶι Δεσπό|τει χέρ(ειν)

2. Δεσπότης is Dionysos, addressed by the deceased woman, an initiate in the Dionysiac-Orphic mysteries, H. [not Dionysos, but Plouton; cf. the Orphic texts, in which the deceased person addresses Persephone and Plouton with χαίρειν (see our lemma no. 1977); Plouton is called δεσπότης as the ruler of the Underworld, Chaniotis].

---

608. Lithotopos Serron. Epitaph, Roman Imperial period. Fragment of a stele with engraved pediment; the engraved bust of a man in the pediment, an inscription under the pediment; found at Lithotopos Serron. Ed.pr. M.Valla, *AD* 53 B2 (1998) [2004] 732/733.

['Ι]ουλις τῇ ἰδίᾳ μη|τρί, μνήμης | [χάριν]

1. ['Ι]ούλις, ed.pr. [sc. Ἰούλιος; the male bust (in this case, representing the dedicant) favors this interpretation, but Ἰουλὶς cannot be excluded || 3. no restoration in ed.pr., but [χάριν] is probably to be restored, Chaniotis].

---

609. Mieza. Thasian amphora stamp, ca. 300 B.C. Thasian amphora with stamped handle found in the so-called Τάφος τῆς Κρίσεως at Lefkadia. Ed.pr. E.Stefani, *AD* 53 B2 (1998) [2004] 664: Θασίων hand Δέαλκος

---

610. Olynthos. Deeds of sales. The evidence provided by the Olynthian deeds of sales for household organization and the prices of houses is exploited by N.Cahill, *Household and City Organization at Olynthus* (New Haven-London 2002). C. discusses the following texts: *SEG* XXXVII 572 (138); XXXVIII 640 (180 and 225); D.M.Robinson, *TAPhA* 62 (1931) 40-42 no. 1 (128); *ibid.* 43-49 no. 2 (133); id., *TAPhA* 65 (1934) 128 no. 4 (117). On 276-281 C. studies the prices of houses in these documents [cf. *SEG* L 607]. In an appendix (294-299) he gives a list of the deeds of sales summarizing their content (priest, month, sales type, purchaser, seller, witnesses, guarantors, neighbors, price).

---

611. Pella. Funerary epigram for a physician from Thasos, 4th cent. B.C. Six joining fragments of the upper part of a marble stele with kymation; found re-used in the church of Agioi Apostoloi in Palaia Pella. Ed.pr. P.Chrysostomou, *Eulimene* 3 (2002) 99-102 (ph.), who collects the literary, archaeological, and epigraphic evidence for the practice of medicine in Macedonia (*IG* X 2 1 163; *SEG* XXXI 630; XXXVI 620; *EAM* 157 and 165; *I.Beroia* 326, 360, 407; Dimitsas, *Ἡ Μακεδονία* no. 521; D.Lazaridis, *PAAH* 1959, 43: Ἰούλιος Χαρίτων, ἰατρός) as well as for the cults of Ἀσκληπιὸς and Δάρρων. Cf. our lemma no. 612.

[------ Θ]άσιον, λαοῖς ἰατρόν,
[----------------------------------]

1. Other Thasian physicians are Τιμοκλείδης Διφίλου (G.Daux et al., *Guide de Thasos*, Paris 1967, 172), Ἀντίοχος Σωτηρᾶς (*GV* 627), and Ἀθρυίλατος (Plut., *mor.* 651 A and E); the anonymous Thasian was a public doctor, ed.pr.

---

612. Pella. Epitaph of the physician Alexandros, 5th cent. A.D. Marble plaque. Ed.pr. P.Chrysostomou, *Eulimene* 3 (2002) 102/103 (ph.), with references to other doctors in Macedonia in the early Byzantine period (p. 109; Feissel, *Recueil* 31, 237, and p. 105 no. III.2; cf. *SEG* XXXII 302). Cf. our lemma no. 611.

Μημό|ριον Ἀλε|ξάνδ[ρ]|ου ἰατ[ρ]|οῦ

---

613. Pella. Amphora stamps, Hellenistic period. P.Chrysostomou, *AD* 53 B2 (1998) [2004] 641 and 643, reports the discovery of stamped amphora handles in various buildings:
A: Thasian amphora stamp inscribed with the name of the eponymous archon Μεγακλῆς (641).
B: Stamp of the 'Parmeniskos group' with the name Εὐβουλίδης (643) [on the 'Parmeniskos group' see now T.Stoyanov, *Archaeologia Bulgarica* 7 (2003.1) 35-43 and our lemma no. 648, Chaniotis].
C: Stamp of the 'Parmeniskos group' with the letter M or Σ (643).

---

614. Pella. Inscribed roof tile, Hellenistic period. Stamped roof tile of Lakonian type found in Building III. Mentioned by P.Chrysostomou, *AD* 53 B2 (1998) [2004] 643.

Μονδαιείων

---

615. Philippi. Religion: The cult of the Egyptian deities. C.Tsochos, *AEMΘ* 16 (2002) 83-94, summarizes the information provided by the Greek and Latin inscriptions on the cult of the Egyptian deities in Philippi (2nd-3rd cent. A.D.) and in particular on the sanctuary of

the Egyptian gods (*SIRIS* 115-126). T. discusses in particular the social position of the dedicants and priests (Pilhofer, *Philippi* II 132, 190/191, 252, 255, 307, 311, 506, and 581; ph. of nos. 132, 190/191, 252, 307, 311 and 581), the epithet of Isis Regina (probably introduced from Italy), the cult personnel (ἱερεύς), and the worshippers (θρησκευταί). T. suggests identifying the priest Lucius Titonius Suavis (*SIRIS* 119 = Pilhofer, *Philippi* II no. 175) with the *primus sacerdos* L. Titonius in an unpublished inscribed bust in Thessalonike (Museum of Thessalonike; inv. no. 10844). Since the persons mentioned in the relevant texts belonged to the elite of Philippi, T. assumes that this cult ranked among the most important ones in the city. The use of the participle ἱερητεύσας in a dedication (*SIRIS* 118 = Pilhofer, *Philippi* II 193) implies an annual (and not lifelong) term for the ἱερεύς in Philippi. The fact that the worshippers of the Egyptian gods honored an ἀρχιερεύς (*SIRIS* 124 = Pilhofer, *Philippi* II no. 311), the use of the epithet *Regina* for Isis, and a dedication (*SIRIS* 121 = Pilhofer, *Philippi* II no. 132) made *ob honor(em) divin(ae) domus* lead T. to the [arbitrary] assumption that the cult of Isis was connected with the emperor cult.

---

616. Polymylos Kozanis (Euia?). Epitaph of Ariston, 2nd/3rd cent. A.D. *SEG* XLIX 774. Mentioned by G.Karamitrou, *AD* 53 B2 (1998) [2004] 670 (ph.).

Ὑ̣λ̣ὶς Ἀρίστωνι | [τῷ θρ]έ̣ψαντι μνε|[ίας] χά vacat ριν

[We present a new edition; in L. 1, initio, one recognizes on the photo an oblique line, which can only be the right upper part of a X or an Y; since there is space only for one or two letters at the beginning, it is probably the unattested name Ὑλίς, the female form of the common Macedonian names Ὕλας (cf. Ὑλαῖος and Ὕλη; see *LGPN* IV, s.vv.), Chaniotis]

---

616 bis. Pontokomi. Fragment, undated. Poros fragment (stele?). Ed.pr. C.Ziota, *AD* 53 B2 (1998) [2004] 689.

[--------]ΝΕ
[------]ΒΙΕ
[----]ΑΔΙΟΙ
4 [---]ΕΝΑΣ
[-------]ΡΚ

---

616 ter. Pontokomi. Inscribed pithos, undated. Stamped rim of a pithos. Mentioned by C.Ziota, *AD* 53 B2 (1998) [2004] 689 [perhaps to be read sinistrorsum? (ΑΙΟΥ), Chaniotis]: ΥΟΙΑ

---

617. Pydna. Curse tablets, 4th cent. B.C. Six lead curse tablets found in 1994-97 in graves. Edd.pr. J.Curbera - D.Jordan, *GRBS* 43 (2002/03) 109-127, with comments on the names. Ἀμηρύγκας (V L. 3; cf. the name of the Elean king Ἀμαρυγκεύς in *Il.* 23.630), Γε.μας

(V L. 3), Δωρώς (Ia L. 4; short form of Δωρώνδας?), Λυγκωρίτας (V L. 1; from Λύγκος + ὄρος?; cf. the *montes Lyncon* in Liv. 32.13.3), Φιλάν (IIb L. 7; local form of Φιλάων), Χωρότιμος (VI L. 2), and Ορωιδυος (V L. 3; cf. Ὄροιδος, an Epirotan king in Thuc. 2.80.6) are new. The names Ἄλκιμος (V L. 7), Ἀμύντας (V L. 7), Ἀμύντωρ (IV b L. 1), Ἄρπαλος (Ia L. 9), Ἀρύββας (V L. 4), Ἄσανδρος (V L. 5), Γαλέστας (IIb L. 6), Κρατεύας (V L. 2), Λιμναῖος (V L. 4), Παυράτας (III L. 3), Παυσανίας (V L. 1), Πτολέμμας/Κτολέμμας (V L. 6), Σιμμίας (V L. 2), Ταρρίας (IIb L. 9), and Φίλιππος (V L. 5) are common in Macedonia; Τρόχας was hitherto attested in Boiotia (V L. 2); Ἀμάδωκος (VI L. 3) and Σιτάλκας (IV a L. 3) are Thracian. Names in -ας are frequent in no. V, and indication of their 'Aiolian–Dorian' character. Nos. IV-VI concern lawsuits. An Attic influence is possible, since the καταδεσμεύω (VI L. 1) occurs only in defixiones from Attika and Oropos; καταγράφω (V L. 9) is rare in Attika, but occurs in Arethousa in Macedonia (*SEG* XLVII 885; edd.pr.).

I:

fr. a
[c. 3–4]ΙΝΑ
Νίκανδρος
Ἑλλάν
\+ Εὐφάνιος
[1–2]ητος
Νικωνίδας
Εὐθύδικος
Λυσίδαμος
Ἄρπαλος
Δωρώς
Ναύτας

fr. b
[---]Ṇ̣ΙΚΩΝ
[---]ΥΚΙΤΤΟ[---]

II:

col. a
Νίκυλλα
Πολεμοκράτης
Νικόλαος
Θράσων ὁ Νικύλλας
Ἱππίας
Εὐβούλα

col. b
Εὐρυν[---]
Βουλόνα
Στρατονίκ[α?]
Πολυκάστ[α?]
Ἀντιφίλα
Γαλέστας
Φιλάν
Τιμοκράτης
Ταρρίας

III:

Δι[ό]γνητος | Θεύτιμος | Παυράτας | Κυλ̣λ̣ισ̣[-] | Λ̣[------]

IV:

col. a
Εὐίππας
vacat
Σιτάλκα[ς]
Καλλίας
Πολεμοκράτεος

col. b
Ἀμύντωρ
Κλέανδρος
Μικαλῖνος
[Ἁ]γησίας
καὶ ἄν τις
ἄλλος ὑ̣πὲρ ἐ-
κείνου

V: col. a
Παυσανίας, Ἱππίας, Λυγκωρίτα⟨ς⟩,
Σιμμίας, Τρόχας, Κρατεύας, Αἴολος
Γε.μας, Ἀμηρύγκας, Ορωιδυος,
Λιμναῖος, Θεόπροπος, Ἀρύββας,
Φίλιππος, Μένυλλος, Ἄσανδρος,
Φιλώνιχος, Κτολέμμα⟨ς⟩, Λόκρος,
Ἄλκιμος, Ἀμύντας, καὶ ὅστ̣ι̣ς Σιμμίαι
col. b
καὶ Τρόχαι{συν} καὶ Κρατεύαι καὶ Παυσανίαι σύνδικο̣[ς]·
καταγράφω τὰς γ[λ]ώσσας ἐκείνων πάντων ἀνδρῶ̣[ν]

VI: col. a
Καταδεσσμεύω τὰς γλώσσας
Χωροτίμο,
Διονυσίο, Ἀμδ̣ώκο,
Ἀρισστίωνος,
Πρωτοχάρεος,
[τ]ι̣λέγε[ι]ν μήδ[ε - - -]

col. b
καὶ εἴ τις ἄλλος
τι μαίνεται
ἐχθρὸς
[μ]ὴ δυνάσσθω ἀν-

I a. 5. e.g., [Ἄγ]ητος or [Κτ]ῆτος], edd.pr. ‖ II a 2 and 5. the names appear also in nos. IV/V which may concern related groups, edd.pr. ‖ a. 4. the metronymic has nothing necessarily to do with the use of metronymics in Macedonia; it may only imply the close association of Thrason with Nikylla, the main target of the defixio, edd.pr. ‖ b 1. Εὐρυν[όα], Εὐρυν[όμα], Εὐρύν[οος], or Εὐρύν[ομος], edd.pr. ‖ b 2. for Βουλόνα, related to Βουλονόα, cf. Ἀριστόνα (*An.Ép.* [1924] no. 403) and Φιλόνας (*IG* VII 60 L. 2), edd.pr. [perhaps Βουλον[ό]α; the tablet is broken after the *nu* (dr.), Chaniotis] ‖ b 3. or less likely Στρατόνικ[ος], edd.pr. ‖ b 10. or less likely Πολύκαστ[ος], edd.pr. ‖ III 4. Λ or Δ, Λ or Α ‖ 5. Λ or Δ ‖ IV a 5. Πολεμοκράτης (a typo), edd.pr. [corrected per ep.] ‖ b 3. Μ or Ν ‖ b 4. or [Κ]τ̣ησίας, edd.pr. ‖ b 6. the *ypsilon* is written above the *pi*; the scribe may have intended πὺρ ἐκείνου with Thessalian πέρ, edd.pr. ‖ V 1. ΛΥΓΚΩΡΙΤΑ on the tablet; perhaps a patronymic, but the ommission of the final -ς is common in Northern Greece, edd.pr. ‖ 3. perhaps Γερ̣μας (cf. Germus and Germullus in Dalmatia; *CIL* III 3054 and *IG* XIV 11 L. 30), edd.pr. ‖ 6. ΚΤΟΛΕΜΜΑ on the tablet; a form of Πτολέμμας; the shift πτ → κτ is rare, but not unparalleled (cf. πτοίνα/κτοίνα), edd.pr. ‖ 7. ὅσ̣τ̣ις or ὅσ̣σ̣τ̣ις on the tablet ‖ [9. perhaps πάντων ⟨τῶν⟩ ἀνδρῶ̣[ν], Chaniotis] ‖ VI 3. perhaps Ἀμ⟨α⟩δ̣ώκο or Ἀμα̣⟨δ⟩ώκο, edd.pr. ‖ 7-8. the description of the victims as μαινόμενοι is new among the curse tablets, edd.pr.

618. Skydra. Dedication to Artemis Agrotera Gazoreitis Bloureitis, April 106 A.D. *SEG* XVII 317; XLIX 794. M.B.Hatzopoulos in *Πιτύη. Studia in honorem Prof. Ivani Marazov* (Sofia 2002) 243-248 (ph.), republishes the text, pointing out that there is no lacuna of

at least two lines between the two fragments (P.Petsas; cf. *SEG* XVII 317) and restoring ε[ὐξάμε]νοι in L. 11, before the names of the dedicants. The plaque must have covered the base of a statue of Artemis. The epithet Γαζωρεῖτις derives from Γάζωρος (cf. P.Perdrizet, *BCH* 22 [1898] 345-348: *Diana Gaszoria*). Γάζωρος should be located in the area between the Strymon valley and the plain of Philippi (cf. *SEG* XLV 791; cf. the ethnic Γαζωρία in G.Roger, *RA* 24 [1945] 46), probably near the modern village Gazoros/Porna (cf. *SEG* XXX 569; C.Vatin, *BCH* 86 [1962] 57-63). The epithet Βλουρεῖτις is a dialect form of Φιλωρεῖτις (see *SEG* XLIX 794). The dedication was made by the freedmen of Κλαύδιος Πειερίων (LL. 6/7), Ἰουλία Μεννηΐς, and Ποπιλλία Σωσιπάτρα. Πειερίων may be identified with the son of Κλαυδία Ἀμμία and the grandson of an homonymous high priest of the Macedonian Koinon (*I.Beroia* 40, 115/116, 123). Μεννηΐς must have possessed land north of Skydra and west of Kyrrhos, near the modern village of Anydron, where a boundary stone between Kyrrhos and Meneis was found (*SEG* XL 520). Ποπιλλία Σωσιπάτρα is not otherwise attested, but the nomen Popillius is common in Macedonia and Σωσιπάτρα is attested in Beroia (*I.Leukopetra* 87). The names of most of the dedicants (freedmen and their children) are not attested in Macedonia (Δάρδανος, Ἐνόδιος, Κῶτις, perhaps a variant of Κότυς?) or are rare in this region (Ζήνων). The name Ἐνόδιος either derives from Ἐν(ν)οδία or refers to the conditions in which the slave was acquired (found in a street). The origin of the dedicants may have been Odomantike or Edonis, where the cult of Artemis Gazoria was popular. Perhaps the erection of her statue in Skydra signified the introduction of her cult, with the epithet Γαζωρεῖτις (earliest attestation) added to the preexisting epithets Ἀγροτέρα and Βλουρεῖτις. It is not clear whether the goddess was at that point a Thracian or a Hellenized divinity.

---

619. Stobi. Epitaph of Kalitychos from Thessalonike, 3rd cent. A.D. *IG* X 2 1 1039. P.N.Nigdelis, *art.cit.* (our lemma no. 582) 94, confirms the reading Θεσ|σαλονι|κέο (sc. Θεσσαλονικαίῳ), suggested by A.Panayotou, *La langue des inscriptions grecques de Macédoine (IVe s. a. C.-VIIe s. a. p.)* (Nancy 1990) 707/708 [unpublished dissertation; non vidimus; cf. *IG*] (Θεσσαλονικε(ί)ο, N.Vulić; Θεσσαλονικε(ῖ), J. and L.Robert, *BE* [1950] no. 135). For further examples for this form of the ethnic see our lemma no. 637.

---

620. Thessalonike. Altars, Roman Imperial period. P.Adam-Veleni, *Μακεδονικοὶ βωμοί* -- (our lemma no. 592) 135-207 nos. 1-228 (ph.), presents a corpus of the honorary (nos. 1-71) and funerary (nos. 72-228) altars of Thessalonike with detailed description of the monuments. In **32** = *IG* X 2 1 181 L. 6 V. reads γράψαντα (ῥάψαντα, Nigdelis; see *SEG* XLVI 813) [on the photo one may recognize a ligature of ΓΡ. For **21** = *IG* X 2 1 142 see *SEG* XLIX 2434; for **64** see also *SEG* XXIII 554 and XXXVII 585. **68** may be from Beroia; *I.Beroia* 107; *SEG* XLIX 819. **73** = *IG* X 2 1 214 seems to be honorary and not funerary. For **77** cf. *SEG* XLIII 465. For **103** see also *SEG* XLIII 467. **104** = *IG* X 2 1 278 and **218** = *IG* X 2 1 234 may not be funerary. One should add the following inscribed altars: *SEG* XXXI 646; L 639-648, Sverkos]. For several inedita see our lemmata nos. 622, 625, and 628-635.

A selection of funerary altars from Thessalonike is also presented by I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 213-252 nos. ThA2-24 and ThN1-14 (ph.). Her catalogue includes two inedita (242/243 no. ThN4; illegible) and our lemma no. 633.

See M.B.Hatzopoulos, *BE* (2003) no. 351, for critical remarks on both corpora. We give a comparatio numerorum with *IG* X 2 1; Feissel, *Recueil*; and *SEG* [supplying some additional references to *SEG*, Sverkos].

IG X 2 1	Adam
38	60
65	61
142	21
143	16
144	17
145	29
146	63
147	23
148	22
149	6
150	31
153	48
154	50
155	51
156	53
157	44
158	56
159	57
160	52
161	41
162	49
163	47
164	58
165	46
166	43
167	42
168	59
169	45
170	37
172	30
173	19
174	54
175	38
176	11
177	33

IG X 2 1	Adam
179	5
180	4
181	32
182	14
183	15
184	192
185	193
187	188
188	7
189	8
190	26
191	12
192	28
193	40
195	13
196	10
197	190
198	36
199	39
200	66
201	2
202	1
203	3
204	62
205	55
206	20
207	9
208	65
209	67
210	18
211	27
212	24
213	25
214	73
215	34

IG X 2 1	Adam	Spiliop.	*IG* X 2 1	Adam	Spiliop.
216	35		475	151	ThN2
217	215		476	85	ThA13
229	189		477	153	
230	69		478	87	ThN5
231	194		479	197	
232	191		480	86	
233	71		481	122	
234	218		482	158	ThN7
260	169		483	93	ThA12
278	104		484	125	
319	82		485	92	ThA8
442	109	ThA2	486	91	ThA10
443	107		487	101	
445	171		488	214	
446	108		489	79	
448	204		490	210	
449	208		491	75	
450	207		493	200	
451	224		494	199	
452	206		496	96	
453	220		497	95	
454	162	ThA22	498	94	ThA3
455	205		499	97	ThA4
456	128		500	100	ThA6
457	195		501	225	
458	80	ThA21	502	112	
459	221		503	98	
460	72		504	111	
461	196		505	110	
462	202		506	124	
463	222		507	212	
464	226		508	106	
465	223		512	99	
466	201		513	209	
467	216		514	211	
468	159	ThA16	515	121	
469	90	ThA9	516	161	ThA5
470	217		517	219	
471	172		518bis	213	
472	168	ThN6	805	118	ThA24
473	203		806	123	
474	198		807	163	ThA18

IG X 2 1	Adam	Spiliop.
808	120	ThA23
809	154	ThA17
810	160	ThN1
811	127	
812	74	ThN3
813	156	
814	129	ThA7
815	157	
816	143	
817	132	
818	119	
819	117	ThA15
820	138	ThA19
821	115	ThA20
822	126	
823	116	
824	136	
891	105	
892	173	ThA14
893	167	ThA11
995	134	
1001	131	ThN10
1002	175	ThN9
1003	148	ThN11
1004	228	
1005	227	
1006	147	
***SEG* XXVII**		
305	68	
311	150	

SEG XXXI	Adam	Spiliop.
641	64	
647	146	
***SEG* XXXVI**		
646	170	ThN14
***SEG* XXXIX**		
634	102	
635	103	
636	165	ThN13
637	77	
***SEG* XLIII**		
463	78	
464		ThN13
***SEG* L**		
639	84	
640	145	
641	88	
642	89	
643	114	
644	141	
645	130	
646	113	
647	81	
648	176	
Feissel		
86bis	64	

621. Thessalonike. Religion: The sanctuary of the Egyptian deities. C.Steimle, *AEMΘ* 16 (2002) 291-306, exploits the entries in the unpublished diary of the German archaeologist H.von Schoenebeck for a study of the sanctuary of the Egyptian gods. S. points out that since the exact provenance of *IG* X 2 1 3 (187 B.C.) is not known, this inscription cannot serve as a dating criterion for the temple in antis, but only for the foundation of the sanctuary (296). According to Schoenebeck's diary, the base that supported a statue dedicated to Εἶσις Ὀργία (*IG* X 2 1 103) stood in the cella of the 'apsis temple' (302/303; 2nd cent. A.D.; ph.); in addition

to this statue, another cult statue (of Sarapis or Isis) stood in a niche in the cella. The epithet Ὀργία may allude to a distinct feature of Isis' worship in this temple.

---

622. Thessalonike. Honorary inscription for Ulpia Iuliane, mid-3rd cent. A.D. (or later). Marble base found in 1960/63 in the agora; the top molding is missing. Ed.pr. P.Adam-Veleni, *Μακεδονικοὶ βωμοί* -- (our lemma no. 592) 180 no. 135 (ph.). Republished by M.Heil, *ZPE* 147 (2004) 243-245. H. observes that until the reign of Alexander Severus (222-235 A.D.) the provincial governor of Macedonia was a senator; in the following period one finds governors of both senatorial and equestrian status (*IG* X 2 1 140; cf. *SEG* XV 460 = *IGBulg* III 2 1569; *IG* X 2 1 151; *CIL* VI 1638 = VI 41281). The earliest equestrian praeses hitherto attested is Aurelius Nestor (*An.Ép.* [1939] no. 191 = Pilhofer, *Philippi* II no. 205; 283 A.D.) The governorship of M.Ulpius Iulianus (LL. 5-9) may be dated to the period of experimentation, in the mid-3rd cent. A.D. at the earliest (3rd cent. A.D., ed.pr.), and it may be close to that of Aurelius Nestor. This text seems to be one of the latest attestations of the συνέδριον τῶν Μακεδόνων (latest dated attestation: *SEG* XLIX 817; 260 A.D.). Iuliane may have owed her senatorial status (LL. 3/4: λαμπροτάτη) to her husband.

Οὐλπίαν
Ἰουλιανῆν
τὴν λαμ̣π̣ρο-
4 τάτην θυγατέ-
ρ̣α Μ. Οὐλπίου
Ἰουλιανοῦ τοῦ
διασημοτάτ[ο]υ
8 καὶ ἁγνοτ[άτου]
ἡγεμόνος τῆ̣[ς]
Μακεδόνων ἐ-
παρ[[χε]ί]ας τὸ λαμ-
12 πρότατον Μακε-
δόνω̣ν συνέδρι-
ον μνήμης χάριν

We present H.'s text. If text is missing on the top, possibly Ἀγαθῆι Τύχηι, H. || 1. Οὐλπ[ία]ν, ed.pr. || 3-4. λα[μπρο]|τάτην, ed.pr. || 4-6. θυγατέ|ραν Μάρκου | Οὐλπίου, ed.pr. || 9-10. ἡγεμόνος | τῆς Μακεδόνων, ed.pr. || 10-11. ἐ|παρχίας, ed.pr.

---

623. Thessalonike. Honorary epigram for Dionysios, Roman Imperial period. Marble hermaic stele found in the hippodrome of Thessalonike in 1897 [transporten in 1900 to the Archaeological Museumof Istanbul; see F.Winter, *AvP* VII 1, p. iii, K.Hallof]. P.Papageorgiou, *Νέα Ἡμέρα* 1327 (Trieste 6 May 1900) 1; id., *Unedierte Inschriften von Mytilene* (Leipzig 1900) 27 no. 104. Republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 92/93 no. 3, who observes that another two herms have been found in Thessalonike (I.Vokotopoulou, *Ὁδηγὸς τοῦ Ἀρχαιολογικοῦ Μουσείου Θεσσαλονίκης*, Thessaloniki 1996, 90/91; G.Despinis et alii, *Κατάλογος τῶν Γλυπτῶν τοῦ Ἀρχαιολογικοῦ Μουσείου Θεσσαλονίκης*, Thessaloniki 1997, 61/62).

[Κ]αί σοι φίλο|ς, χρηστὲ Διονύσιε, καὶ μέγας ἀνὴρ
Κρή|σκης, ὅς φιλίης | μνήσατο καὶ χα||ρίτων

1. [Π]αῖ, ed.pr.; [κ]αί, D.Feissel, *An.Ép.* (2002) [2005] no. 1286: 'A la fois pour toi un ami, excellent Dionysios, et un grand homme, c'est Crescens qui a eu mémoire de l'amitié et de la reconnaissance' [[κ]αί, already suggested by F.Winter and W.Peek (in schedis), K.Hallof].

---

624. Thessalonike. Dedication to the Egyptian gods, 2nd cent. A.D. *IG* X 2 1 79. A.Rizakis, *art.cit.* (our lemma no. 587) 121 note 54, suggests a date 'basse dans l'Empire' on the basis of letter forms and onomastics (Λούκιος Κοίλιος; C.Edson: 2nd/1st cent. B.C.).

---

625. Thessalonike. Honorary inscription?, 254 A.D. Lower part of a marble altar. Ed.pr. P.Adam-Veleni, *Μακεδονικοὶ βωμοί* -- (our lemma no. 592) 161 no. 70 (ph.).

[---]. Α | [---] ἐν τῷ σπε´ | Σεβ(αστῷ) ἔτ̣ε̣ι

1. [---](Α , ed.pr. || [2-3. The 285th year of the Actian era, but the reading ΣΠΕ cannot be confirmed on the ph.; undated by ed.pr., Chaniotis].

---

626. Thessalonike (area of: Agios Athanasios). Orphic lamella, undated. Gold leaf inscribed on both sides. P.Petsas, *AD* 22 B2 (1967) 399/400 (dr.); id., *Makedonika* 9 (1969) 168 (ph.). C.Riedweg, *art.cit.* (our lemma no. 1977) 480, presents a tentative text; cf. A.Bernabé, *op.cit.* (our lemma no. 1977) 77 no. 496 F 1.

A) Ἄϊδος ΑΡΙΤΜΑ εὖ ΠΙΕΝΕΙ ψ(υχή) B) ΕΙ[---]

A 3. or ΕΑΥΕΙ, R. [initio. on the photo I recognize a Γ; perhaps εὐ(Γ)|γενεῖ?, Chaniotis].

---

627. Vacat.

628-633. Thessalonike. Epitaphs, Roman Imperial period. Five funerary altars. Ed.pr. P.Adam-Veleni, *Μακεδονικοὶ βωμοί* -- (our lemma no. 592) 181-187.

628: 181 no. 137 (ph.). **Epitaph of Antiocheia, 2nd/3rd cent. A.D.** Marble altar.

Δασουλ-
ας Ἀντει-
οχήᾳ μνεί-
4 ας χάρειν
❦

two illegible lines
8 μνή- χάρειν
μης
❦

ΔΑḶΟΥΛΑΙΑΡΑṆΤΕΙΙΟΧΗ μνεί|ας χάριν | [---|---]| ΜΝΗ ΧΑΡΙΝ|ΜΗΣ , ed.pr. [we read the text from the ph. || 2-3. Ἀντειοχήᾳ = Ἀντιοχείᾳ, Chaniotis].

629: 184 no. 149. **Epitaph of Iustus, 2nd/3rd cent.** A.D. Five fragments of a marble altar found at Agia Paraskevi (east of Thessalonike).

Ἰοῦστος | τρὶς καὶ | δεκαετής

630: 182 no. 140 (ph.). **Epitaph?, 3rd cent.** A.D. Fragment of a marble altar: [---] | [---]ΟΥΣ[---] | [---]ΙΩ[---] | [---]ΩΙ[---] | [---]ΓΜ[---] | vacat

631: 182 no. 142 (ph.). **Epitaph, Roman Imperial period.** Lower part of a marble altar: [---] | ἔτους

632: 183 no. 144. **Epitaph of a woman, 2nd/3rd cent.** A.D. Upper left part of a marble altar: [---]|[---]του γυνή | [---]

633: 186/187 no. 155 (ph.). **Epitaph, 3rd cent.** A.D. Marble altar with three busts in relief (upper row: man and woman; lower row: child); raised hands on one of the lateral faces. K.Hallof points out that this altar is identical with an altar mentioned by I.Spiliopoulou-Donderer, *Grabaltäre* -- (our lemma no. 592) 247 no. ThN8, who could only read the words τέκνον and μ[νε]|ίας χάριν.

[1-2]Ο.ΛΙC ΝΙΚΟΛ. | [.]ẠΙ ΝΙΚΟΛ.ΙΟΙ. | τέκν. ΚΛ.Ν... μ|νίας χάριν

[We present the text as read from the ph., Chaniotis] || Ο.ΛΙC ΝΙΚΟΛ. | ΑΙ ΝΙΚΟΛ...Ο | ΤΕΚΝΑ ΚΑΙ c. 3 ΜΙΝΙΑΣ ΧΑΡΙΝ, ed.pr. || [1. [Ἰ]ο[ύ]λις Νικολạ[-]? || 2. initio, [κ]ạί? || 3. τέκνῳ?, Chaniotis].

634. Thessalonike. Epitaph of Numerius Mestrius Priscus, 3rd cent. A.D. Poros altar. T.Sarikakis in *Χαριστήριον εἰς Ἀναστάσιον Ὀρλάνδον* II (Thessaloniki 1966) 375; cf. J. and L.Robert, *BE* (1967) no. 354. Republished by P.Adam-Veleni, *Μακεδονικοὶ βωμοί* -- (our lemma no. 592) 180 no. 133 (ph.).

Νου(μερίῳ) Μεστρίῳ | Πρείσκῳ, ἀγαθῷ | ἀνδρί, βουλευτῇ | ἐνδόξῳ, Τ(ίτος) Φλ(άβιος) ❦ Ἀρ|τεμίδωρος τῷ | χρηστῷ πατρί ❦

635. Thessalonike. Epitaph, 3rd cent. A.D. Marble altar found re-used in the east city wall; two raised hands in a panel. Ed.pr. P.Adam-Veleni, *Μακεδονικοὶ βωμοί* -- (our

lemma no. 592) 164/165 no. 83 (ph.): ΚΑΙ(Λ ΤΗΝ | [---]ΛΙΝ

636. Thessalonike. Epitaph of Mytilene, Roman Imperial period. Plaque found near the east city-wall. P.Papageorgiou, *Ἀλήθεια* (7 July 1905) 1. Republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 90/91 no. 2, who points out that Varinius Maximus is otherwise unknown and that Verinius is one of the most common nomina in Roman Thessalonike (21 attestations).

Μ(ᾶρκος) Οὐαρείνι|ος Μάξιμος | Μυτιλήνῃ τῇ | ἰδίᾳ συνβίῳ || μνείας χάριν | καὶ αὐτῷ ζῶν

3. The name Mytilene was hitherto unattested in Thessalonike, but known from other areas, N.

637. Thessalonike. Epitaph of Thessalonikaia (?), Roman Imperial period. Inscription seen by P.Papageorgiou 'ἐν οἰκίᾳ Ἰουδαίου' and presented in part in id., *Μακεδονικὸν Ἡμερολόγιον τοῦ Παμμακεδονικοῦ Συλλόγου Ἀθηνῶν* 5 (1912) 68, as evidence for the use of the form of the ethnic Θεσσαλονικαῖος. Republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 93/94, who presents further evidence for the ethnic Θεσσαλονικαῖος: *IG* X 2 1 1039 = our lemma no. 619; *SEG* XLVIII 790 (1) (Θεσσαλονεικέα); Feissel, *Recueil* no. 289 bis (Τησαλονικαῖος). [If the stone was found in Thessalonike (the information provided by Papageorgiou is not unequivocal), then Thessalonikaia is a personal name (deriving from an ethnic), rather than an ethnic, Chaniotis].

... | καὶ τῇ γυναικὶ | αὐτοῦ [Θεσ]σα|λονικαίᾳ ...

638. Thessalonike. Epitaph of Domninos from Emesa, 3rd/4th cent. A.D. Marble plaque. F.Petsas, *Μακεδονικά* 14 (1974) 333 (ph.). Republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 98-100 (ph.), in his collection of evidence for Syrian immigrants in Thessalonike in late Antiquity (cf. our lemma no. 641).

Θάρσι Δομνῖνε, | Ἐμεσηνέ· οὐδὶς | ❦ ἀθάνατος ❦

639. Thessalonike. Epitaph of the mule-driver Euporos, ca. 300-550 A.D. Marble plaque found in a cemetery near the Ψευδοχρυσὴ Πύλη (Telli Kapi). P.Papageorgiou, *Ἀλήθεια* (31 December 1903) 2. Republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 86-90 no. 1.

Εὔπορος | μουλίων | τοῦ βικαρίου

2. Μουλίων, a personal name, P.; μουλίων, a mule-driver, N., who collects epigraphic attestations of this term (*IG* IV 437; X 2 2 400; *SEG* II 405; XXIX 311 = our lemma no. 297; XLIII 392; *I.Alexandreia Troas* 127; *TAM* IV 1 39) ‖ 3. Euporos, probably a slave, was in the service of the vicarius of the diocese of Macedonia (rather than Moesia); cf. *An.Ép.* (1991) no. 1308, for mule-drivers in the service of a governor; the mention of a vicarius suggest a date between the late 3rd and the mid-6th cent. A.D., N.

---

640. **Thessalonike. Epitaph of Archetimos, 5th/6th cent.** A.D. Plaque re-used in a building of the early Byzantine period. Ed.pr. E.Marki, *AD* 53 B2 (1998) [2004] 625 (ph.).

Κοιμητή|ριον Ἀρχε|τίμου, · ἐ|παρχικοῦ

[3.-4. ἐπαρχικός = official in the staff of the provincial governor; cf. *SEG* XLV 651 and L 921, Chaniotis].

641-643. **Thessalonike. Christian epitaphs, ca. 4th-6th cent.** A.D. Three epitaphs published by P.Papageorgiou in the early 20th century and republished by P.N.Nigdelis, *art.cit.* (our lemma no. 582) 95-102 nos. 5-7.

641: 95-100 no. 5. **Epitaph of Basilis from Nisibis.** Epitaph (no description). P.Papageorgiou, *Ἀλήθεια* 535 (10 February 1907) 1.

† † † | Μημόριον δίσω|μον, ἔνθα κῖτε Βα|σιλις, κώμης Νιτί|βις

2. κῖτε = κεῖται ‖ 2-3. Βασιλις = Βασίλι(ο)ς or Βασιλίς, N. ‖ 3-4. Νιτί|βις, sc. Nisibis, probably in Syria (cf. *CIL* VI 700: *in Syria Nisibyn*; *MAMA* III 408: χω(ρίου) Νησσίβεως), rather than one of the homonymous cities in northern Mesopotamia. N., who gives a list of other Syrian immigrants to Thessalonike (Feissel, *Recueil* no. 161/162 and our lemma no. 638); 'la graphie Νιτίβις, au lieu de Νισίβις, est une alternative que permet le modèle sémitique', D.Feissel, *An.Ép.* (2002) [2005] no. 1287.

642: 100/101 no. 6. **Epitaph of the anagnostes Andreas.** Three fragments of a marble plaque broken on all sides. P.Papageorgiou, *Ἀλήθεια* 581 (28 June 1907) 1.

[Κοιμ]ητήριον
[δίσω]μον δια-
[φέρον] Ἀνδρέου τ-
4 [οῦ εὐ]λαβεστάτου
[ἀναγ]νόστου τῆς ἐν-
[ταῦθ]α ἁγιωτ(άτης) ἐκκλη-
[σίας καὶ τ]οῦ υἱοῦ ...
8 ...ΥΙ...............

643: 101/102 no. 7. **Epitaph of the deacon Georgios.** *IG X* 2 1 653; Feissel, *Recueil* no. 139. Marble plaque in the church of Panagia Eleousa that was destroyed by fire on 22 August 1890. P.Papageorgiou, *Μακεδονικὸν Ἡμερολόγιον τοῦ*

Παμμακεδονικοῦ Συλλόγου Ἀθηνῶν 5 (1912) 14-18; id., *Θεσσαλονίκης Ἱστορικὰ καὶ Ἀρχαιολογικά* (Athens 1912) 14-18. D.Feissel, *An.Ép.* (2002) [2005] no. 1290, observes that this text had already been included in the corpora (*IG* and Feissel, *Recueil*):

† | Κοιμητήριον | διαφέροντα | Γεοργίου δ[ια|κόνου ---]

2. διαφέρον τά (sc. ὀστᾶ), P.; corrected by N. || 3. Γεοργίου, P., N.; Γεωργίου, *IG*, F.

---

644. **Thessalonike. Rhodian amphora stamp.** Stamped amphora handle found in the agora; a circular stamp on the handle and a stamped letter under the handle. Mentioned by P.Adam-Veleni, *AD* 53 B2 (1998) [2004] 551: Δαμοκράτευς | Α

---

645. **Torone. History.** A.Cambitoglou - J.K.Papadopoulos in *Torone* I 37-65, give an overview of the history, topography, and economy of Torone with brief discussion of the following texts: *IG* IV^2 1 121; *SEG* I 361; XXIV 574 (pp. 50/51); see also our lemma no. 3 [for testimonia on Toroneans abroad see also A.B.Tataki, *Macedonians Abroad* -- (cf. *SEG* XLVIII 704) 190-192, Chaniotis].

---

646. **Torone. Lead letter concerning a transaction, ca. 350-325 B.C.** *SEG* XLIII 488. A.Henry in *Torone* I 765-771 (ph.; dr.; translation), republishes the text with commentary (no difference from the text presented in *SEG* XLIII). H.'s translation reads: '[...]tos sends greetings to Tegeas. I am unable to buy wood in M[ende?]. So you dispatch some to us immediately, if you have a boat, buying seven talents if it is possible [from X]. Let him not provide you with any fewer at all, preferably [of ...], but if not, [of ...]. And if you do this, you will be doing us a favour. Complete some purchases within seven days or I shall put a stop (sc. to the arrangement). Farewell (?)'. Cf. our lemma no.1938.

---

647. **Torone. Inscribed sling bullets, ca. 349 B.C.** Seven inscribed lead sling bullets. Edd.pr. A.Cambitoglou et alii in *Torone* I 723-726 (ph.), who associate these sling bullets with the attack of Philip II in 349 B.C.; nos. A, C, and F have parallels in Olynthos. Cf. A.Cambitoglou in *Excavating Classical Culture* 69 for C: **A:** Να|μερ. (no. 18.1) **B:** Μικί|νας (no. 18.2) **C:** Κλεο|βόλο (no. 18.3) **D/E:** Να. (no. 18.4/5) **F:** Να|μερ. (no. 18.10) **G:** Ὀρ[---]δας| καλός (no. 18.11).

A and F. Ναμέρας or Ναμερτίδας, edd.pr. || G. e.g., Ὀρεστάδας or Ὀρφωνίδας, edd.pr.

---

648. Torone. Inscriptions on pottery, 4th cent. B.C.-6th cent. A.D. Stamped amphora handles (I-XV), graffiti (XVI-LIV), and dipinti (LV-LVIII) on pottery are presented in *Torone* I by edd.pr. I.McPhee, *ibid.* 385 (ph.), A.Cambitoglou, O.Tudor-Jones, *ibid.* 406 (dr.), A.Steiner, *ibid.* 459-464 (dr.), S.Peirce, *ibid.* 498-500, 506, and 510 (ph.), and J.K.Papadopoulos, *ibid.* 582, 628, 630-633, 637/638 (dr.).

I:	Ἱκεσίου	(Chian; 3rd cent. B.C.; 498/499 no. 13.1)
II:	ΑΡΙΜΕ	(Thasian; 4th cent. B.C.; 499 no. 13.2)
III:	ΕΜΙΠΜ	(Thasian; undated; 499 no. 13.3)
IV:	Ἀρισσι|τ[ά]ρ[χο]υ	(Knidian; undated; 499 no. 13.4)
V:	Στρατο|νίκου	(unknown origin; 4th cent. B.C.; 499/500 no. 13.5)
VI:	Φανο|λάο̣υ̣	('Parmeniskos group'; 4th cent. B.C.; 506/507 no. 13.14)
VII:	Ἀμεινο|νίκου	('Parmeniskos group'; undated; 507 no. 13.15)
VIII:	Εὐβο|ύ[λου]	(local; 4th cent. B.C.; 507 no. 13.16)
IX:	ΦΟ	(local; 4th cent. B.C.; 507 no. 13.18)
X:	Ἀγα[---]	(local; undated; 507/508 no. 13.19)
XI:	[---]θς	(local; undated; 508 no. 13.20)
XII:	Η	(local; 4th cent. B.C.; 508 no. 13.21)
XIII:	Τ	(local; 4th cent. B.C.; 508 no. 13.22)
XIV:	Δ	(local; undated; 508 no. 13.23)
XV:	Λ	(local; 4th cent. B.C.; 508 no. 13.24)
XVI:	[--]ΓΣΤΟΙ[--]ΤΡ	(fr. of a red-figured pyxis lid with the representation of a lion; a graffito on the underside; ca. 400-350 B.C.; 385 no. 8.168)
XVII:	Ε?	(fr. of foot; ca. 400-375 B.C.; 406 no. 9.17)
XVIII:	Π?	(fr. of Attic bowl; ca. 380 B.C.; 459 no. 10.85)
XIX:	Π?	(fr. of Attic bowl; ca. 375-325 B.C.; 460 no. 10.87; cf. *Agora* XII 828 and 833)
XX:	Μ	(fr. of foot and base of Attic vase; ca. 375-325 B.C.; 460/461 no. 10.92; cf. *Agora* XII 1192)
XXI:	ΣΙ?	(fr. of foot and base of Attic vase; ca. 375-325 B.C.; 461 no. 10.93)
XXII:	Η?	(base of Attic vase; ca. 375-325 B.C.; 461 no. 10.94)
XXIII:	Ε (?)	(fr. of foot and base of Attic vase; ca. 375-325 B.C.; 461 no. 10.95)
XXIV:		(fr. of foot and base of Attic vase; ca. 375-325 B.C.; 461 no. 10.96; cf. *Agora* XII 559)
XXV:	Β (?)	(fr. of foot of Attic vase; ca. 375-325 B.C.; 461 no. 10.97)
XXVI:	Ἀρι.	(base fr. of Attic vase; ca. 375-325 B.C.; 461/462 no. 10.98; cf. *Agora* XII 934 and 947)
XXVII:	[--]Δ̣Ι	(base fr. of Attic vase; ca. 375-325 B.C.; 462 no. 10.99)
XXVIII:		(fr. of bowl; ca. 375-350 B.C.; 463 no. 10.111)
XXIX:	Τ?	(fr. of foot and base; ca. 375-350 B.C.; 463/464 no. 10.112)
XXX:	Μ	(amphora; a graffito on the neck; 4th cent. B.C.; 510 no. 13.37)
XXXI:	+ χα or χω	(base fr.; 3rd cent. A.D.; 582 no. 14.38)

XXXII:	A	(base fr.; 3rd cent. A.D.; 582 no. 14.40)
XXXIII:	K	(base fr.; ca. 360-450 A.D.; 602 no. 14.195)
XXXIV:	ΑΛΚ ǀ [?] ο? οβ´ 〈	(amphora; graffito on both sides of the neck; 4th/5th cent. A.D.; 628 no. 14.378 = J.K.Papadopoulos, *AE* [1989] 83-87 and 100 no. 1)
XXXV:	οδ´ Α☧Ω	(amphora; graffito on neck; 4th/5th cent. A.D.; 628 no. 14.379 = J.K.Papadopoulos, *AE* [1989] 83-87 and 100 no. 2)
XXXVI:	☧	(amphora; graffito on handle; 5th/6th cent. A.D.; 630 no. 14.395)
XXXVII:	☧	(amphora; graffito on handle; 5th/6th cent. A.D.; 631 no. 14.396)
XXXVIII:	†	(amphora handle; 5th/6th cent. A.D.; 631 no. 14.397)
XXXIX:	X or †	(amphora handle; 5th/6th cent. A.D.; 631 no. 14.398)
XL:	X?	(amphora handle; 5th/6th cent. A.D.; 631 no. 14.399)
XLI:	Χρ(ιστός) or χρ(ηστός)	(amphora shoulder; 5th/6th cent. A.D.; 631 no. 14.400)
XLII:	H?	(amphora shoulder; 5th/6th cent. A.D.; 631 no. 14.401)
XLIII:	[---]ημα	(amphora shoulder; 5th/6th cent. A.D.; 631 no. 14.402)
XLIV:	K?	(amphora shoulder; 5th/6th cent. A.D.; 631 no. 14.403)
XLV:	M?	(amphora shoulder; 5th/6th cent. A.D.; 631 no. 14.404)
XLVI:	N?	(amphora shoulder; 5th/6th cent. A.D.; 631/632 no. 14.405)
XLVII:	N? NE	(amphora shoulder; 5th/6th cent. A.D.; 632 no. 14.406)
XLVIII:	N?E 〈	(amphora shoulder; 5th/6th cent. A.D.; 632 no. 14.407)
XLIX:	NI or NΓ or NΠ	(amphora shoulder; 5th/6th cent. A.D.; 632 no. 14.408)
L:	Π[---]	(amphora shoulder; 5th/6th cent. A.D.; 632 no. 14.409)
LI:	XB or ΛB or NΠ	(amphora shoulder; 5th/6th cent. A.D.; 632 no. 14.410)
LII:	XE	(amphora shoulder; 5th/6th cent. A.D.; 632 no. 14.411)
LIII:		(amphora fr.; 3rd cent. A.D.; 632/633 no. 14.413 = J.K.Papadopoulos, *AE* [1989] 100 no. 3)
LIV:	κ 〈 λ	(shoulder fr.; Roman Imperial period; 633 no. 14.419)
LV:	ρ	(shoulder fr.; Roman Imperial period; 638 no. 14.443)
LVI:	remains of 2 letters	(shoulder fr.; Roman Imperial period; 632 no. 14.412)
LVII:	monogram (AP?)	(amphora, red dipinto on shoulder; Roman Imperial period; 637/638 no. 14.439 = J.K.Papadopoulos, *AE* [1989] 102 no. 13)
LVIII:	remains of 2 letters	(shoulder fr. with red dipinto; Roman Imperial period; 638 no. 14.442).

[VI-VII. On the 'Parmeniskos group' cf. our lemma no. 613 ‖ XVII-XXVIII. no text given in ed.pr.; we read the graffiti from the dr., Chaniotis] ‖ XXXIII. 'may refer to a name, or perhaps to ἀλκή, describing the wine as strong; ... οβ represents a numerical notation', ed.pr. ‖ XLII, XLIV-LII, and LV. the letters may be numerical notations, ed.pr. ‖ LIV. an indication of the capacity of the vase (20 1/2 litrae)?, ed.pr.

649. Vergina. Orphic lamella, Hellenistic period. Gold lamella. P.Petsas, *AD* 17 A (1961/1962) 259. Republished by A.Bernabé, A.I.Jiménez San Cristóbal, *op.cit.* (our lemma no. 1977) 213 and 280 no. 16 k. Republished by Bernabé, *op.cit.* (our lemma no. 1977) 76 no. 496 F k.

Φιλίστη Φερσεφόνηι χαίρειν

---

650. Unknown provenance. Building inscription of a temple of Zeus Hypsistos, 2nd/3rd cent. A.D. Marble plaque, originally kept in a house in Thessalonike, from where it was brought to another house of the same family in Agios Nikolaos in Chalkidike twenty years ago; now deposited in the Museum of Thessaloniki. Ed.pr. I.A.Papaggelos, *Tekmeria* 7 (2002), 163-165 (ph.).

Διὶ Ὑψίστῳ τὸν ναὸν ἐκ θεμε-
λίων κατεσκεύασαν ἐκ τῶν ἰδί-
ων Ζωΐλος Μένωνος τοῦ Με-
νάνδρου τοῦ Διονυσίου Ἀν-
τιοχιδεὺς καὶ Κρατιστὼ Μέ-
νωνος τοῦ Σωσιβίου Ἀντιο-
❦ χιδεῖτις ἡ γυνὴ αὐτοῦ ❦

5. The scribe wrote ΚΡΑΤΙΣΤΟ and later corrected the last letter to omega, ed.pr. || 4-7. Zoilos and his wife were members of the tribe Ἀντιοχίς in an unknown city, ed.pr.

651-653. Unknown provenance. Epitaphs, 1st cent. B.C./A.D. Three marble plaques decorated with funerary reliefs; their provenance is unknown; they are known only from photographs provided by Jirí Frel. Ed.pr. G.Sacco, *Xenia Antiqua* 10 (2001) [2002] 11-26 (ph.; Italian translation), with detailed discussion of the iconography. S. plausibly argues for a Macedonian provenance in view of the iconography and the onomastics. Nos. 651/652 were made by the same artist and for the tomb of the same family[for the names cf. *LGPN* IV, s.vv.].

651: 11-20 no. A. **Epitaph of Zaikis and her family, early 1st cent.** B.C. Marble plaque with the representation of a boy and a young rider (left) facing a young and an elderly man (middle), and a seated woman and a female servant (right).

Ζαικις Ἀνδρονίκου Βαστικείλᾳ τῷ ἀνδρὶ καὶ τοῖς τέκνοις
Ἀνδρονείκῳ καὶ Ἀλλωπόρει καὶ Μητόκῳ καὶ ἑατῇ, ζῶσα

1. Ζαικις is attested for the first time; cf. Ζαικα in east Macedonia and Pelagonia; Βαστικείλας is composed of the name Βάστος and the ending -κειλας, common in Thracian names, ed.pr. || 2. Δαλωπορις, ed.pr.; corrected to Ἀλλώπορις (= Ἀλλούπορις) by A.Avram, *LGPN* IV, s.v.; for Μήτοκος cf. the name of the Odrysian king Μήδοκος, ed.pr.

652: 11-20 no. B. **Epitaph of Zaikis and her family, early 1st cent. B.C.** Two joining pieces of a marble plaque with the representation of a boy and a young rider (right) facing a young and an elderly man (middle), and a female servant and a seated woman (right).

Ζαικις Ἀνδρονείκου Βασ[τικείλᾳ] τῷ ἀνδρὶ καὶ τοῖς τέκνοις
Ἀνδρονείκῳ καὶ Ἀλλωπό[ρει καὶ Μ]ητόκῳ καὶ ἑατῇ, ζῶσα

2. ⟨Δα⟩λωπό[ρει], ed.pr.; Ἀλλωπό[ρει], A.Avram, *LGPN* IV, s.v.

653: 20-23 no. C. **Epitaph of Nano and Philippos, late 1st cent. B.C./early 1st cent. A.D.** Fragment of a marble plaque with the representation of a young rider (left) facing a seated woman (right); the scene is flanked by a male and a female servant.

Νανὼ Τηρήπου Φιλίπῳ Ποσιδωνίου τῷ υἱῷ καὶ | ατῇ ζώσῃ

1. Νανώ is probably a Greek name; the Thracian name Τηρήπης derives from Τήρης, ed.pr.

654. Unknown provenance. Epitaph of Botes, late 2nd/early 3rd cent. A.D. Marble relief stele, damaged at the lower right corner; on the upper panel representation of a family (bearded man holding an infant, woman, older child); above the child a pair of open raised hands, indicating premature or violent death; on the lower panel two busts of a man and a woman (the children who have grown to adulthood?, ed.pr.) [or portrait busts of the couple, Chaniotis]; found in Macedonia, now in a private collection in Athens. Ed.pr. M.C.I.Miller, *AncW* 33.2 (2002) 101-104 (ph.; translation).

Ποσιδωνία Βώτηνι τῷ ἀνδρὶ | ἐκ τῶν ἰδίων αὐτοῦ μνήμη[ς χάριν]

1. Ποσ⟨ε⟩ιδωνία, Βωτήν⟨η⟩ι, ἄνδρι; Βοτήν⟨η⟩ι/ς [sic], hitherto unattested, is a corruption of the Latin Vettienus/Votienus or Botenius, ed.pr.; O.Salomies, *An.Ép.* (2002) [2005] no. 1296, excludes the possibility of a Latin name; M.Sève, *ibid.*, recognizes here the dative of the unattested name Βώτης (cf. the word βούτης, i.e., the herdsman, and the names Βούτας and Βώτας [for the dative in -νι in Macedonia cf. *SEG* L 618 L. 11: Ἑρμῆνι; further examples in *SEG* XLIX 825 and L 642, Chaniotis] || 2. [ε]ἰδίων, 'from her own funds', ed.pr. ['from his own funds', Chaniotis].

654 bis. Unknown provenance (Macedonia?). Epitaph of Zethis, 208/209 A.D. See our lemma no. 1864.

655. Unknown provenance. Amulet against colic pain, 6th/7th cent. A.D. Gold ring, octagonal in the exterior, circular in the interior; acquired in 1908 by the National Museum of Belgrade. Edd.pr. I.Popovic - A.V.Popovic, *Starinar* 52 (2002) 157-161 (ph.; dr.); non vidimus. See *An.Ép.* (2002) [2005] no. 1750: Θεόἱς, καἱιλεύἱω μὴ ll φύιν l κόλἱῳ πόἱνον

A metrical inscription (Byzantine dodecasyllabus); the amulet was intended to protect the bearer from colic pains, edd.pr. ll 2-5. καιλεύω μὴ φύιν = κελεύω μὴ φύειν.

THRACE

656. Thrace. Institutions. M.Slavova in *Jubilaeus* V 355-361 (in Bulgarian), gives an overview of the terminology of the political and religious institutions of the Greek colonies in modern Bulgaria (Thrace and Moesia, especially in Dionysopolis, Mesambria, and Odessos). She discusses the following offices: ἀγορανόμος, ἀγωνοθέτης, ἀρχιέρεια, ἀρχιμύστης, βακχεαστής, βουκόλος, γραμματεύς, γυμνασιάρχης/γυμνασίαρχος, δικαστής, ἔκδικος, ἐκλογιστής, εὐποσιάρχης, ἐφήβαρχος, ζάκορος (*IGBulg* I² 21; mostly occupied by women), θοινίτης, ἱερά, ἱερεύς, ἱερονόμος, ἱεροποιός, κισταφόρος, κουρής, λικναφόρος, ναύαρχος αὐτοκράτωρ (cf. *IGBulg* I² 388 bis), νέοι, νεωκόρος, νομοφύλαξ, οἰκονόμος, ὁριοθέτης, πανηγυριάρχης, πάρεδρος, πρῶτος ἄρχων, πρυτάνεις, πρωτοστάτης, στρατηγός, σύνεδρος, ταμίας, ὑμνῳδοί, φύλακες (cf. *IGBulg* I² 324; V 5103). She also comments on the meaning of the following terms used in public documents: ἀναστρέφομαι (*IGBulg* I² 13), ἀπογράφομαι, ἀποδίδωμι (*IGBulg* I² 45, 307, 391), ἀποδοχή, ἀποκαθίστημι, ἀποπληρόω (cf. *IGBulg* I² 63 bis), ἀτέλεια, διανομή, διατίθεμαι, δίκη πρόδικος, εἰσηγέομαι, ἐπαγγέλλομαι, ἐπιδέχομαι (*IGBulg* I² 13; *Syll.*³ 714), ἐπίδοσις, ἐπιτελέω (cf. *IGBulg* I² 13 and 71), εὐωχέω (cf. *IGBulg* I² 63), ἰσοτέλεια, κατεργάζομαι (cf. *IGBulg* I² 317), νομή (*IGBulg* I² 58; a short form of διανομή), παραγράφω (*IGBulg* I² 314; *Syll.*³ 915; *OGIS* 669), προεδρία, προξενία, στοιχέω (cf. *IGBulg* I² 43; *Syll.*³ 685, 708), συντελέω (*IGBulg* I² 45 and 388), σωματοποιέω (*IGBulg* I² 13), χειρίζω, and χορηγία.

657. Thrace. Religion. I.Doncheva, *Arheologija (Sofia)* 43.3 (2002) 18-27 (Bulgarian; English summary), studies the iconography of Athena in (often inscribed) votive reliefs from Thrace and Moesia in the Roman Imperial period. Athena's worshippers in Thrace were primarily colonists of Eastern origin and veterans who were settled in Moesia Inferior and Thrace. Athena is represented both alone (following the types of Athena Promachos, Polias, Nikephoros, and Ergane) and in the company of other deities (Hermes, Zeus, Hera, and Hephaistos). The representations of Athena, Zeus, and Hera are related to the worship of the Capitoline triad, known also from inscriptions (mainly from Nikopolis ad Istrum). The inscriptions reveal the official character of the cult and its relation to the emperor cult.

M.Slavova, *OpAth* 27 (2002) 137-149, summarizes the information provided by 17 inscriptions from Thrace and Moesia for mystery cult associations (Ajtos, territory of Anchialos?: *IGBulg* III 1841; Augusta Traiana: *SEG* XXXIX 649; *IGBulg* V 5579; Apollonia Pontica: *IGBulg* I^2 401 [= V 5141]; Cillae, territory of Philippopolis: *IGBulg* III 1517 [= V 5550], 1518; Dionysopolis: *IGBulg* I^2 13, 20, 22 bis, 23; Malko Târnovo: *IGBulg* III 1862 [= V 5656], 1864/1865; Montana: *IGBulg* I^2 480; Nikopolis ad Istrum: *IGBulg* II 671; V 5244; Serdica: *IGBulg* IV 1925). With the exception of *IGBulg* IV 1925 (a δοῦμος of female worshippers of Kybele, as one may infer from the μήτηρ δενδροφόρων), the cult associations were dedicated to the cult of Dionysos. S. discusses the terms used for the designation of the associations (βακχεῖον, κοινόν, σπεῖρα), their members (μύστης, μύστρια, βακχεαστής, μαγαρεύς, συνμύσται, μυστιπόλος), and their functionaries (ἀρχιβασσάρα, γραμματεύς, ἔκδικος, ἱερονόμος, κισταφόρος, κουρής, κρανιάρχης, κρατηριακός, λικναφόρος, λυχνοάπτρια, ναρθηκοφόρος, πατὴρ σπείρης, σημειοφόρος, συστημάρχης) [on κρανιάρχης cf. *SEG* XLIX 814, Chaniotis].

Z.Goceva, *Kernos* 15 (2002) 309-315, reflects on the complex factors that may explain the diffusion of the cult of the Μεγάλοι Θεοί in Thrace and Moesia in the Hellenistic period (with reference to *IGBulg* I^2 42 and III 1731; *I.Histria* 11, 19, 58).

For the cult of the Thracian Rider God see our lemma no. 1985.

---

657 bis. Abdera. Honorary decree of Abdera for Amymon and Megathymos of Teos, ca. 166 B.C. See our lemma no. 1162.

---

658. Agathopolis (Ahtopol). Honorary decree of Apollonia Pontica (?) for a man (Aiantides?) from Odessos, ca. 300-250 B.C. Fragment of a marble stele. V.Velkov, *Thracia Pontica* 5 (1994) 105-112; non vidimus. Republished by A.Avram in *Jubilaeus* V 17-19. The similarity of a decree of Apollonia (our lemma no. 661) with this decree and with the text in our lemma no. 659 leads A. to the conclusion that all these decrees were passed by Apollonia Pontica (20); A. dates the text to ca. 300-250 B.C. (4th cent. B.C., V.). There is no evidence that the fortress at Agathopolis had the status of a polis (21/22).

[-------------]ΤΟΥ[-- τοὺς]
νεοποίας τοὺς ἐπὶ [-------- ἄρχοντος --------------------------]
...ΝΑΙ· παρακαλέσαι δ[ὲ --]
[--· ἀ]ποστεῖλαι δὲ [αὐτῶι καὶ ξένια? τοὺς -------------· ἐλέ]-
[σθ]αι [δὲ τὴ]ν ἐκκλησί[αν καὶ πρεσβευτὴν e.g. ἕνα ἄνδρα εἰς]
Ὀδησόν, ὅστις ἀποδη[μήσας πρὸς Ὀδησίτας ἀποδώσει τῶι]
δήμωι τῶν Ὀδησιτῶν [τὸ ψήφισμα ὅπως ἂν ὁ στέφανος ἀνα]-
γορευθῆι ἐν τῶι θεάτ[ρωι [καὶ τὸ ψήφισμα εἰς τελαμῶνα ἀνα]-
γραφὲν τεθῆι εἰς τὸ ἱ[ερὸν τοῦ Ἀπόλλωνος? ----------------·]
προσεντείλασθαι δὲ [αὐτῶι -------------------------- ἂν αὐτοὶ]
ἄλλο τι νομίζωσι συ[-----------· -------------------------- παρα]-

καλέσασθαι δὲ τοὺς ἄ[ρχοντας τῶν 'Οδησιτῶν? ----------------]-
ON Αἰαντίδην καὶ πα[--------- ------------------------- παραγενό]-
μενον εἰς τὴν οἰκεία[ν --]
τῆι πόλει καὶ λόγωι κ[αὶ ἔργωι ------------------------------------]
μὲν ὑπ' αὐτοῦ ἀξίας [--]
δήμου τῶν πραγμάτ[ων ---·]
ἡιρέθη πρεσβευτὴς [------------------- vacat]

1-2. [---]του[---]|ΝΕΟΠΙΘΙΑΣ τοὺς ἐπὶ [---], A., who points out that the reading is not certain, because the photo is unclear [[τοὺς] | νεοποίας τοὺς ἐπὶ [name ἄρχοντος]; this clause concerns the inscribing of the decree in Agathopolis under the supervision of the νεοποῖαι, who were to assign the publication place, Chaniotis] || 4-18. restored by A., if not otherwise stated || 6. ἀποδη[μήσας ἐπὶ τὸ -- τῆι βουλῆι καὶ τῶι], V. || 7. [τὸ ψήφισμα· ὅπως], A. (with interpunction) [one expects ἀποδώσει ... [τὸ ψήφισμα καὶ παρακαλέσει]; in that case, the restorations in the other lines should be longer, Chaniotis] || 8-9. [ἀνα]|γραφέν, V.; [καθ' ἕκαστον ἐνιαυτόν καὶ ἡ ἀνα]| γραφ⟨ὴ⟩ τεθῆι, A. [the aorist ἀναγορευθῆι rules out the possibility of an annual announcement, Chaniotis; [καὶ τὸ ψήφισμα εἰς τελαμῶνα ἀνα]|γραφέν, Hallof] || || 9. in fine, εἰς τὸ ἱ[ερὸν τοῦ], V.; restored by A. || 10-11. [ἂν δὲ αὐτοὶ] ἄλλο τι νομίζωσι συ[γχωρῆσαι τόπον?], A. || 12. τοὺς ἄ[νδρας?], V. [rather τοὺς ἄ[ρχοντας τῶν 'Οδησιτῶν?], Chaniotis] || 13, initio. [---]ON, Αἰαντίδην καὶ ΠΑ[---], A., who recognizes here the names of at least three honorands; among the cities of the west coast of the Black Sea, the name Aiantides is attested only in Odessos; this name is not related to the Athenian tribe; consequently, it does not prove that Agathopolis was founded by Athens, as suggested by V., A. [the singular forms in LL. 14 and 16 show that the decree was passed for only one person, Aiantides; ON is the remain of an attribute, ΠΑ the beginning of a verb || 13-14. [παραγενό]μενον, Chaniotis] || 15, in fine, restored by V. || 17, in fine. [ὁ δὲ], V.

---

659. Agathopolis. Honorary decree of Apollonia Pontica (?), ca. 300-250 B.C. Fragment of a marble stele. V.Velkov, *Thracia Pontica* 5 (1994) 105-112; non vidimus. Republished by A.Avram, *art.cit.* (our lemma no. 658) 19-20; for provenance and date see our lemma no. 658.

[--]
-ηι δὲ αὐτ[- --]
ὅπως ἂν εἰδ[ῶσιν πάντες ὅτι ὁ δῆμος --------------------]
.σων διατελε[ῖ πρὸς τὸν δῆμον ---------------------------]·
ὅπως δ' ἂν καὶ [τὸ ψήφισμα εἰς τελαμῶνα ἀναγραφὲν]
τεθῆι εἰς τὸ ἱε[ρὸν τοῦ 'Απόλλωνος, ἑλέσθαι τὴν ἐκκ]-
λησίαν ἄνδρα[ς τρεῖς οἵτινες ἐπιμεληθήσονται τῆς ἀνα]-
γραφῆς· τὸ δὲ ἀν[άλωμα δοῦναι τοὺς οἰκονόμους· τὸν]
[δὲ] ταμίαν ὑπογράψ[αντα --------------------------------]-
[ν]ομένους ΕΦΣΤ[---------------· ἡιρέθησαν πρεσβευταὶ]
'Επαμείνων Δ[-----------, ---- name + patronymic ----, 'Αντί]-
οχος 'Αριστοδ[ήμου vacat]

If not otherwise stated, restorations suggested by A. || 2. ὅπως ἂν εἰ ο[ἱ], V. || 2-3. perhaps [τὴν εὔνοιαν ἣν | ἔ]⟨χ⟩ων διατελε[ῖ], A.; οσων διατελε[ῖ πρὸς τὸν δῆμον], V.; [perhaps [τὴν εὔνοιαν διαφυλά|σ]σων διατελε[ῖ], Chaniotis] || 4. in fine, [τὸ ψήφισμα τόδε εἰς τελαμῶνα or στήλην ἀναγράψαν], A. [τὸ ψήφισμα εἰς τελαμῶνα ἀναγραφέν, Chaniotis] || 5-9. εἰς τὸ ἱε[ρὸν τοῦ ---, ἑλέσθαι δὲ τὴν ἐκκ]λησίαν ἄνδρα[ς -- οἳ ἐπιμεληθήσονται τῆς ἀνα]γραφῆς· τὸ δὲ ἀν[άλωμα δοῦναι τὸν οἰκονόμον,· τὸν] | δὲ ταμίαν ὑπογράψ[αντα τὸ ψήφισμα τόδε — |..]ομένους ἐφ' τ[ελαμῶνα ---· ἡιρέθησαν πρέσβεις], V. || 5. in fine, [ἑλέσθαι δὲ], A. [[ἑλέσθαι] || 9-11. perhaps not the names of envoys, but of the persons responsible for the erection of the stele (cf. LL. 5-7), Chaniotis].

---

660. Apollonia Pontica. Inscriptions. As D.Nedev has pointed out to M.Giuzelev, *art.cit.* (our lemmata nos. 662-689) 128/129, *IGBulg* I^2 408 and 456, considered lost by G.Mihailov, are now in the magazines of the Sozopol Archaeological Museum. *IGBulg* I^2 448 bis is not in the Museum, as stated in *IGBulg*, but built into a residential building on St. Cyril and Methodius Street in Sozopol.

---

661. Apollonia Pontica. Honorary decree for Aisias of Kallatis, 3rd cent. B.C. (ca. 250-200 B.C.?). *IGBulg* I^2 391. Republished by A.Avram, *art.cit.* (our lemma no. 658) 20, on the basis of the similarity between this text and the decrees in our lemmata nos. 658/659.

[---]ΤΑ[------------]
[πρεσβευτάς, οἵτινες ἀπεστα]λκότες πρὸς Καλλ[α]-
[τιανοὺς τὸ ψήφισμα ἀποδ]ώσουσιν καὶ ἀξιώσου-
[σιν αὐτοὺς τόπον συγχω]ρῆσαι, εἰς ὃν ἀνατεθή-
[σεται ὁ τελαμών· τὴν δὲ ἀναγ]γελίαν ποιή⟨σα⟩σθαι καθό-
[τι ----------------------· στεφανοῦ]ν δὲ καὶ Αἰσίαν καθ' ἕκαστον
[ἐνιαυτὸν ἐν τῶι θεάτρωι χρ]υσῶι στεφάνωι· ὑπάρχειν δὲ
[αὐτῶι παρὰ τῆς πόλεως τὰς] ἐψηφισμένας τιμάς· τ[ὸ] δὲ ψή-
[φισμα τοῦτο ἀναγράψαι εἰς] στήλην λευκοῦ λίθου καὶ ἀνα-
[θεῖναι εἰς τὸ ἱερὸν τοῦ 'Από]λλωνος· ἑλέσθαι δὲ τὴν ἐκλη-
[σίαν ἄνδρας τρεῖς, οἵτιν]ες ἐπιμεληθήσονται τῆς
[τε ἀναγραφῆς τοῦ τελαμῶ]νος καὶ ἀναθέ[σ]εως· τὸ δὲ σύ[μ]-
[παν ἀνάλωμα τὸ εἰς τὴν] ἀνάθεσιν τοῦ τελαμῶνο[ς]
[δοῦναι τοὺς ---------------]τὰς ἢ παρέδ[ρ]ους τοὺς κατ' ἐ-
[νιαυτὸν γινομένους καὶ ἐ]νεγκεῖν ἐν λόγωι· ἡρέθησαν
[--------------------------------] vacat

If not otherwise stated, restored by A. || 2-3. [οἵτινες ἐλθόν]τες πρὸς Καλλ[αἰτιανοὺς τό τε ψήφισμα ἀποδ]ώσουσιν, *IGBulg* || 5. initio, [ἡ εἰκών], *IGBulg* || 6. [προγέγραπται?], *IGBulg* || 7. [ἐνιαυτὸν τοῖς name of festival], *IGBulg* || 8. [αὐτῶι διὰ βίου τοῦ ἑαυτοῦ τὰς], *IGBulg* || 9-11. as in *IGBulg* || 12. [τε ποιήσεως τοῦ τελαμῶ]νος, *IGBulg* || 13. as in *IGBulg* || 14-15. κατ[ὰ --- καὶ ἐ]νεγκεῖν, *IGBulg*.

662-689. Apollonia Pontica. Epitaphs, 5th-2nd cent. B.C. 28 epitaphs found in the necropolis at Kalfata (662-677) and in the old town of Sozopol (678-689). Ed.pr. M.Giuzelev, *Studia Karayotov* 119-129 (ph.), with comments on the names [which have been included in improved form in *LGPN* IV, Chaniotis]. Nos. 665 and 667/668 are briefly mentioned by K.Panayotova, *Arheologija (Sofia)* (1998.3/4) 12/13 and ead. in G.T.Tsetskhladze (ed.), *The Greek Colonisation of the Black Sea Area. Historical Interpretation of Archaeology* (Stuttgart 1998) 101. See also our lemma no. 690.

662: 119 no. 1 (ph.). **Epitaph of Zobie, late 4th/early 3rd cent.** B.C. Marble pedimental stele broken on top and bottom: stoichedon Ζωβίη | Διονυσοδώρο, | Ποσειδωνίο | γυνή

2-3. Διονυσοδώρο[υ] and Ποσειδωνίο(υ), ed.pr.

663: 120 no. 2 (ph.). **Epitaph of Halpales, 5th/4th cent.** B.C. Upper part of a sandstone stele with molding: 'Αλπάλε[ω? τõ] | [Λ]ητοδ[ώρο]

1-2. 'Αλπάλε[--] | [.]ητοδ[ο---], ed.pr. || [1. restored on the basis of our lemma no. 664; cf. *LGPN* IV s.v.; for the Ionic genitive cf. our lemmata nos. 664, 673, 676, and 684, Chaniotis; J.Curbera suggests (per ep.) 'Αλπάλεος (nominative) or 'Αλπαλέη (cf. Hesych., s.v. ἀλπαλέον· τὸ ἀγαπητόν). 'Αλπάλης/'Αλπάλη, *LPGN* IV s.vv.; rather 'Αλπάλης/'Αλπάλη; these names are attested in Apollonia and Histria (*LGPN* IV) as well as in Ephesos (*I.Ephesos* 114); they probably belong to the family of "Αρπαλος which is very common in Macedonia; see M.B.Hatzopoulos in *Greek Personal Names* 105 and 107); for 'Αρπάλης/'Αρπάλη et sim. see *LGPN* I and IV, s.vv.; 'Αρπαλεύς: *IGBulg* I^2 78 ter and 463 bis; 'Αρπαλίς: *IGBulg* IV 2053 L. 9; for the the change of *rho* to *lamda* see J.Keil, *JÖAI* 30 (1937) Beibl. 194-196 no. 1 (= *I.Ephesos* 114); cf. Robert, *OMS* V 263; recently M.Slavova, *Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004) 116, interpreted 'Αλπάλη as a derivate of ἄλπνιστος and ἀλπάλεον; Keil's explanation is more probable, Avram || 2. [Λ]ητοδ[ώρεω], Chaniotis, corrected to [Λ]ητοδ[ώρο] by J.Curbera (per ep.].

664: 120 no. 3 (ph.). **Epitaph of Halpale, late 5th/mid-4th cent.** B.C. Sandstone stele with acroterion; remains of red paint in the letters: 'Αλπάλης | τῆς 'Αγγέλλεω

2. For the use of the article in the patronymic cf. *IGBulg* I^2 418; for the rare name (H)alpale cf. *IGBulg* I^2 422 and 422 bis, ed.pr. [for the article, the name, and the Ionic genitive see our lemmata nos. 663 and 678, Chaniotis; J.Curbera suggests (per ep.) 'Αλπαλῆς (from 'Αλπαλέης)].

665: 120 no. 4 (ph.). **Epitaph of Lykeis, ca. 400-350** B.C. Sandstone stele, severely damaged: Λυκεις | Εὐ(ρ)ησιβίο

ΛΙΚΕΙΣ ΕΥΒΗΣΙΒΙΟ, Panayotova (*Arheologija*); LYKEIS EUBPESIBIO (sic!), ead. (in Tsetskhladze) || 1. Λυκεΐς?, *LGPN* IV, s.v.

666: 121 no. 5 (ph.). **Epitaph, Classical period.** Lower part of a sandstone stele: [---]σι[ς] | [---]νωπιωνο|ς

2. [Σι]νωπίωνος or [Κω]νωπίωνος, *LPGN* IV, s.vv. [Σινωπίων is attested in Sinopean amphora stamps (e.g., N.Conovici, *Histria* VIII (Bucarest-Paris 1998) nos. 28-30, 615, 657, 660, 664), Avram].

667: 121 no. 6 (ph.). **Epitaph of Diphilos, late 5th/mid-4th cent. B.C.** Sandstone stele: Δίφιλος | Ἀγαθάρχο

668: 121 no. 7 (ph.). **Epitaph of Adrestos, late 5th/mid-4th cent. B.C.** Sandstone stele: Ἄδρηστος | Ἑκαταίο

1. ΑΔΡΕΣΤΟΣ, P.; Ἄδρηστος, the Ionic form of Ἄδραστος, ed.pr.

669: 121/122 no. 8 (ph.). **Epitaph of Charmion, late 5th/mid-4th cent. B.C.** Sandstone stele; a scarlet stripe on the upper part; remains of red paint in the inscription: Χαρμίων | Ἡροδώρο

670: 122 no. 9 (ph.). **Epitaph of Androkles, 5th/4th cent. B.C.** Left part of a sandstone stele: Ἀνδροκ[λ]|ῆς Ἀστυά|νακτος

671: 122 no. 10 (ph.). **Epitaph, undated [Classical period?].** Left part of a stele; remains of red paint in the inscription: Ἀγ[---] | Κίμ[---]

ΑΓ | ΚΙΜ, ed.pr. || [1. probably a name of the Ἀγησ- type || 2. Κίμ[ωνος?], Chaniotis; or an Ionic name in Κιλλ-, J.Curbera (per ep.)].

672: 122 no. 11 (ph.). **Epitaph of Paidarche, 5th/4th cent. B.C.** Sandstone stele: Παιδάρχη | Ποσεδω|νίο

[2. For -ε instead of -ει in the Milesian world see L.Dubois, *IGDOP* 184/185, Avram].

673: 122 no. 12 (ph.). **Epitaph of Skythes, 5th/4th cent. B.C.** Upper part of sandstone stele with molding: Σκύ[θη]ς [--]αγό|ρε[ω]

1. The ethnic Σκύθης, ed.pr. [used as a personal name (not included in *LGPN* IV, s.v.), Chaniotis; Σκύ[λη]ς (cf. Herod. 4.76 and 78-80) is possible, but less prrobable, Avram || 2. for the Ionic genitive see our lemma no. 663, Chaniotis].

674: 122 no. 13. **Epitaph, 5th/4th cent. B.C.** Upper left part of a limestone stele: [-----]|ης Διοσκ|ορίδεω

[2-3. See *LPGN* IV, s.v., Avram]; Δροσι[-?]lορίδεω, ed.pr.

675: 123 no. 14. **Epitaph of Hippodamos (?), 5th/4th cent. B.C.** Upper part of a limestone stele: Ἱππόδ[ημος] | Τεο[---]

1. Ἱπποδ--, ed.pr.; Ἱππόδ[ημος?], *LGPN* IV, s.v.

676: 123 no. 15. **Epitaph of Hegeanassa, 5th/4th cent. B.C.** Limestone stele: Ἡγεάνασσα | Βριταγόρεω?

[1. Ἡγεάνασσα was hitherto unattested, Avram] ‖ 2. The name Κριταγόρης?, *LPGN* IV, s.v. [or missprint for Βριθαγόρεω?, Avram].

677: 123 no. 16 (ph.). **Epitaph of Kolotes, Classical period.** Middle part of a marble stele: Κωλώτεω τõ Ἀl θην[α]γόρεω

ΚΩΛΩΤΕΩΤΟΑΙΘΗΝ.ΙΟΡΕΟ, ed.pr.; the names were correctly recognized in *LPGN* IV.

678: 124 no. 17 (ph.). **Epitaph of Aspasie, ca. 400-350 B.C.** Upper part of a sandstone stele: Ἀσπασί[ης τ]ῆς | Μανδροσ[τ]ράτο

2. A name composed with Μάνδρος, ed.pr.; Μανδρόστρατος, *LGPN* IV, s.v.

679: 124 no. 18 (ph.). **Epitaph of Daos, undated.** Upper part of a sandstone stele: Δᾶος | Γαγίω

1. Δᾶος is attested in Bithynia and Phrygia, ed.pr.; many attestations in Macedonia, Skythia, and Thrace in *LGPN* IV [cf. below no. 686] ‖ 2. ΓΑΓΙΩ, ed.pr.; the genitive of Γάγιος or Γαγίης, *LGPN* IV, s.v. [rejected by J.Curbera (per ep.)].

680: 124 no. 19 (ph.). **Epitaph of Themistagore, undated.** Upper part of a sandstone stele with acroterion: [Θε]μισταγόρη | [------]

..[ε]μισταγόρη, ed.pr.; [Θε]μισταγόρη, *LPGN* IV, s.v.

681: 124/125 no. 20 (ph.). **Epitaph of Phaniche, early 5th cent. B.C.** Sandstone stele: Φανίχη | Κερζεαl τος

2-3. Kerzeas is of Thracian rather than Iranian origin, ed.pr.

682: 125 no. 21 (ph.). **Epitaph, Classical period.** Right part of a limestone stele: [---]ντας | [---]τοκράτεος

1. N T A, ed.pr. [the final sigma can be recognized on the photo; the space between the letters of this name is larger than that of the patronymic in L. 2, Chaniotis] || 2. Ἀριστοκράτης, *LGPN* IV, s.v. [or Αὐτοκράτης, Chaniotis].

683: 125 no. 22 (ph.). **Epitaph of Phyrson, 5th/4th cent. B.C.** Left part of a sandstone stele: Φύρσων | Ζωπύρο

684: 126 no. 23 (ph.). **Epitaph of Athenais, 5th cent. B.C.** Limestone stele: Ἀθηναΐς | Ὀρ[θαγ]ό|ρεω

685: 126 no. 24 (ph.). **Epitaph of Alkmeon and Tiara, Hellenistic period.** Upper part of a sandstone stele: Ἀλκμέ[ω]ν | Φιλ[ή]μονος, | Τιάρα Φιλήμο[ν]ος

3. The name Τιάρα is unusual, ed.pr.

686: 126/127 no. 25 (ph.). **Epitaph of Dioskorides, 5th/4th cent. B.C.** Middle part of a sandstone stele: Διοσ[κ]ορί|δης Δάο

[The form of the names suggests a date in the 5th/4th cent. B.C., Avram].

687: 127 no. 26 (ph.). **Epitaph of Xenon, Hellenistic period.** Left part of a sandstone stele: Ξένω[ν] | Πολε[---]

2. Πόλε[ω], ed.pr. [rather Πολε[μ---], Chaniotis].

688: 127 no. 27 (ph.). **Epitaph of Hediste (?), Hellenistic period.** Left part of a limestone stele: Ἡδί̣σ[τη?] | Ἀ̣θηνα[γόρου?], | Διογένο[υς] | γυνή

Η Δ . Σ | .ΘΗΝΑ | Διογένο(υς) | γυνή, ed.pr. || 1. Ἡδί̣σ[τη?] | [Ἀ]θηνα[γόρου?], *LGPN* IV, s.vv.

689: 127/128 no. 28. **Epitaph, late Hellenistic period.** Limestone stele, badly burnt: Μη[---] | ἡ Ἑκαταίου γυνή

2. Ἡκαταίου γυνή, ed.pr. [ἡ Ἑκαταίου, Chaniotis].

690. Apollonia Pontica. Epitaphs. K.Panayotova, *art.cit.* (cf. our lemmata nos. 662-689) 11-13 (ph.), mentions several epitaphs found in a cemetery at Kalfata (texts in majuscules) [the readings cannot be confirmed on the ph. and seem dubious; we only list the names of the deceased persons, Chaniotis]. For nos. A/B see also ead. in G.T.Tsetskhladze, *The Greek Colonisation of the Black Sea Area. Historical Interpretation of Archaeology* (Stuttgart 1998) 100 (Latin transcriptions of the names) and *LGPN* IV, s.vv. Ἱστιαῖος, Κόμων, and Ξεναρίστη.

A: Κόμων (11; ph.)
B: Ξεναρίστη Ἱστιαίο γυνά (11)
C: Πάρμις Ἰστροθέμιος (11)
D: Ἑκατωιν[---]? (11)
E: Κρινοπόλη Ἑκαταίο γυνή (13)
F: Θέων Ἀριστάνδρο Ἡρακλειώτας (20 = *SEG* LI 914)

[A. Perhaps Κόνων, which is far more common in Thrace, Chaniotis] || B. ΙΕΝΑΡΙΣΤΗ ΙΣΤΙΑΙΟ ΓΙΝΑ, P.; KSENARISTE, ead. (in Tsetskhladze); the names are correctly recorded in *LGPN* || C. ΙΣΤRΘΟΕΜΙΟΣ, P. || D. ΕΚΑΤΩΙΝ, P. [Ἑκατώνυμος or Ἑκατώνασσα, both attested in Apollonia (cf. *LGPN* IV, s.vv.) || E. initio, the otherwise unattested Κρινοπόλη (cf. Κρινομένης in Apollonia; *LGPN* IV, s.v.), Chaniotis; for the form Κρινοπόλη cf. Ἡγησιπόλη, Avram].

---

691. Apollonia Pontica. Masons' marks, undated. Small limestome fragment, probably part of an architectural component; three letters and a graffito (sailing boat?) scratched on the surface; found in the old town of Sozopol. Ed.pr. M.Giuzelev, *art.cit.* (our lemmata nos. 662-689) 128 no. 29, who leaves the question of the function of the letters open [masons' marks, Chaniotis]: ΓΔΜ

---

692. Augusta Traiana. Honorary inscription for Septimius Severus, 198-210 A.D. Fragment of a limestone base. Mentioned by H.Buyukliev in L.Ruseva-Slokoska, V.Dinchev (edd.), *The Roman and Late Roman City: The International Conference, Veliko Târnovo, 26-30 July 2000* (Sofia 2002) 306-310 (in Bulgarian; ph.). M.Sève - N.Sharankov, *An.Ép.* (2002) [2005] no. 1262, present a text based on the photo.

[Ἀγαθῆι τύχηι]·
[Αὐτο]κρά[τορα] Λ. Σεπτί(μιον)
[Σεουῆρ]ο̣ν [Περτίνα]-
[κα Εὐτυ]χῆ Εὐ̣[σεβῆ Ἀρα]-
[βικὸν] Ἀ̣διαβη̣[νικὸν Παρ]-
[θικὸν] μέγιστον Σ̣[εβαστὸν]
[ἡ ἱερὰ] βουλὴ κὲ ὁ λαμ̣[πρότα]-
[τος] δῆμος Τραϊα̣[νέων]
vacat
[------------------------------]

2. [τὸν αὐτο]κράτορα, *An.Ép.* [rather [Αὐτο]κρά[τορα], Chaniotis] || 7-8. λαμπ̣[ρότα|τος] δῆμος Τραϊαν̣[έων], *An.Ép.* [read on the photo, Chaniotis].

---

693. Augusta Traiana. Honorary inscription, late 2nd/early 3rd cent. A.D. Fragment of a limestone base. Mentioned by H.Buyukliev, *art.cit.* (our lemma no. 692) 306-310 (in Bulgarian; ph.). M.Sève - N.Sharankov, *An.Ép.* (2002) [2005] no. 1263, present a text based on the photo.

[----]...[---------------]
[ἡ ἱ]ερὰ βουλ[ὴ καὶ]
[ὁ λα]μπρότατο[ς δῆ]-
[μος Τ]ραϊανέων [--?]
vacat
[πρωτα]ρχοῦντος Φλ.
[-----------------------]

5. K.Kaltchev (Museum of Stara Zagora) reports that a lost fragment of the lower part of the base contained remains of the name Θεοπόμπου (L. 6); Flavius Theopompus may be a relative of the bouleutes Aurelius Theopompus, son of Dinis, in *IGBulg* V 5634, *An.Ép.*

---

694. Augusta Traiana. Honorary inscription for M.Aurelius Asiaticus, early 3rd cent. A.D. (after 212 A.D.). Limestone statue base with moulding, damaged on the upper right part; traces of red paint in the inscription; found in 1993 re-used in a Late Antique tower. Edd.pr. H.Buyukliev - N.Sharankov, *Jubilaeus* V 82-93 (ph.; in Bulgarian), with commentary on the offices occupied by M.Aurelius Asiaticus. See also our lemma no. 696.

Ἀ γ α θ ῆ ι   τ ύ χ̣ [η ι]·
τὸν ὑπὲρ πάντας φ[ιλο---]-
καὶ μόνον ἔργοις κοσμήσ̣[α]-
ντα τὴν πατρίδα, (πρῶτον) ἄρχοντα
καὶ ἀρχιερέα δι' ὅπλων τετρ̣[ά]-
κις φιλότιμον, ἱερέα Ῥώμης,
κατασκευάσαντα ἐκ τῶ[ν]
ἰδίων τὴν ἐπιδίστεγον στοὰ[ν]
ἑξηκοντακαιεξάστυλο̣[ν]
καὶ τὴν δικείονα πρὸς τῷ
Σευηριανῷ γυμνασίῳ ὁ-
μοίως οἴκοθεν τριάκοντα
καὶ πέντε κειόνων, Μ. Αὐρ(ήλιον)
Ἀσιατικὸν ἀρετῆς καὶ εὐ̣-
νοίας χάριν

1. Written with larger letters on the moulding || 2. φ[ίλον?] or φ[ιλητόν], edd.pr. [rather φ[ιλόπολιν], Chaniotis] || 4. · Α · ΑΡΧΟΝΤΑ, lapis || 8. cf. *IGBulg* V 5703: δίστεγον; ἐπιδίστεγος was hitherto unattested (a two-story porticus), edd.pr. || 10-13. because of the number of columns (35) the δικείων στοά must have been a porticus with 33 columns on the front with an additional column on each narrow side (33 + 2); the 33 columns of the front correspond to the 2 x 33 columns of the two-story porticus (L. 9: ἑξηκοντακαιεξάστυλο̣[ν]); the stoa faced the Σευηριανὸν γυμνάσιον and a street, with an entry in antis from the opposite side, edd.pr. || 11. the Σευηριανὸν γυμνάσιον owes its name either to an emperor of the Severan dynasty or to the legatus Publius Aelius Severianus Maximus, edd.pr. [if the gymnasium had been named after the legate, one would have expected the name Σευηριανεῖον, Avram] || 12. οἴκοθεν, sc., ἐκ τῶν ἰδίων [cf. *CIG* 2782 LL. 28/29: τοὺς ἀνδριάντας οἴκο[θ]εν | κατεσκευακότα; C.Roueché, *Performers and Partisans at Aphrodisias* (London 1992) no. 91 LL. 25/36: οἰκόθεν παρ' αὐτοῦ ἀνηρῆσθαι | τὰ θέματα], Chaniotis; cf. *SEG* XI 4 b, Hallof].

---

695. Augusta Traiana. Honorary inscription for the emperor Constantine I, ca. 324-337 A.D. E.Kalinka, *Antike Denkmäler in Bulgarien* (Vienna 1906) 69/70 no. 75; M.Apostolides, *Θρακικά* 8 (1936) 38; *An.Ép.* (1947) no. 47; V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) 128-130 no. 190 (with contributions by

G.Klaffenbach). I.Tantillo, *RFIC* 127 (1999) 73-95, reprints the text (74/75; Italian translation), and presents a penetrating analysis of the content of the text, finding close parallels for the formulations used by its author in contemporary literary and epigraphic sources. The vocabulary (e.g., πρόμαχος, ἀναιμωτί) shows that the text's author must have been an orator familiar with the panegyrics of the court. Another local orator was M.Ulpius Genialis (*IGBulg* III 2 1573). T. discusses the individual elements of imperial ideology (victorious emperor, winner of bloodless victories, warrant of the rule of the Augusti, donor of prosperity, defender of peace) and characterizes this text as an original synthesis of classical political thought, pagan cosmology, and Christian theology. The text shows that the construction of the image of the emperor was a complex process, to which the civic elites contributed.

Τὸν εἰρήνης πρόμ̣[αχον]
καὶ ἁπάσης εὐδαιμο[νίας]
χορηγόν, τὸν τὰς ὅ̣[λας?]
ἀναιμωτὶ νείκας ἀπ[ὸ τῆς]
ἑσπέρας μέχρι τῆς ἕ[ω]
ἀν[αιρ]ῃσάμενον καὶ τὴ̣[ν]
τῶν αὐτοκρατόρων τε [καὶ]
ἀε̣[ιδί]ων Αὐγούστων πισ[τω]-
σάμενον προσηγορί[αν]
Φλ. Κωνσταντεῖνον τ[ὸν]
μέγιστον ἡ βουλὴ κα[ὶ]
[ὁ δ]ῆμος Τραϊανέων ἡγε̣[μο]-
νεύοντος Φλ. Παλλαδίο[υ]
τοῦ διασημοτάτου ❦

1. πρόμ̣[αχον], Kalinka, Klaffenbach, T.; προσ[τάτην], A. ‖ 4. ἀναιμωτί, cf. *Vita Const.* 4.53, T. ‖ 6. ἀν[αιρ]ῃσάμενον, Klaffenbach, T.; ἀν[ανεω]σάμενον, Kalinka; ἀν[αστ]ῃσάμενον, A. ‖ 8. ἀε̣[ιδί]ων, T.; ἀ[ειδί]ων, Kalinka ‖ 13. Fl. Palladius is known as governor still in 341 A.D. (*CIL* III 12330; V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien*, Berlin 1964, 130 no. 191); the inscription may have been set up upon Constantine' death, T.

696. Augusta Traiana. Building inscription, early 3rd cent. A.D. Two fragments of a marble architrave found re-used in a Late Antique street. Edd.pr. H.Buyukliev - N.Sharankov, *art.cit.* (our lemma no. 694) 87/88 (ph.; dr.; in Bulgarian), who attribute these fragments to the stoa built by M.Aurelius Asiaticus. The offices mentioned in the two texts show that no. 694 is later than no. 696.

[Μ.] Αὐρ(ήλιος) Ἀσιατικός, β(ουλευτὴς) καὶ ἱε[ρεὺ]ς Ῥώμης, τὴν σ̣[τοὰν κατεσκεύασεν]

In fine, or ἐ̣[πιδίστεγον στοὰν κατεσκεύασεν ἐκ τῶν ἰδίων], edd.pr.

697. Augusta Traiana. Epitaph of Quartus Ambibius Rufus and Secunda, ca. 160-190 A.D. *SEG* LI 917; *An.Ép.* (2001) [2004] no. 1745. N.Sharankov, *An.Ép.* (2002) [2005] no. 1261, points out that there is no space in L. 3 to restore [τὸ] | μνημεῖον; in L. 5, S. reads ζησάσῃ (not ζη⟨σά⟩σῃ).

698. Dragoevo. Inscribed sling bullets, 4th/3rd cent. B.C. Two almond shaped lead sling bullets with the same inscription. G.Atanasov - T. Todorov, *Izvestija na museite v Severoiztočna Bălgaria* 18 (1999) pl. I/12-13; non vidimus. Mentioned by E.Paunov - D.Y.Dimitrov, *Archaeologia Bulgarica* 4 (2000.3) 49, in an overview of the use of war slings in Thrace (4th-1st cent. B.C.; pp. 44-57; cf. our lemmata nos. 699/700): [Π]υρβάκου

---

699. Dubnitsa. Inscribed sling bullets, 4th-2nd cent. B.C. Almond shaped lead sling bullets found at the site of an ancient fortress at Dubnitsa (region of Gotse Delchev). Cf. Z.Dremsizova-Nelčinova, *Arheologičeski pametniki v Blagoevgradski okrăg* (Sofia 1987) 69; non vidimus. Edd.pr. E.Paunov - D.Y.Dimitrov, *art.cit.* (our lemma no. 698) 49. Nine bullets have the image of a bee and inscriptions that are difficult to read: [Σ]παρώδα and Φ[---]άδα [(Σ)ΠΑΡΩΓΙΑ (typo), Φ...ΑΔΑ, edd.pr.; Chaniotis]. Two bullets have the image of a coiled snake and are inscribed with the name Σπαρώδα, a third bullet preserves only the last two letters: [---]δα. Cf. our lemmata nos. 698 and 700.

---

700. Ilindentsi. Inscribed sling bullet, 3rd-1st cent. B.C. Almond shaped lead sling bullet found at Ilindentsi (region of Sandanski). Edd.pr. E.Paunov - D.Y.Dimitrov, *art.cit.* (our lemma no. 698) 49 and 54 no. 6 (dr.); cf. our lemmata nos. 698/699: ὀδυνη|ρῶς

ΟΔΥΝΗΙΠ(ΩΣ)?, edd.pr. [ὀδυνη|ρῶς on the dr. ('[get this] painfully'); for such inscriptions see A.Chaniotis, *War in the Hellenistic World: A Social and Cultural History* (Oxford 2005) 95 with further bibliography, Chaniotis].

---

701. Kabyle. Dedication of a statue of Herakles Agoraios, 144 A.D. *SEG* XXXIII 672; *IGBulg* V 5636. On the basis of an inscription which attests Νάρκισσος Ζήνωνος as a sculptor (*SEG* XLII 647; ca. 150 A.D.), L.Getov in *Jubilaeus* V 109/110 (ph.), argues that Νάρκισσος Ζήνωνος Περίνθιος (L. 15/16) was not the architect of a temple of Ἡρακλῆς Ἀγοραῖος, but made the sculptures in this sanctuary.

---

702. Mesambria. Religion. I.Karayotov in *Jubilaeus* V 196-211 (in Bulgarian; French summary), exploits the epigraphic and numismatic evidence in a reconstruction of the cults of Mesambria (Ἀθηνᾶ, Ἀπόλλων, Ἄρτεμις, Ἀσκληπιός, Δημήτηρ, Διόνυσος, Ἑρμῆς, Ζεύς, Ἥρα, Κορύβαντες, Κυβέλη, Νίκη, Πάν, Σάραπις, Ὑγεία; Ἥρως Σωσίπολις, i.e., the Thracian hero Μελσα; emperor cult; personifications: Νέμεσις, Ὁμόνοια, Τύχη). The primary patron gods were Apollo and Athena; Dionysos became popular under the influence of Mithridates VI.

---

703. Parthikopolis. Epitaph of Ziles, 2nd/3rd cent. A.D. *IGBulg* V 5913 (IV 2289). D.Boyadzhiev in *Jubilaeus* V 79-81, regards Ζίλης in this text as a male name (Ζιλης Πυρούλα· Κατου ζῶσα ἐπύι τῷ ἀνδρί) [ἐπύι = ἐποίει] and suggests a new interpretation : '(Here rests) Ziles, son of Pyrulas. Katou, being alive, (erected this monument) for her husband' [cf. *LGPN* IV, s.v. Ζίλης, Avram].

---

704. Pautalia. Lawyers. I.Staikova in *Jubilaeus* V 362-364, collects the epigraphic evidence for σύνδικοι, ἔκδικοι, and πραγματικοί in Pautalia (*IGBulg* IV 2056, 2122, and 2236). She argues that *IGBulg* IV 2056 LL. 4/5 mentions two syndikoi, not one (cf. V.Sadovski, *Anali* 3/4, 1995, 39-42). The mention of syndikoi in *IGBulg* IV 2073 and 2077 is not certain.

---

705. Philippopolis. Culture, economy, and society, Roman Imperial period. N.Sharankov, S.Cherneva-Tilkiyan, *Archaeologia Bulgarica* 6 (2002.3) 45-61, show that the information provided by Lucian's *Fugitivi* (165/6 A.D.) on Philippopolis in the 2nd cent. A.D. (cults, philosophy, economy, law, city plan) is confirmed by the inscriptions. The authors discuss the epigraphic evidence for various professions, such as fullers (cf. *IGBulg* V 5585; ph.) and συροποιοί (*IGBulg* III 1 916), for the use and trade of pitch (πίσσα; 52 with notes 35-37: *IG* II^2 659 LL. 25/26; 1672 L. 170; *CID* II 31 L. 55; *I.Cret.* I XVII 17 L. 14; *Syll.*^{3} 135 LL. 9-11; 241 A LL. 55/56; 375 LL. 25/26; 1171 LL. 9-14), for legal prosecution (*IGBulg* III 1 995), and for the city's appearance (*IGBulg* III 1 878; ph.). See also our lemma no. 708.

---

706. Philippopolis. Dedication to the emperor Domitian, 82 A.D. Marble base found re-used in the forum. Edd.pr. V.Gerassimova - M.Martinova, *Bulletin des musées de la Bulgarie du Sud-Est* 19 (1993) 65-71 (in Bulgarian; English and French summary; ph.); non vidimus. Republished by I.Lozanov in *The Roman and Late Roman City* (cf. our lemma no. 692) 290-292 (in Bulgarian; English summary; ph.). N.Sharankov, *Annuaire du musée archéologique, Plovdiv* 9 (2004.2) 148-153, presents an improved edition, recognizing that the honored emperor is Domitian and not Vespasian; non vidimus; see M.Sève - N.Sharankov, *An.Ép.* (2002) [2005] no. 1267.

[Αὐτοκράτορι Δομετιανῶι],
[Αὐτοκράτορος Ο]ὐ̣εσπασια-
[νοῦ θεοῦ υἱῶι, Σε]βαστῶι
[ἀρχιερεῖ μεγίστ]ω̣ι, δημαρ-
[χικῆς ἐξουσίας] τὸ ιγʹ,
[αὐτοκράτορι τὸ] ιγʹ, πατρὶ
[πατρίδος, ὑπά]τ̣ωι τὸ ηʹ,
[ὑπάτωι ἀποδεδε]ι̣γμένωι τὸ θʹ,
[------------- Δορ]ζ̣ίνθης
[-----------------]Ι̣ΣΚΑ̣Ι̣[------]

We present S.'s text ‖ 1-4. [Αὐτοκράτορι | Καίσαρι Ο]ὐεσπασια|[νῶι Σε]βαστῶι | [ἀρχιερέωι μεγίστ]ωι, edd.pr., L. ‖ 3. [υἱῶι, θεῶι], S., corrected by O.Salomies and S.Follet, *An.Ép.* (2002) [2005] no. 1267 ‖ 4-8. 14 September-31 December 82 A.D., S. ‖ 5-6. the author of the text used a Latin document as a model, transforming

the Latin number II (referring to the tribunicia potestas and the imperatorial acclamations) to ΙΓ, S. ‖ 7. [ὑπάτ]ωι, edd.pr., L. ‖ 8. [ἀποδεδ]ειγμένωι, edd.pr., L. ‖ 9. [διὰ — Δορ?]ξινθης, edd.pr.; [Τ(ίτος) Φλάβιος Δορ]ζινθης | [στρατηγός] (cf. *SEG* XVI 415), L.; S. suggests identifying this person as Τιβέριος Κλαύδιος Δορζίνθης, φύλαρχος of the tribe Ἡρακλεΐς, or Τίτος Φλάβιος Δορζίνθης known from an amphora stamp ‖ 10. Ἀσκλεπ[---], edd.pr., L.; [---]ης καί or [---]ίσκα, S.

---

707. Philippopolis. Honorary inscription for Antinoos, ca. 130-138 A.D. Upper part of a marble stele with relief representation of Antinoos, with spear and scepter; found in 1974 in the stadium. Ed.pr. N.Sharankov, *Nov Bălgarski Universitet, Godišnik na departament Sredizemnomorski i iztočni izledovaniya* 1 (2002) 164-168 (in Bulgarian; ph.); non vidimus. See M.Sève, *An.Ép.* (2002) [2005] no. 1268.

Ἀντίνοον ἥρωα

The erection of this relief in the stadium suggests the celebration of a contest in Antinoos' honor, possibly by the Thracian Koinon; the stele provides a terminus ante quem for the construction of the stadium, ed.pr.

---

708. Philippopolis. Epitaph of L. Crispinus Epagathos, ca. 150-200 A.D. Syenite molded funerary altar [and not a base, as described by edd.pr., Chaniotis] found re-used in a Late Antique drain in 1984. Edd.pr. N.Sharankov, S.Cherneva-Tilkiyan, *art.cit.* (our lemma no. 705) 54/55 (ph.). L. Crispinus Epagathos was a freedman of Kappadokian origin, who acquired citizenship in Philippopolis (edd.pr.).

Ἀγαθῇ τύχῃ·
Λούκιος Κρεισ-
πεῖνος Ἐπάγα-
4 θος τορνευ-
τὴς Καππάδοξ
ὁ καὶ Φιλιπποπολεί-
της ..Ν[....]..[...]
8 κατ[έστη]σεν ἑαυτῷ
.[..]..Ι.Ι[..] χ[ά]ριν·
χαῖρε παροδεῖ-
τα

4-5. τορνευτής = turner (cf. *Syll.*³ 971: τορνεύσει), edd.pr. ‖ 7. perhaps [ζῶ]ν [καὶ φ]ρο[νῶν], edd.pr. ‖ 9. the first letter is Γ, Ζ, Ξ, Π, or Τ; two letters are lost, then a Β?, followed by an Ε, Θ, C or Ο; then a vertical hasta, traces of Ε, Θ, C or Ο, an Ι, and space for 2 or 3 letters, edd.pr.

709/710. Philippopolis. Christian building inscriptions, late 5th cent. A.D. Two inscriptions found in a basilica. Ed.pr. V.Gerassimova, *Archaeologia Bulgarica* 6 (2002.3) 77-82 (dr.; ph.).

709: 77-81 (dr.). **Mosaic inscription, 5th cent. A.D. (ca. 471 A.D.?).** Mosaic inscription in tabula ansata in the central aisle of the basilica; the first lines were

deliberately destroyed in antiquity. The reference to a *victor* and *patricius*, as in a Latin honorary epigram from Philippopolis for Basiliscus (471 A.D.; V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien*, Berlin 1964, no. 206: *magister equitum, consul, patricius parens imperii, triumphator, victor*), suggests that the mosaic was made in honor of Emperor Leo I and Basiliscus (the later emperor; 475-476 A.D.), upon the latter's return to Philippopolis after a victorious campaign against the Goths in ca. 471 A.D. The first lines were erased probably after Zenon's return to the throne in 476 A.D. (ed.pr.) [but see app.cr.].

[ὑπὲρ ------] | .... β̣ί̣|κτωρος καὶ | πατρικίου, ἅ|μα τῷ ὕκῳ αὐτῶν, || ἐμούσωσαν

Initio (lost text above L. 1), e.g., [names ὑπὲρ ... καὶ ...], ed.pr. || [1. remains of ca. 7-8 letters on the dr. and the ph.; three vertical lines, E or C, vertical line, E or C, vertical line, Λ or X, two vertical lines, and space for one letter; possibly ὑ̣π̣ὲ̣ρ̣ ε̣ὐ̣χ̣ῆ̣[ς] Βίκτωρος καὶ | Πατρικίου; in that case, the text begins with this line, Viktor and Patrikios are personal names (in fact, quite common in Late Antiquity), i.e., the names of the sponsors of the mosaic, and οἶκος αὐτῶν comprises the families of Viktor and Patrikios, Chaniotis] || 4. ὕκῳ = οἴκῳ, i.e., the families of Leo I and Basiliscus, ed.pr.

710: 81 (ph.). **Building inscription in honor of Ti. Of[---], late 5th cent. A.D.** Three joining pieces of a marble revetment plaque of the altar. The text may be contemporary with the mosaic inscription in our lemma no. 709 (ed.pr.).

ὑ̣πὲρ μ̣ν̣ή̣μ̣η̣ς Τι(βερίου) Ὀφ[------]

---

710 bis. Philippopolis. Signatures on lamps, 2nd/3rd cent. A.D. Two lamps with signatures engraved on their bases before firing. Ed.pr. S.Cherneva-Tilkiyan in *The Roman and Late Roman City* (cf. our lemma no. 692) 429-432 (ph.): **A:** Ἐλπιδηφό|ρου **B:** Πιρείθου

[For the Attic workshop of Elpidephoros cf. *SEG* XXXVI 1526; XL 807; L 376; for the Attic workshop of Pireithos cf. *SEG* XL 283; XLIV 244; XLVII 920; XLVIII 1212, Chaniotis].

---

710 ter. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; LI 929*. In a study dedicated to the relations between Greeks and Etruscans, L.Aigner Foresti in *I Greci in Adriatico* -- (our lemma no. 574) 313-327, briefly discusses this document (315-317; text and Italian translation on 316; summary of the content on 317) as an example of the relations between Greeks and natives and as a possible model for the interpretation of the relations between Greeks and Etruscans at Spina.

Z.Archibald, *ABSA* 97 (2002) 309-351, summarizes the results of the British archaeological excavations at Adzhiyska Vodenitsa near Vetren, a possible location of Pistiros. She rejects the

equation of Πίστιρος with the Thasian settlement Πίστυρος, located on the north Aegean coast (Hdt. 7.109; cf. *SEG* XLIX 911), since an extension of the power of the Odrysian rulers to this areas is unlikely (311). See also our lemma no. 711.

711. Pistiros. Graffiti on pottery, 5th-3rd cent. B.C. 62 clay objects (vases and lamps) with graffiti found in the emporion of Pistiros; they include a black-figured Panathenaic amphora (I), sherds of red-figured wares (II–IX), black glazed sherds (X-LXII), and two lamps (LXIII/LXIV); nos. I-V, VIII, XI, XVI-XVIII, XXII, XXIV, XXXVII/XXXVIII, XLI/XLII, and XLIV/XLV are Attic imports. Ed.pr. L.Domaradzka in J.Bouzek - L.Domaradzka - Z.H.Archibald, *Pistiros* II. *Excavations and Studies* (Prague 2002) 209-228 (dr.). As far as the nature of the graffiti can be determined, the texts consist of abbreviated owners' or dedicants' names (nos. XXIII, XXV, XXX, XL, XLII, XLV, and XLIX/L; cf. no. XXXII), numerals indicating the capacity of the vases (nos. V, VIII, XXII, XXIV, and XXXIX), and single letters or pairs of letters (A, AA, H, Ηρ., K, Σα.; nos. II, X-XV, XIX, XXIX, XXXI/XXXII, XXXVII, and LVII) which ed.pr. interprets as abberviated dedications to deities (e.g., Ἀπόλλων or Ἄρτεμις, Ἥρα or Ἡρακλῆς, and the Κάβειροι; cf. nos. XXXIII and XLIX). [For a preliminary report see *SEG* XLIX 910; some of the graffiti included in this publication had already been published by D. (see *SEG* XLIII 485; XLVI 874; XLIX 912); but due the fact that D. (2002) does not refer to her earlier publications and also due to small differences in the readings we are unable to provide complete concordances between old and new publications, Chaniots].

No. LXV is mentioned by Z.Archibald, *art.cit.* (our lemma no. 710 bis) 326, in her discussion of the content of the pit in which two Panathenaic amphoras with graffiti were found (nos. I and LXV); the pit did not contain rubbish disposal, but symbolic items, possibly in the context of a ritual. The graffiti show a close interaction between Greek settlers and native population (350).

I: Ἀθηναγόρης | ἡμέρης μισθόν (late 5th cent. B.C.; 214 no. 1; 'Athenagores, salary for a day')
II: AA (214 no. 2; 3rd/2nd cent. B.C.)
III: ΔΔ | I (214 no. 3; late 4th cent. B.C.)
IV: Δηλ. Φιλιππίδης (216 no. 4 = *SEG* XLVI 874.v)
V: ΔΠΙΙ (216 no. 5; ca. 375-350 B.C.)
VI: ΙϘΠ (216 no. 6; ca. 375-350 B.C.)
VII: ΞΕΟ (216 no. 7; ca. 400-350 B.C.)
VIII: ΠΙΙ (216 no. 8 = *SEG* XLVI 874.xxxix; ca. 400-350 B.C.)
IX: ΠΙΙ (216 no. 9 = *SEG* XLVI 874.xl; ca. 350-330 B.C.)
X: A (216 no. 10; 4th cent. B.C.)
XI: A (216 no. 11; ca. 375-350 B.C.)
XII: A (216 no. 12; undated)
XIII: A or Δ (216 no. 13; 4th/3rd cent. B.C.)
XIV: ΑΠ (217 no. 14 = *SEG* XLVI 874.xxi; 4th cent. B.C.)
XV: A Δ (217 no. 15; ca. 400-350 B.C.)
XVI: ΑΠΛΟ (217 no. 17 = *SEG* XLVI 874.xxiii; undated)
XVII: ΑΠ ΡΥ (217 no. 17 = *SEG* XLVI 874.xxii; late 5th/early 4th cent. B.C.)

XVIII: Ἀξι. (217 no. 18; early 4th cent. B.C.)
XIX: Ατ. (interior) K (exterior) (217 no. 19; ca. 400-350 B.C.)
XX: AT or AYT AΠ or ΠA (217 no. 20; late 4th cent. B.C.)
XXI: Δ (219 no. 21; 4th cent. B.C.)
XXII: ΔΔΠ (219 no. 22 = *SEG* XLVI 874.xli; ca. 400-350 B.C.)
XXIII: Διονυσι. (219 no. 23 = *SEG* XLIX 912.5; early 4th cent. B.C.)
XXIV: ΔΠΙΙΙ ΜΙΙ (219 no. 24; ca. 400-350 B.C.)
XXV: Εὐ. (219 no. 25 = *SEG* XLIX 912.7; late 4th cent. B.C.)
XXVI: Εὐκτή. (219 no. 26 = *SEG* XLIX 912.8; 4th cent. B.C.)
XXVII: I (219 no. 27; ca. 400-350 B.C.)
XXVIII: Z I (219-221 no. 28; early 4th cent. B.C.)
XXIX: H (221 no. 29; ca. 325-300 B.C.)
XXX: HΣT Π (221 no. 30; early 4th cent. B.C.)
XXXI: Ηρ. (221 no. 31 = *SEG* XLVI 874.xxvi; late 4th cent. B.C.)
XXXII: Ηρ. Τε. (221 no. 32; 3rd/2nd cent. B.C.)
XXXIII: ἱε(ρ). (221 no. 33; 3rd/2nd cent. B.C.)
XXXIV: ΙΠΓ (221 no. 34; ca. 325-300 B.C.)
XXXV: ΙΛΙ (221 no. 35; ca. 350-325 B.C.)
XXXVI: ΙΙΓ or ΙΙΛ (221/222 no. 36; ca. 350-325 B.C.)
XXXVII: K (222 no. 37; 4th cent. B.C.)
XXXVIII: KA (222 no. 38; ca. 4th cent. B.C.)
XXXIX: κβ (222 no. 39; ca. 350-300 B.C.)
XL: KN (222 no. 40; ca. 350-300 B.C.)
XLI: Κόρα̣? (222 no. 41 = *SEG* XLIX 912.10; ca. 350-300 B.C.)
XLII: Κυκλ. (222 no. 42; late 4th cent. B.C.)
XLIII: Λ (222 no. 43; undated)
XLIV: M or Σ (224 no. 44; ca. 350 B.C.)
XLV: Μάρων(ος?) (224 no. 45 = *SEG* XLIX 912.11; early 4th cent. B.C.)
XLVI: ME (224 no. 46; 4th cent. B.C.)
XLVII: ME (224 no. 47; ca. 350-300 B.C.)
XLVIII: ΜΗΕΙΔΙΗ (224 no. 48; ca. 350-300 B.C.)
XLIX: Μητ. (224 no. 49 = *SEG* XLIX 912.13; late 4th cent. B.C.)
L: MO (224 no. 50 = *SEG* XLVI 874.x; ca. 325-300 B.C.)
LI: N (226 no. 51; ca. 350-300 B.C.)
LII: N I I (226 no. 51; ca. 350-300 B.C.)
LIII: ΝΠΚ (226 no. 53; undated)
LIV: ΝΙΠΑΚΕ (226 no. 54; undated)
LV: ΠΡΙΛ (226 no. 55 = *SEG* XLVI 874.xiii; ca. 375-350 B.C.)
LVI: ΠΡΙΚ (226 no. 56 = *SEG* XLVI 874.xiv; 5th cent. B.C.)
LVII: ΣΑ (226 no. 57; 4th cent. B.C.)
LVIII: X (227 no. 58; 3rd/2nd cent. B.C.)
LIX: X (228 no. 59; undated)
LX: [--]ατος | [--]ρτης (228 no. 60; undated)

LXI: Πιστ. ΚΗ ΙΙ Ι ΙΙ (228 no. 61; undated)
LXII: undetermined (228 no. 62; 6th/5th cent. B.C.)
LXIII: Π (228 no. 63; ca. 350-300 B.C.)
LXIV: ΠΥΓΗ (228 no. 64; ca. 355-275 B.C.)
LXV: Ἑκαταῖος Δί (Panathenaic amphora; Archibal, *art.cit.* 226; undated)

IV. Δῆλ(ιος), an epithet of Apollo or a personal name, ed.pr. || XIV. a dedication to Ἀπόλλων, ed.pr. || XV. the abbreviated name of Artemis or Apollo followed by the abbreviated name of the dedicant, ed.pr. || XVI. a dedication to Apollo or a theophoric name, ed.pr. || XVII. a dedication to Apollo and the name of the dedicant (e.g., Ῥύνδαξ or Ῥύδις), ed.pr. || XX. a dedication to Apollo and an abbreviated personal name, ed.pr. || XXVI. Εὐκτήμων or Εὐκτῆς or εὐκτή, ed.pr. || XXXIII. a form ἱερός, ed.pr. || [XXXIV. possibly Ἱππ̣[--], Chaniotis] || XLI. this is the only inscription in Doric dialect in Pistiros, ed.pr. || XLVIII. μὴ εἰδῆι? ('not to know') or purgatory oath (ὅρκος νηϊδίης), ed.pr. || XLIX. a dedication to Μήτηρ or a theophoric name, ed.pr. || LVIII. C, ed.pr. [X on the dr., Chaniotis] || LXI. magical text?, ed.pr.

712. Smjadovo. Epitaph of Gonimaseze, 4th cent. B.C. Inscribed lintel of the entrance of a chamber tomb excavated in 2000 near Smjadovo (district of Shumen). Edd.pr. G.Atanasov - N.Nedelchev in *Festschrift Prof. I. Marazov* (Sofia 2002) 550-557 (ph.; dr.; in Bulgarian), with discussion of the architecture of the grave.

Γονιμασήζη | Σεύθ(ο)υ γυνή

1. 'Seze, who has reached female maturity', edd.pr. [perhaps Γονιμαση ζῇ, Hallof] || 2. ΣΕΥΘΘΥ, lapis; edd.pr. associate this Seuthes with the general of Dromichaites (Polyain., *Strat.* 7.25) [the letter forms suggest a date in the 4th cent. B.C.; the text mentioned on 553 (stele in the Museum of Burgas; inv. no. 19994-A) is *IGBulg* I^2 335 bis, Chaniotis].

712 bis. Unknown provenance. Epitaph of Kleonikos, 2nd cent. A.D. For this epitaph, possibly from Thrace, see our lemma no. 1863.

MOESIA

713. Moesia. Religion. Z.Gočeva in *Jubilaeus* V 111-118 (in Bulgarian), studies the iconography of the dedicatory reliefs found in the sanctuary at Glava Panega (cf. *IGBulg* II 510-586) and the names of the dedicants. Originally, the sanctuary was dedicated to the Thracian Rider God (Ἥρως) worshipped as Σαλδοβυσηνός, Σαλδοκεληνός, and Σαλδηνός. The local Thracian character of the cult is suggested by 77 monuments representing the Rider God. The divinity was later assimilated with Ἀσκληπιός and Silvanus; 49 dedicatory reliefs have

representations of Asklepios, Hygieia, and Telesphoros, as well as Artemis and Silvanus. Asklepios was worshipped with local epithets (Σαλδοβυσηνός, Σαλδοκεληνός, and Σαλδηνός); he is occasionally addressed as κύριος (*IGBulg* II 514 and 521) and ἐπήκοος (*IGBulg* II 517). Artemis was worshipped as Σαλδοβυσηνή. Κυραικνη (*IGBulg* II 557) may also be the epithet of a female companion of the Rider God. The majority of the worshippers were Thracians (*IGBulg* II 536, 541-545, 555/556, 560, and 576), some of whom had received Roman citizenship, and veterans.

M.Oppermann in *Studia Karayotov* 50-58, surveys the archaeological, numismatic, and epigraphic evidence for the cult of Θεὸς Μέγας in Moesia (especially in Dionysopolis, Histria, and Odessos; cf. *IGBulg* I^2 13?, 67?, 150, 186 ter; *IGBulg* III 1855; V 5004 bis; *I.Histriae* 145) and discusses his association with Dionysos (with a chthonic element) and with the Thracian Δερζελας/Δερζαλας (in the 2nd cent. A.D. at the latest; cf. *IGBulg* I^2 47, 47 bis, 48, 230 bis; *IGBulg* II 768, 770; *CCET* II 379).

For the cult of Athena, the cult associations of Dionysos and Kybele, and the cult of the Great Gods of Samothrake see our lemma no. 657; for the Thracian Rider God see our lemma no. 1985 [and M.Oppermann, *Der Thrakische Reiter des Ostbalkanraumes im Spannungsfeld von Graecitas, Romanitas und lokalen Traditionen* (Langenweißbach 2006), Avram].

---

713 bis. Dionysopolis. Record of a delimitation by ὁριοθέται, early 1st cent. A.D. (or late 1st cent. B.C.). *IGBulg* V 5011; *SEG* LI 931*. S.Torbatov in *The Roman and Late Roman City* (cf. our lemma no. 692) 260-264, argues that the Ἀφροδείσιον mentioned in this text (LL. 29/30) was not a sanctuary of Aphrodite, but a settlement: the *oppidum* Aphrodisias in Plin. *N.H.* 4.11.44 and the Ἀφροδίσιον in Theoph., *Chron.* 224.29-33. This settlement should be located near the village of Topola.

---

713 ter. Halmyris (near the mouth of the Danube). Commemoration of martyrs, ca. 300 A.D. Remains of a painted fresco in a crypt of a three-aisled basilica; two candelabra frame eight concentric circles painted in black; the circles frame a Greek inscription painted in black; on both sides of the circle the letter omega. Mentioned by M.Zahariade - M.K.Phelps, *JRA* 15 (2002) 244/245 (ph.).

Μάρ[τυ]ς [Χριστοῦ]
Μάρτ[υς] Χρ[ιστοῦ]
[- - - -]ΑΤ[- - -]
4 [- - - - - - - - - -]
[- - - - -] ΑCΤΙΟΝ
ΜΟΙΣΑ [- - - - -]
ΥΒΡΙ[- - - -]ΝΤΙΑ

---

5. Z.-P. detect a reference to Ἀστίων, who (aged 25) together with Ἐπίκτητος (aged 64) is on record in *Acta Sanctorum* 543.15 and 547.33 as a martyr executed on July 8, 290 A.D. in the *civitas Almiridensium in Scytharum fines* || 7. a form of ὑβρίζω, 'referring to torture or beheading of the two martyrs', Z.-P.

713 quater. Histria (?). Honorary decree for Meniskos. See our lemma no. 724.

---

714. Histria. Funerary epigram for Dionysios, 3rd cent. B.C. *SEG* LI 939. R.Parker (Oxford) informs us *per ep.* that in L. 4, initio, one should read εἴσατο τηλύγετον παῖδα (εἴσατο τῆ αὗτε τὸν παῖδα, *SEG*); 'for the Homeric word τηλύγετος in funerary epigrams see Peek, *GV* 1054 L. 4; 1923 L. 19; 1943 L. 3; 2039 L. 10'.

---

715. Kallatis. Dionysiac association. 11 inscriptions (*I.Kallatis* 35/36, 42-47, 48 A, 79/80) demonstrate the significance of the cult of Dionysos in Kallatis (4th cent. B.C.-1st cent. A.D.), worshipped with the epithets Πατρῷος, Δασύλλιος, and Βακχεύς. After giving an overview of this cult, A.Avram in U.Egelhaaf-Gaiser, A.Schäfer (edd.), *Religiöse Vereine in der römischen Antike* (Tübingen 2002) 69-80, focuses on the organization of the Dionysiac association (*I.Kallatis* 35/36, 42-46: θίασος, θιασεῖται; *I.Kallatis* 45: βακχικὸς θίασος; cf. *I.Kallatis* 47: νεόβακχος). The fact that the decrees of this thiasos adopt the form of the psephismata of the council and the assembly, name the eponymous βασιλεύς, and occasionally refer to decrees of the assembly, lead A. to the conclusion that this association had a public character (cf. the dedication of an ἄντρον to Dionysos by the priestess of Athena in *I.Kallatis* 80). Concerning the inner structure of the association, the texts mention a ἱερεύς and a στεφανοπλόκος, different types of honorary crowns (*I.Kallatis* 35: στέφανος φιλοτιμίας, στέφανος ἀποδοχᾶς) depending on the contribution of the members [on different types of crowns, such as στέφανος ἀριστεῖος, στέφανος ἀριστοπολιτείας, ἀρετῆς στέφανος, μέγιστος στέφανος ἐκ τοῦ νόμου, see now A.Chaniotis in M.Steinicke - S.Weinfurter (edd.), *Investitur- und Krönungsrituale* (Cologne-Weimar 2005) 56, Chaniotis], and revenues (*I.Kallatis* 36: κοινὸν διάφορον, θιασιτικὰ χρήματα). The relevant inscriptions mention several Dionysiac celebrations (a trieteric festival, Διονύσια τὰ ξενικά, sacrifices); it is not clear which celebrations were reserved for the mystai alone and which were open to all citizens (possibly those that took place in the theater). The cult of Dionysos occupied various cult facilities, including the sanctuary called Δασυλιεῖον (*I.Kallatis* 47) and a sanctuary (*I.Kallatis* 46: τὸ ἱερὸν τοῦ Διονύσου) with a temple (*I.Kallatis* 35: ναός); the temple had a vaulted corridor (ἀλέαν εἰς τὸ θύρωμα κοίλαν) leading to (subterranean?) vaulted chambers (ψαλίδες), probably imitating caves (cf. *I.Kallatis* 44: μυχός; *I.Kallatis* 80: ἄντρον); the Dionysiac celebrations took place in rooms that imitated a mythical landscape. In *I.Kallatis* 35 B LL. 32/33 (Προμαθίων Προμαθίωνος ἐργάτας δεκαπέντε), A. (73 note 19) suggests interpreting ἐργάτας as accusative plural ('Arbeitstage'; 'Arbeiten ... von den Spendern selbst geleistet').

---

716. Nikopolis ad Istrum. Epigraphic evidence for the Roman Imperial period. Z.Gočeva in *The Roman and Late Roman City* (cf. our lemma no. 692) 81-84, surveys the epigraphic and numismatic evidence for the emperor cult [not distinguishing, however, between dedications and honorary inscriptions for emperors; only part of the evidence she discusses is related to the emperor cult, Chaniotis]. The cult of the Capitoline Triad, Ζεὺς Ὀλύμπιος, Ἥρα Ζυγία, and Ἀθηνᾶ

Πολιάς (*IGBulg* II 604, 664-667) was connected with the cult of the emperor, since the association of the ὑμνῳδοί served in both cults; G. argues that the ἀρχιερεύς and ἀρχιέρεια were also responsible for the cult of the Capitoline Triad. In her discussion, G. adduces the following texts: *IGBulg* II 601/602, 604-610, 613, 615-620, 622-624, 626-628, 631-634, 640-642, 644; *CIL* III 7434/7435.

R.Ivanov, *ibid.* 85, gives a list of the honorary inscriptions for the Severans found in the agora and the bouleuterion: Septimius Severus: *IGBulg* II 619 bis, 620, 624, 628; Iulia Domna: *IGBulg* II 618/619, 623, 626, 631, 633-635; *SEG* XXIV 953; Caracalla: *IGBulg* II 616, 621, 624, 629/630, 632, 636; Geta: *IGBulg* II 617, 622, 627.

V.Gerassimova, *ibid.* 86-90 (in Bulgarian; English summary), surveys the information provided by the inscriptions for the society, the economy, the occupations (*IGBulg* II 664: σκυτίς; *IGBulg* II 674: λιθοξόος; *IGBulg* II 679: γναφεύς; *IGBulg* II 687: ἱππιατρός; *IGBulg* II 690: δομοτέκτων), and the religious life in Nikopolis.

P.Loungarova, *ibid.* 91-98 (in Bulgarian; French summary), gives an overview of the cults in Nikopolis, and especially in its territory, based on the epigraphic evidence (2nd-3rd cent. A.D.); she discusses in particular the cult of the Capitoline Triad, Ἀθηνᾶ, Ἀσκληπιός, Διόνυσος, Ἑρμῆς, Ζεύς, Ἥρα, Μεγάλη Μήτηρ, Silvanus, Mithras, and the Thracian Rider. The inscriptions suggest that the worshippers were Romanized Thracians, immigrants from Asia Minor, and veterans.

S.Conrad, *ibid.* 104-114, presents a typological analysis of 55 funerary monuments (heroa, sarcophagi, funerary altars, stelai); epitaphs in Greek are common on grave monuments in the city (71%; *IGBulg* II 687-689, 691-694, 701, 716; *IGBulg* V 5234, 5236), Latin epitaphs being more common in monuments found in the territory (81%). The monuments reveal the degree of Romanization in this city; the inscriptions provide information concerning social stratification [see now id., *Die Grabstelen aus Moesia Inferior. Untersuchungen zu Chronologie, Typologie und Ikonographie* (Leipzig 2004), Avram]. C. publishes photos of the following inscriptions and monuments: *IGBulg* II 687, 692, and 701.

---

717. Nikopolis ad Istrum (area of: Gorna Orhyahovitsa). Epitaph of Hosia. *SEG* XLIV 640; *An.Ép.* (1999) no. 1386. M.Sève - N.Sharankov, *An.Ép.* (2002) [2005] no. 1259, point out that there is a ligature of KA in Ἀβασκάνιτου in LL. 2/3 and in ἀνέθηκαν in L. 7 (Ἀβασκ⟨ά⟩νιτου and ἀνέθηκ⟨α⟩ν, *SEG*).

---

717 bis. Novae. Inscriptions: material of inscribed monuments, Roman Imperial period. A.Biernacki - J.Skoczylas in *The Roman and Late Roman City* (cf. our lemma no. 692) 203-210, summarize the result of a petrographic analysis of the inscribed monuments found at Novae, presenting a list of 72 inscribed monuments, their date, and their material (crumbly limestone in 53 cases, organogenous detrital limestone in 17 cases, one of oolitic limestone, and one of marble; on 209, photo of *IGLN* 177). A significant shift from the use of oolitic limestone to the slightly superior crumbly limestone, which could easily be

acquired locally, occurs around 90 A.D. The local masons were strongly influenced by the stonemasons of Asia Minor.

---

718. Novakovo. Inscribed mirror, Roman Imperial period. Fragment of the handle and the base of a lead mirror with an embossed inscription; found in 1995 at Trite Vodenitsi near Novakovo (Varna district), now in the Varna Archaeological Museum. Ed.pr. C.Kouzov, *art.cit.* (our lemma no. 719) 88 no. 6 (ph.).

Κύρ|α, ἀγόρ|ασόν | με

ΚΥΡ|ΔΑΓΟΡ|ΟCΟΝ|ΗΕ, ed.pr. [advertisement for a potential buyer: 'lady, buy me', Chaniotis].

---

719. Odessos. Inscribed mirrors, Roman Imperial period. Two lead frames of mirrors, found in graves in Varna, now in the Varna Archaeological Museum. G.Toncheva, *Izvestija na Varnenskoto Arheologičesko Družestvo* 8 (195) 124 (A); ead., *ibid.* 12 (1961) 40/41 (B). Republished by C.Kouzov, *Archaeologia Bulgarica* 6 (2002.3) 88/89 (ph.), in a catalogue of 76 lead mirrors from Varna (Odessos) and its vicinity (see also our lemmata nos. 716, 722, and 726).

A: Τῇ κα|λῇ τὰ | καλὰ | πρέπι, | κάλος

B: Τῆς | καλλῆς τὰ καλὰ | Α[....] | Τ[.]

A 4. πρέπι = πρέπει || 5. κάλος = κάλλος || B. read by K.: τῆς | καλῆς | πρέπι | κάλλος, T.

---

720. Odessos. Graffiti on pottery, 5th-3rd cent. B.C. 19 sherds of vases inscribed after firing; found in 2000 during the excavation of two Hellenistic rooms in Varna. Ed.pr. V.Ivanov in *Jubilaeus* V 164-172 (ph.).

I:	Α	(base; late 4th/early 3rd cent. B.C.)
II:	Α	(base; ca. 350-300 B.C.)
III:	ΔΔΙ ΝΕΦ	(foot of cup; ca. 450-250 B.C.)
IV:	ΔΔΙΙΙ	(foot of a kantharos; ca. 450-250 B.C.)
V:	Ε	(foot; undated)
VI:	Ε Α̣ΡΙΔΔ	(foot; late 4th/early 3rd cent. B.C.)
VII:	ΗΡΑ	(foot; ca. 250-late 2nd cent. B.C.)
VIII:	Κ	(rim of a bowl; undated)
IX:	Νικ.	(foot; 3rd/2nd cent. B.C.)
X:	ΠΑ or ΓΑ	(base of a kantharos; undated)
XI:	Μ or Σ	(body; 5th cent. B.C. or later)
XII:	Μ or Σ	(body; 6th cent. B.C.?)
XIII:	Μ or Σ	(bottom) and Μ or Σ (body; 4th cent. B.C. or later)
XIV:	φ̣ι̣ά̣λ̣η̣? Ι̣Δ̣[--]	(foot; undated)

XV:	[--]ΦΟΣ[--]	(rim; ca. 550 B.C.)
XVI:	Ψ	(body; undated)
XVII:	ΔΟ or ΔΩ	(exterior)
	Ξ	(interior; rim; undated)
XVIII:	Θ?	(body; undated)
XIX:	uncertain	(base; undated)

III. The number 21 and perhaps [Με]νέφ[ιλος], ed.pr. ‖ VII. possibly a dedication to Ἥρα, ed.pr. [or an abbreviated theophoric name (Ἡρα.), Chaniotis] ‖ X. an abbreviated name or the beginning of a word (e.g., παλάθη, γάλα, γάρον, etc.), ed.pr. ‖ XIV. or ΦΙΑΛΗΙΑ or ΦΙΑΛΗΙΜ, ed.pr.

721. Oescus. Mosaic inscription, 2nd cent. A.D. *IGBulg* II 597 bis (S.Ferri, *Arte romana sul Danubio* [Milano 1933] 381 and 386; T.Ivanov, *Rimska mozaika ot Ulpia Oeskus* [Sofia 1954]). Mosaic with a scene from Menander's comedy *Ἀχαιοί*; the scene represents four actors, three of whom wear masks.; non vidimus. Republished by E.Bouley, *op.cit.* (our lemma no. 1992) 81 (ph.): Μ̣ενάνδρου · Ἀχαιοί

722. Oescus. Inscribed mirror, Roman Imperial period. Fragment of a lead mirror with an embossed inscription; found in 1996 at Gigen (ancient Oescus). Ed.pr. C.Kouzov, *art.cit.* (our lemma no. 719) 90 no. 18 (ph.): AK.Y | ΟΤΗΛ | ΟΡΩΤ | [---]

The first letter in LL. 2 and 3 has a dot in the center (O or Θ).

723. Viminacium. Amphora stamp, late 2nd/early 3rd cent. A.D. Amphora with a stamped handle found in a grave in the cemetery. Ed.pr. S.Golubovič, *Archaeologia Bulgarica* 3 (1999.3) 14 (dr.): Ἡρακλᾶ

724. Unknown provenance (Histria?). Honorary decree for Meniskos, ca. 200 B.C. Marble stele found re-used in a medieval necropolis at Pliska, originally from Histria, Odessos, or Tomis. Mentioned in *SEG* LI 935. Ed.pr. A.Milčev in *Jubilaeus* V 280-284 (ph.; in Bulgarian). We reproduce the following comment by A.Avram (per ep.): 'The ed.pr. did not mention that he used a rough ms. of Werner Peek, who had seen some photographs made in the sixties by M.Oppermann (not always of good quality, but better than the ph. published by M.). Peek improved his first readings many times, always communicating his new remarks per ep. to D.M.Pippidi. I found his letters and Oppermann's ph. in Pippidi's Nachlaß and I also could see copies from Peek's Nachlaß in the *IG* in Berlin, thanks to the courtesy of K.Hallof. I see that M.'s edition corresponds *ad litteram* to Peek's 'erste Fassung'. Finally, I could use oral information provided by M.Oppermann. I have never seen the stone, which is now (I understand) at the Department of Classics, University of Sofia, but using Peek's 'Fassungen'

and parallels (especially *I.Histriae* 15) I presented, some years ago, a preliminary (hopefully, improved) text, which I used for my seminar and I offered to my former student S.Anghel for his paper (summarized in *SEG* LI 935).' Because of the similarity with *I.Histriae* 15 Avram suggests a Histrian provenance. K.Hallof informs us that Peek's new remarks were also communicated to J.Bosquet and G.Klaffenbach; the latter also suggested a Histrian provenance for the stele; from the Schedae one may infer that some of Peek's restorations were suggested by Klaffenbach. We present Avram's preliminary text without reproducing its differences from the text of the ed.pr.; A. points out that many reading remain dubious and that a new edition based on autopsy is necessary.

crown crown crown crown
Ἔδ[οξε τ]ῆι βουλῆι καὶ τῶι δήμωι ἐπιμηνιε[ύοντος]
Διοσ[κο]υ̣ρί̣δου τ̣οῦ̣ Ἀρ̣[ι]σ̣τοκλέου̣[ς· ο]ἱ ἄρχοντε[ς εἶπαν]·
ἐπ̣ειδὴ Μενίσκος Θεοδώρου ἀνὴρ καλὸς κα[ὶ ἀγαθὸς]
ὢν διατελεῖ περὶ τὴμ πόλιν καὶ τοὺς πολίτ[ας καὶ]
πρόθυμον ἑαυτὸμ παρεχόμενος ἐμ πᾶ[σι τοῖς]
τῆς πόλεως καιροῖς, ἔν τε ταῖς ἀρχαῖς κ[αὶ ταῖς]
ἐπιμελείαις καὶ [πα]ρ̣εδρείαις, ἔτι δὲ πρ̣ε̣[σβείαις]
καὶ συνεδρείαις φιλότιμός ἐστι λέγω[ν καὶ]
πράσσων διὰ παντὸς τὰ βέλτιστα τ[ῶι δήμωι]·
[ἱ]ππάρχης τε γενόμενος ἐπὶ τῆς χ[ώρας διε]-
τήρησ̣εν τὰ ὑπάρχοντα τῶμ πολιτῶ[ν ἀσφαλῶς]
πλείστοις πολεμίοις ἄντα διαγωνισάμ[ενος]
αὐτὸς καὶ σ̣υ̣μ̣[π]αρὼν π̣α̣ρ̣έδωκε τῶι δ̣[ήμωι]·
συγκεκλειμένων τε τῶμ πολιτῶν δ̣[ιαπο]-
σταλεὶς π̣[άλιν] διὰ πολεμίας πρ̣ὸς Ἄτην̣ [καὶ τοὺς]
Σκίρους, οὐθένα κίνδυνον ὑπολογισάμε[νος πολλὰ]
ἔπραξε συμφέροντα τῶι δήμωι· ἐπιβουλ[ευσάντων]
τε τῆι πόλει αὐτῶν π̣α̣ραγενόμενος ἐν[έδειξε]
τῶι δήμωι τὴν ἐπιβουλὴν αὐτῶγ καὶ τὴν ἐ[σομένην]
π⟨ε⟩ρίστασιν φυλαξαμένωμ μηθὲγ γενέ[σθαι]·
[--- ca. 10 ---] π̣ε̣ρὶ τοὺς πολίτας φαινόμεν[ος ...]
[.......] ἔπεισ̣ε τόπον τε διδό[ν]αι κ̣α̣[ὶ -- ca. 7 --]
[π]αρ̣ὰ τῆς πόλε[ω]ς ἐ[π]ιλαμβάνοντ̣α̣ [χρ]υσοῦς [e.g., ἑξα]-
[κο]σίους, ὅπως χρηματίζηι ἐ[----- ca. 14 -----]
[κα]τὰ τὸ διάγραμμα συμβουλεύσασθ[αι ἔν τε τῶι]
[συ]νεδρίωι καὶ ἐν τῆι ἐκκλησία[ι ---- ca. 12 ----]
[ἔπει]σε τὸν δῆμον̣ διὰ παρεκβάσ[ει]ς ν̣ε[ῶσαι τὴν]
[φιλ]ίαν, παρ' ὃ συνέβη μὴ τ̣ελοῦ[ντα τ]ὸ̣ν̣ [δῆμον ἡ]-
[μῶ]ν̣ ἄλλ⟨ω⟩ν περιγενέσθαι τ[ῶ]ν ἐ[ν] Ἑλλά[δι ἐχόντων]
[τε]λεῖ̣ν ἐν τοῖς ἔτεσιν π[λ]ε[ιόνοις] χρυσ[οῦς χιλίους]
κ[α]ὶ ἐνακοσί[ο]υς· ἄλλα τε περιεποίησε [τ]ῆι [πόλει]
[ε]ὐκόλ⟨ω⟩ς συμβουλεύων· τὸ ⟨θ'⟩ ἱ̣ερ̣ὸ[ν] ἐ[π]οικοδ[ομήσας]

[ἔ]δωκεν αὐτῶι [τ]ιμὰς καὶ [.......]ν̣τος [-- ca. 7 --]
[κ]α̣ὶ̣ ἐξα[φ]εῖναι ἀγορᾶς· ἐπιμ̣ε̣λ̣[ητὴς τ]ε σίτο[υ γενό]-
μενος πλεονάκις σῖτομ [ἠ]γόρα[σ]ε κ̣α̣τ̣ὰ̣ [δύναμιν]
εἰς τροφὴν ἱκανὸν καὶ [πολὺ εὐδ]ο̣κίμησ[εν ἀξίως]
καὶ τῆς ἐντολῆς ταύ[της τ]ε φιλοτίμω[ς τε καὶ]
δικαίως· ἐφ' οἷς ὁ δῆμος [ἐ]π[εκέλ]ε̣υ̣σ̣ε̣[ν -- ca. 7 --]
[π]ερί τε τῆς σιτ{Ο}ομετρί[α]ς [ἐπ'] ἴσην ἐ[φρόντισε]
ὅπως συμμείνωσιν [ἐ]γ [κηδ]ε̣μονίαι, ὑ̣π̣[άρξηι δὲ]
τροφὴ καὶ γυναιξὶ [καὶ τέκν]ο̣ις, καθάπ[ερ καὶ τοῖς]
λοιποῖς πολίταις· π̣ρ̣ός τε τὸ συμμε̣[τέχειν τῆς]
ἐργασίας τῶμ π̣ο̣[λιτῶν -- ca. 6 --]ΑΤΑ[-- ca. 7 --]
γεωργοῖς πλεονάκι̣[ς -- ca. 5 --]ΕΝ̣[..]Ο ἐργ[-- ca. 7 --]-
ρισμένη κ⟨υ⟩ρ̣ί̣α ἔγγραφ̣ή̣· [δεδόχθαι τῆι βουλῆι καὶ]
[τ]ῶι δήμωι· ἐπαινέ[σ]αι ἐπὶ [τ]ούτοις Μενίσ[κον]
[κ]αὶ ἀναγράψαι εὐεργ[έ]τη[ν το]ῦ̣ δ̣ή̣μου· σ̣τ̣ε̣[φανοῦσθαι]
[δ]ὲ αὐτὸγ καὶ ἐκγόνους α̣ὐ̣[τοῦ ἐν] τοῖς ἀγῶσι [χρυσῶι]
[σ]τεφάνωι δι' ἀνδραγαθ[ίαν καὶ εὔν]οιαν τὴν α[ὐτοῦ]·
[σ]τῆσαι δὲ αὐτοῦ εἰ[κό]να [χαλκῆ]ν ἐν τῆι ἀ[γορᾶι καὶ]
γράψαι τὸ ψήφισμα εἰς [τὴ]μ βάσι[ν]· ἐπὶ δὲ τού[τοις καὶ]
ἀναγράψαι τὸ ψήφισμα τοὺς ἡγεμόνας εἰ[ς στήλην]
καὶ ἀναθεῖναι ἐν τ̣ῶ̣[ι ἱ]ε[ρῶι] τοῦ Ἀπόλλωνος· τ[ὸ δ' ἀνάλωμα]
δοῦναι τὸν ταμίαμ· μερίσ̣αι δὲ τοὺς μεριστά[ς· εἶναι δὲ]
αὐτῶι καὶ εἰς ἐπανόρθωσιν τῶν ἰδίων καὶ εἰ[ς θυσίαν]
χρυσοῦς τριακοσίους, ὅπως καὶ οἱ λοιποὶ φιλ[οτιμότεροι]
γίνωνται εἰδότες ὅτι ὁ δῆμος τιμᾶι τοὺ[ς ἀγαθοὺς]
τῶν ἀνδρῶν ἅπαν [ἀποδιδοὺ]ς ἀξίως τῶν εὐε[ργετημάτων]

If not otherwise stated, readings and restorations by Peek || 6. in fine, restored by Avram || 9. in fine, restored by Avram || 11. in fine, [ἀσφαλῆ], P.; [ἀσφαλῶς], Avram || 12. reading suggested to P. by J.Bousquet || 15. π[άλιν], Avram || 16. this is the second mention of the Germanic tribe of the Skiroi (Bastarnai) in the North Pontic Area and at the Lower Danube (cf. *IOSPE* I² 32); literary testimonia on the Skiroi date to the Roman Imperial period, Avram || [18. in fine, or ἐν[εφάνισεν], Chaniotis] || 19. in fine, restored by Avram || 20. ΠΑΡΙΣΤΑΣΙΝ, lapis; in fine, restored by Avram || 23. in fine, restored by Avram || 27-31. restored by Avram; the content of these lines is summarized by Anghel: Meniskos advised the people to renew a treaty, which implied a φόρος of 600 staters, but which saved the city 1900 staters || || 36. in fine, restored by Avram || [38. we punctuate after δικαίως; ἐπικελεύω (*LSJ* s.v.: cheer one on to an act already begun) suggests that the assembly, through acclamations, exhorted Meniskos to continue in his office, Chaniotis] || 43-45. restored by Avram; [κατὰ ⟨τὰ⟩ δυ]νατά (sc. ἐφρόντισε) [ὥστε τοῖς] | γεωργοῖς πλέον ἄρ̣[ιστον] ἐ[γ]έν[ετ]ο ⟨τὸ⟩ ἔργ[ον, ὡς ἡ κεχω]ρισμένη κυρία ἔγγραφὴ [κατ' α]ὐτὰ λέ[γει], P. || [55. Meniskos was given 300 gold staters as compensation for the loss his property had suffered, Chaniotis].

725. Unknown provenance (forgery?). Bronze plaque of King Sirmos. Bronze plaque with the representation of a rider with lance, now in the school of Calienii Vechi (district of Vrancea). Edd.pr. N.Ursulescu - S.Tofan, *Thraco-Dacica* 22.1/2 (2001) [2003] 21-32 (ph.; dr.; in Romanian), who identify Sirmos with the Triballian king who fought against Alexander the Great in 335 B.C. (Arr., *Anab.* 1.2-4). Cf. M.Sève, *BE* (2004) no. 81. A.Avram informs us that this object is a forgery, possibly of the 19th century. Similar objects are also in the Archaeological Institute in Bucharest: Σίρμου βασιλέως

726. Unknown provenance. Inscribed mirrors, Roman Imperial period. Four lead mirrors of unknown provenance (northeast Bulgaria), now in the Varna Archaeological Museum; embossed inscriptions. Ed.pr. C.Kouzov, *art.cit.* (our lemma no. 719) 63/64 and 68 nos. 1/2, 4/5 (ph.).

A: Ἡ χάǀρις εἰμί
B: [--]ΥΚΛǀ[--]ΗΛΑǀ[--]ΜΕΧǀ[--]ΙΝ
C: Ἡ χάǀρις εἰμί
D: ΚΑ?ǀΙΡΥΗǀΙΤΑ?

[B. probably [Ε]ὐκλǀ[--?]η, λαǀ[βέ] με χǀ[άριν], Chaniotis].

DACIA

727. Apulum. Corpus. I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III 5 (Paris 2001). There are only a few Greek texts: Dedications to Κύριος Ἀσκληπιός and Ὑγία θεοὶ ἐπήκοοι by a βενεφικιάριος (15 = *CIG* 6815; *CIL* III 7740 a; *IGR* I 541), Ἄρτεμις (51 = *An. Ép.* 1983, no. 807: Γάϊ(ος) Ἄρτεǀμι εὐχήν; 2nd/3rd cent. A.D.), Ζεὺς Σαρδενδηνός (229 = *CIL* III 7762; *IGR* I 545), Ἀθηνᾶ by οἱ πρίστ[αι], i.e., the sawyers (262 = *CIL* III 7766 a; *IGR* I 540), Μίθρας (267 = *CIL* III 7782; *IGR* I 544), Ἥλιος ἀνείκητος (355 = *CIG* 6813 b; *CIL* III 7781); Ζεὺς Σύργαστος, whose cult is attested in Bithynia (706; *An.Ep.* [1998] no. 1077: Πτολεμαῖǀος εὐχὴν ǀ Διὶ Συργάστῳ). A Greek-Latin bilingual dedication is addressed to Ἥλιος ἀνίκητος (352 = *CIL* III 1107; *IGR* I 542; *CIMRM* II 1999). For an ineditum see our lemma no. 728.

728. Apulum. Dedication of Aurelius Taciturnus and Aurelius Tacitus, early 3rd cent. A.D. (after 212 A.D.). Marble base and statuette (broken on top); the statuette represents a Thracian rider and a dog attacking a wild animal; an inscription on the base. Ed.pr. I.Piso, *I.Apulum* 288/289 no. 370 (ph.).

Αὐ(ρήλιός) · Τακιτούρνους κὲ Αὐ(ρήλιος) | Τάκιτους, υἱός

---

729. Vacat.

---

730. Tăuteni Bihor. Inscribed silver vase, late 4th/early 5th cent. A.D. Silver vase decorated with floral and maritime themes as well as with motifs from the myth of Bellerophon; found at Tăuteni Bihor, now in the Museum of Cluj-Napoca. S.Dumitraşcu, *Tezaurul de la Tăuteni Bihor* (Oradea 1973) pl. 67; M.Mundell Mango in ead. - A.Bennett, *The Sevso Treasure* (*JRA Suppl.* 12; Ann Arbor 1994) 43 no. 12 (dr.). M.Schmauder, *Boreas* 25 (2002) 219-221, suggests a new reading of the inscription.

Βησᾶ Θ (λίτρα) ιδ´ (ὀγκία) (γραμμάρια) θ´

The units of measurement are represented with symbols ↑ and ∧ ; the first Θ may refer to place of production (Θεσσαλονίκη), S.; in fine, (γράμματα), S. [(γραμμάρια); cf. our lemma no. 1024, Chaniotis].

NORTH SHORE OF THE BLACK SEA

---

731. North Shore of the Black Sea: Economy and pottery trade. A.V.Bandurovsky, *Archeolohija (Kiev)* (2001.1) 68-79, discusses the evidence for the export of amphoras from Herakleia Pontike to the basin of the Seversky Donets river (Ukraine). On 74, he mentions amphora stamps with the names Πυρονίδα (tumuli at Stare and near Nastal'nogo; ca. 390-380 B.C.) and Ἐτύμου (tumulus 4 in Starij Merčik; late 4th cent. B.C.) as well as with the abbreviations ΔΙ and ΕΙ (tumulus 10 in Starij Merčik; ca. 350-325 B.C.).

In a general survey of installations of artisans (workshops for pottery, metallurgy, and glass production, wine presses, etc.) in the cities on the North Shore of the Black Sea, P.Dupont in J.-C.Béal, J.-C.Goyon (edd.), *Les artisans dans la ville antique* (Lyon-Paris 2002) 39-47, briefly refers to the evidence provided by stamps on tiles (40/41; Gorgippeia: βασιλική, βασιλικός, Σπαρτόκου βασιλέως, Γοργίππου, Γο., βασιλικὴ διὰ Βατά(χου), βασιλικὴ διὰ Νουμη(νίου); Pantikapaion: ἄρχοντος Ὑγιαίνοντος, Παντι(καπαίων), ἐπὶ Γοργίου, Σπαρτόκου, Παιρισάδου [for the inscriptions βασιλική/βασιλικός (sc. κέραμος) see our lemma no. 588, Chaniotis].

Various contributions in M.Faudot (ed.), *Pont-Euxin et commerce: la genèse de la "route de la soie". Actes du IXe Symposium de Vani (Colchide), 1999* (Paris 2002), touch upon the epigraphic evidence for the trade from and to the Black Sea. N.Kramer, *ibid.* 84-88, mentions stamped amphoras from Sinope found in Athens, Samos, Thasos (*SEG* XLI 722: Ἰάχχου, ἐπὶ | Ἀπολλοδώρο(υ) ἀστυ(νόμου); [ἐπὶ] Διονυ(σίου), | [Ποσ]ειδω(νίου)), Assos (ineditum: ἀστυνόμου | Μαντιθέου | τοῦ Πρωταγόρου; ca. 200-180 B.C.; ph.), Pergamon (C.Börker - J.Burow, *Amphorenstempel aus Pergamon* -- [cf. *SEG* XLVIII 1494] 63 no. 575: Κτησίας; ca.

210-175 B.C.; 127 no. 656: [ἀστυν]όμου | [Αἰσ]χίν[ο]υ | [Μιθρι]δάτης; ca. 300-250 B.C.), Samaria (J.W.Crowfoot et al., *The Objects from Samaria Sebaste* [London 1957] 385: ἀστυνόμου Ἀπολλοδώρου τοῦ Διονυσίου; ἀστυνόμου Ἑστιαίου τοῦ Ἀρτεμιδώρου, Μένων; ca. 200 B.C.), Apollonia in Kyrenaika (F.Alabe in J.-Y.Empereur [ed.], *Recherches sur les amphores grècques* [Paris 1986] 384/385: ἀστυνομοῦντος | Ἀπολλωνίδου | τοῦ Ποσιδωνίου, | Μανικός, early 2nd cent. B.C.), and in a shipwreck near Mallorca (C.Koehler, *REA* 89 [1987] 132: Ἐνδή(μου), | Τ[ι]μῶρις; ca. 350 B.C.). Amphora stamps from Chersonesos have been found in Pergamon, from Herakleia Pontike in Magnesia on the Maeander, from Bosporos in Pella, and from undetermined cities of the Black Sea in Delos, Rhodes, Kos, Palaestina (Marisa, Nessana), and Alexandria. Cf. D.Kassab Tezgör, *ibid.* 199-218, for the Sinopean amphoras. G.Jöhrens, *ibid.* 141-147, sketches the importance of the amphora stamps found in Tanais (inter alia, from Chersonesos, Herakleia Pontike, Sinope, Rhodes, Kos, Thasos, Chios, and Knidos) for the history of trade.

D.V.Zhuravlev, *ACSS* 8 (2002.3/4) 239-309, presents a bibliographical survey on the trade of terra sigillata and red slip pottery in the area of the North Shore of the Black Sea. On 245 Z. gives a list of stamped inscriptions on Eastern sigillata B that most frequently occur on the vases exported to this region (texts in majuscules) [we arrange the inscriptions according to subject matter, Chaniotis]: potters' signatures: Ἀρτέμονος [Ἀρτέμωνος], Διδίμου [Διδύμου], Διοδώρου, Ἰκονικός [Εἰκονικός; cf. *LGPN* IIIa, s.v.], Κοιράνου, ΛΟΣΤΟΥ [Λφστου; cf. Λώϊστος in *LGPN* I, s.v.], Μᾶρκος, Ματρέα, Ῥούφου; attributes of the vases and wishes: δῶρον, κέρδος, χάρις [cf.our lemmata nos. 868, 1145 bis, and 1507]; names of gods: ?Ἶσις, Σάραπις. On 257 fig. 13 Z. presents drawings of stamps on Pontic sigillata A (late 1st-early 2nd cent. A.D.) found in southwestern Crimea with the names Γαΐου (1), Χρυ. (?; 2), and Ἡλίου (3) [texts read from the drawings]. See also our lemmata nos. 746 and 1900.

---

731 bis. Berezan. Graffito on a bone tablet, ca. 525–500 B.C. *SEG* XXXVI 694; XL 611; *IGDOP* 93. L.Onyshkevych in *Oikistes* 161–179 (dr.), presents the text (translation) and a critical review of its previous interpretations (reflection of the demographic development of Olbia, oracle). W.Burkert's interpretation of the text as an oracle (cf. *SEG* XL 611) is unlikely, since the oracular responses of Didyma did not use the hexameter (*Milet* I.3 132 A and 178; *Didyma* 11), they were introduced by the formula θεὸς εἶπεν, and they concerned laws. As the scholars who have studied the graffito have pointed out, many elements can be linked to epithets or aspects of Apollo (λύκος/Λύκειος, τοξοφόρος, φίλιος, ἰητήρ, δελφίς, Διδυμεύς, Μιλήσιος, the number seven), but other formulations may be associated with Orphism (εἰρήνη, ὀλβίη, μακαρίζω) or possibly with an early Hebdomadic cult [cf. the study of P.Lévêque summarized in *SEG* L 699(3)]. O. suggests interpreting the text as a prayer (invocation of divine epithets, request of peace and happiness) or rather a hymn (epithets, blessings, reference to remembering the deity), without excluding the possibily of a membership token of a cult group.

732. Bosporan kingdom: Gorgippos. A.J.Graham, *Ancient West and East* 1 (2002) 87-95, discusses the identity of Gorgippos, whose wife Nanno is mentioned as present in Thasos in [Hippocr.], *Epidemics* 6 (late 5th cent. B.C.). Although there is no chronological obstacle against his identification with the son of the Spartocid ruler Satyros I (433/2-389/8 B.C.), it is unlikely that his wife lived in Thasos. Gorgippos, the son of Satyros I, is also known from tile stamps from Anapa (E.H.Minns, *Scythians and Greeks*, Cambridge 1913, 573: Γοργίππου), an inscribed gold cylinder (*ibid.* 573: Ὀρχάμο τοῦ Γοργίππο), and a dedication of his daughter Κομοσαρύη in Phanagoreia (Tod, *GHI* 171 D = *IOSPE* II 346 = *CIRB* 1015). The information that he succeeded his father (Polyaenus, *Strat.* 8.55) is generally discounted, because Satyros' successor was Leukon I; but V.Latyshev had argued that at the beginning of his reign Leukon may have ruled only the Bosporos region (cf. Tod, *GHI* 115 C = *IOSPE* II 343 = *CIRB* 1111), Gorgippos being the ruler of the eastern part. This view seems to be contradicted by Leukon's dedication at Labrys, near Gorgippeia (our lemma no. 740), but Gorgippos may have shared the rule with his brother until his death.

---

733. Chersonesos in Tauris. Citizen oath, early 3rd cent. B.C. *IOSPE* I^2 401; *SEG* XVIII 308*; XXXIV 750; XL 613; XLII 693; XLIII 497 app.cr.; XLVIII 997; LI 955; *Syll.*^{3} 360. A.Jähne in *Jubilaeus* V 181-195, reviews critically the hitherto proposed reconstructions of the political situation in the late 4th/early 3rd cent. B.C. (with reference to *SEG* XXVI 805/806 and XXXIV 750) and of the possible historical background of this oath (a conflict between oligarchs and democrats, a possible connection with a political crisis in Herakleia Pontike). J. rejects a connection of this document with political developments in Herakleia Pontike in 281 B.C., suggesting instead a date in ca. 275-260 B.C., after the loss of territory due to Skythian attacks. The oath had two aims: the preservation of the territorial integrity of Chersonesos, which presupposes the realistic fear of loss of territory, and the protection of the re-established democracy. The democratic constitutions may have been established after the oligarchical elite had failed to defend the territory from Skythian attacks. The different size of *kleroi* near Chersonesos and Kerkinitis and in the rest of the territory may be the result of a distribution of land to poor citizens and new settlers.

See now V.F.Stolba in Z.H.Archibald - J.K.Davies - V.Gabrielsen (edd.), *Making, Moving, and Managing. The New World of Ancient Economies* (Oxford 2005) 298-321, on the relevance of this text for economy.

---

734. Chersonesos in Tauris. Decree, 2nd cent. B.C. *SEG* XLVI 923. I.A.Makarov, *ACSS* 8.3/4 (2002) 191-198, presents an English version of the article summarized in *SEG* XLVI.

---

735. Chersonesos in Tauris. Decree for a man from Amisos, a general of Mithridates VI, late 2nd cent. B.C. *IOSPE* I^2 349. In a study dedicated to generals in the service of Mithridates VI, A.Avram, *Studia Karayotov*, 71-73, recognizes this text as a decree in

honor of a general (and not an envoy) of Mithridates VI; the word παρεπιδημία (LL. 8/9) implies a longer stay in Chersonesos. The service of this man should probably be placed earlier than the Skythian campaign of Diophantos (113-112 B.C.). Several citizens of Amisos are known to have been in the service of King Mithridates: *SEG* XLVII 1125; *IOSPE* I^2 35; cf. *I.Délos* 1570 and 1572. A. presents a new restoration for LL. 3-8.

[ἐπειδὴ]
[----------------]φαλᾶ 'Αμι[σηνὸς στρα]-
4 [ταγὸς ἀποσταλε]ὶς ὑπὸ βα[σιλέος Μι]-
[θριδάτα Εὐ]πάτορος εἰς [τὰν πόλιν]
[ἁμῶν ἐν πᾶσιν] εὔνουν ἑ[αυτὸν πα]-
[ρεχόμενος καὶ] πάντα τὰ π[ρὸς τὸν]
8 [καιρὸν παρα]σκευάζ[ει κτλ.]

3. ΦΑΛΑΑΜΙ, lapis; [--]λάδα Μη[--], *IOSPE*; [Κε]φαλᾶ 'Αμι[σηνός], E.I.Solomonik, *Novye epigrafičeskie pamjatniki Chersonesa* II (Kiev 1973) no. 110 ‖ 3-4. [πρεσ|βευτὰς ἀποσταλε]ίς, *IOSPE*; for the restoration cf. *SEG* XLVII 1125, A. ‖ 6-8. [πα|ρέχεται καὶ] πάντα τὰ τ[ᾶς πρεσβείας | ἄριστα κατα]σκευάζει, *IOSPE*; for the restoration cf. *I.Istros* 65 LL. 15/16: τὰ πρὸς τὸν καιρὸν ἐμπείρως καὶ προθύμως παρεσκεύασεν, A.

736. Chersonesos in Tauris. Honorary decree, late 2nd cent. B.C. (after 112 B.C.). *IOSPE* I^2 353. A.Avram, *art.cit.* (our lemma no. 735) 69/70, discusses this decree which probably refers to events following the occupation of Καλὸς Λιμήν around 112 B.C. (cf. *IOSPE* I^2 352 L. 20). For L. 3, in fine, A. tentatively suggests Σκύθας καὶ Σα[ρμάτας] (73 note 4). In LL. 5/6, he suggests restoring ὁ δᾶμος [στεφανοῖ τοὺς στραταγοὺς τοὺς ἐπὶ τοὺ]ς κατὰ Καλὸν Λι[μένα] τόπο[υ]ς or [τοὺς ἐν τοῖ]ς κατὰ Καλὸν Λι[μένα] τόπο[ι]ς ([στεφανοῖ --- ἀνακτασαμένους τοὺ]ς κατὰ Καλὸν Λι[μένα] τόπο[υ]ς, *IOSPE*). A. assumes that Chersonesos did not occupy Kalos Limen on its own and that the commanders in question were appointed by the general of Mithridates VI Diophantos for the command of the regions adjacent to Kalos Limen [the word πατρίς in L. 4 ([αἴτιοι γεγόνασι τᾶς σωτηρίας τᾶς πα]τρίδος) suggests that these commanders, no matter who appointed them, were citizens of Chersonesos, Chaniotis]. The following inscriptions mention commanders in the service of Mithridates VI: *SEG* XLI 625; XLVII 1177; *IOSPE* I^2 35; our lemma no. 735.

737. Chersonesos in Tauris. Proxeny decree for a captain, early 2nd cent. A.D. *IOSPE* I^2 365. S.Y.Saprykin, *VDI* (2002.2) 72-84 (dr.), argues that this decree honors a captain who transported envoys from Chersonesos by sea and who brought to Chersonesos a famous musician, Γάϊος Σιλουανός, who may be identified with Σιλουανός mentioned by Marcus Aurelius (*Med.* 10.31) [but the context suggests that the latter Silvanus was a philosopher, and not a musician; for an artist by this name (a poet or a trumpeter) in the late 3rd cent. A.D. see I.Stephanis, *op.cit.* (our lemma no. 529 bis) no. 2223, Chaniotis]. S. presents a new edition of the text. C.Zuckerman, *An.Ép.* (2002) [2005] no. 1254, points out that S.' readings are very hypothetical and cannot be confirmed by the photo.

[Πρόεδροι Χερσονασειτᾶν τῶν ποτὶ τᾶι Ταυρ]ικᾶι εἶπ[αν]·
[ἐπειδὴ Διόφαντος Ἡράκου, ὁ ἐκ τοῦ Τύ]ρα ναύκλαρο[ς],
[ἀνὴρ ἀγαθὸς, εὔνους ὢν διατελεῖ περὶ] τὰν πόλιν ἀμ[ῶν]
[---] τοῖς διαφέρουσιν
[---------------------------- ἐπὶ θάλασσ]αν ὑπούργησεν χρυ-
[σῶν ---------------------------] καὶ τειματὸν ἀμεῖν χελύ-
[κλονον εὐδοκιμοῦντα? Γ]άϊον Σιλουανὸν μετὰ πασώ-
[λου -------------------- αὐ]τὸς ὡς ἀμὲς διεκόμισεν προσῳ-
[δῶι ------------------ πεπό]αται ὑπὲρ τᾶς ἐς αὐτὸν διατά-
[ξεως --------------------] θαώ[μ]ενο[ι] ἔμμεν, διά τε τὰν ἐς
[--] τειμάν, διά τε τὰν αὐ-
[τοῦ -------------------- φι]λο[τιμίαν κ]αὶ] εὔνοιαν τᾶι πρεπο-
[ύσαι -------------]οναι[-------------]· δι' ἃ δεδόχθαι τᾶι βου-
[λ]ᾶ καὶ τῷ [δάμωι ἐπαινέσαι μὲ]ν ἐπὶ τούτοις Διόφαν-
[τον Ἡ]ράκου ναύκ[λαρον, δό]μεν δὲ αὐτῶι προξενί[αν],
[πολιτ]είαν, ἔσπλου[ν καὶ ἔκπλουν ἐν εἰράναι καὶ πολέμωι]
[καὶ ἀ]σπονδεὶ αὐ[τῶι, ἐκγόνοις καὶ χράμασιν αὐτοῦ, μετοχάν]
[τε πά]ντων τῶν [ἐν τᾶι πόλει, ὧν καὶ τοῖς ἀστοῖς μέτεστιν]·
[τὸ ψά]φισμα τοῦ[το ἀναγραφᾶμεν λευκολίθου στάλαι καὶ θέ]-
[μεν ἐν τῶι] ἐπισαμ[οτάτωι τᾶς ἀκροπόλιος τόπωι· ταῦτ' ἔδοξε]
[βουλᾶι, δά]μωι, βασ[ιλευούσας Παρθένου ---------------------]
[-------------]Σ[---]

We do not reproduce earlier restorations; LL. 1 and 13-22 as in *IOSPE* || [2. one would expect the ethnic Τυράτης, Chaniotis; a dubious restoration, which explains why the names have not been included in *LGPN* IV, Avram] || 6-7. for χελύκλονος (from χέλυς, a type of kithara) cf. Orph., *Arg.* 381; or χελυ[οσσόον] (cf. *LSJ*, s.v.), S. || 7-8. πάσωλος, a form of φάσηλος, a type of a ship (cf. *LSJ*, s.v), S. || 15. προξενί[ας], S. || [18. in fine, probably ὧν καὶ Χερσονασείταις μέτεστιν, as in *IOSPE* I^2 357/358, 364, 376, and 378; but ἀστοῖς is occasionally attested in this context: *IOSPE* I^2 359 and 377. In *IOSPE* I^2 359 one should read ὧν καὶ τοῖς ἐνφύ[λοις τ]ῶν ἀστῶν μέτεστιν (ἐνφύ[τοις], *IOSPE*); for ἔνφυλος cf. *I.Cret.* III IV 1 = Chaniotis, *Verträge* no. 5 LL. 5/6, Chaniotis].

738. Chersonesos in Tauris. Tokens, late 3rd cent. B.C.? Lead coin-shaped objects found in the Tauric Chersonesos have been interpreted by M.Rostovtsev and others as extraordinary coin issues caused by a shortage of copper. An analysis of the iconography, which consists of divinities (Athena, Hermes, Nike, Parthenos), animals (eagle, dolphin, crab, swan), flowers, and objects (bucranium, lyre, cornucopia, star, vessel, tripod, bow, prow) leads S.A.Kovalenko, *NC* 162 (2002) 33-58, to the conclusion that these objects were tokens produced at the city mint (a catalogue on 52-58). The images suggest a connection with civic cults and festivals. These tokens were probably used for the public distribution of food during sacrifices or festivals. The abbreviations and monograms ('Ισ., Δι., 'Ανδρο., Πα., Παρ.), which occasionally appear on them, may be the abbreviated names of wealthy citizens who had donated

money for these distributions, and the abbreviated name of Παρ(θένος), whose sanctuary also may have funded such distributions.

---

739. Hermonassa. Christian inscription (prayer?), 5th cent. A.D. *IOSPE* II 389 with *SEG* III 609; *CIRB* 1099; *SEG* XXXIX 697. V.P.Jajlenko, *Drevnosti Bospora* 5 (2002) 303-333 (ph.; dr.), presents a new restoration of this text, which differs slightly from the one he presented in 1987 (see *SEG* XXXIX 697) and discusses in detail the names, most of which he interprets as belonging to the Chuvash language. We list the new restorations: LL. 1-3: [e.g. κ(ύρι)ε, ἐλέησον δούλους σοὺς πειρ]ιπọ́λου[ς? πιστ]οὺς ἑπτạ̀ | καὶ σο͂σε αὐτούς ([e.g. κ(ύρι)ε, βοήθησον δούλους | ἀ]μπẹλου[ργοὺς? σ]ọὺς ἑπτạ́, | [ἐ]λ̣ẹ́(η)σο⟨ν⟩ αὐτούς, 1987); L. 7: Σαυαγας κό[μ](ης) (Σαυαγασκοụ, 1987); L. 8, initio: Χ̣οριμάγ (Οριμαγ, 1987); L. 10, initio: Σαλδίχ (Σ[αλ?]δ̣ι̣χ, 1987); L. 11: † Τ̣αβουλγαεις (Τ̣ọβουλγαεις, 1987); LL. 13/14: [.]αδμα[....]ξις Σεραυγ· | [.]ΔΑ̣ [......· ἀμ]ήν (Αλμα̣[5-6]ζις Σεραυγ. | ΔΑ̣[ca. 6· Ἀμ]ήν, 1987). J. interprets the text as the epitaph of seven members of a semi-pagan, semi-Christian association, only the men with a cross next to their names being Christians (LL. 7 and 9). [The wording (LL. 3/4: μνημ[όνε]υε μετὰ τῶν ἁγίων) suggests an exclusively Christian association, Chaniotis].

---

740. Labrys (Semibratnee, near Gorgippeia). Metrical dedication to Apollo-in-Labrys by Leukon I, ca. 389-349 B.C. *SEG* XLIII 515. A.J.Graham, *Ancient West and East* 1 (2002) 95-99 (translation), presents a new critical edition and commentary of this epigram.

Εὐξάμενος Λεύκων υἱὸς Σατύρ[ο τόδ' ἄγαλμα]
Φοίβωι Ἀπόλλωνι στῆσε τῶι ἐν Λ̣[άβρυι]
τῆσδε πόλεως μεδέοντι Λαβρύτωμ, Β̣[οσπόρο ἄρχων]
Θευδοσίης τε, μάχηι καὶ κράτει ἐξελ[άσας]
Ὀκταμασάδεα γῆς ἐΞίνδων παῖδ' Ἑκ[αταίο]
τοῦ Σίνδωμ βασιλέως, ὃς πατέρα ο[ἰκηίης]
ἐγβάλλων ἀρχῆς εἰς τήνδε πόλιγ κ[ατέκλεισεν?]

We record differences from the restorations suggested by Ju.G.Vinogradov and T.V.Blavatskaya (cf. *SEG* XLIII 515) || 2. in fine τῶι ἐνλ̣[ογίμωι?], V.; ἐν Λ̣[αβρύτηι], B.; P.Gauthier, *BE* (2003) no. 393, tentatively suggests ἐνα̣[ρέτως], since ἐν Λ̣[άβρυι] is a repetition of τῆσδε πόλεως μεδέοντι Λαβρύτωμ in L. 3 || 3. in fine, [ἐχθρούς?], V. || 4. in fine colon after ἐξελ[άσας], V. || 5. Ὀκταμασάδε, ἄγης, B. and V. || 5-7. Hekataios, king of the Sindians, was driven from his kingdom twice; the first time he was restored by Satyros (Polyaenus, *Strat.* 8.55), the second time by Leukon I; since this epigram implies that Hekataios was still alive, the event referred to in the epigram cannot be the occasion when Leukon became king of the Sindians, G.

---

741. Nymphaion. Dedication of a propylon to Dionysos, ca. 389-349 B.C. *SEG* LI 961. Edd.pr. O.Y.Sokolova - N.A.Pavlitschenko, *Hyperboreus* 8 (2002) 99-121 (in

Russian; German summary; ph.; dr.), present the complete text of this inscription which refers to the dedication of the propylon of the sanctuary of Dionysos. LL. 2/3 preserve a new variant of the titulature of Leukon I.

Θεοπροπίδης Μεγακλέος τὴν εἴσοδον ἀνέθηκεν Διονύσωι
ἀγωνοθετέων, Λεόκωνος ἄρχοντος Βοσπόρο καὶ Θεοδοσίης
καὶ τῆς Σινδικῆς πάσης καὶ Τορετέων καὶ Δανδαρίων καὶ Ψησσῶν

3. Σινδικῆς πάσης, i.e., the region of the Sindike under the rule of Hekataios and the Greek cities of this region, edd.pr.

742. Olbia (area of: Kozyrka). Ostrakon, ca. 350 B.C. Ostrakon found in 1986 at Kozyrka (12 km north of Olbia). Ed.pr. S.R.Tokhtas'ev, *Hyperboreus* 8 (2002) 72-98 (ph.; dr.; in Russian; German translation), with detailed onomastic commentary. T. suggests that the names in the accusative depend on the verb καταγράφω and interprets the text as a defixio. He provides examples of other defixiones on ostraka (*IGDOP* 97/98; discussion on 77-82).

[----------] | [2-3]ΡΛΥΚ vacat | Π̣άσικον, | Κοκονακον, | Δημοκρά.

1. [2-3]ρ() Λυκ(), i.e., two abbreviated names, ed.pr. || 2. ■ short form of Πασικλῆς or Πασικράτης, ed.pr. || 3. a Skythian name; cf. Κουνουναγος, Ρηχουναγος (*IOSPE* I² 129), and Κουκαις (*IOSPE* I² 148), ed.pr. || 4. Δημοκρά(της) or Δημοκρᾶ(ς), ed.pr.

743. Panskoye. Dedication to Sabazios. L.Hannestad in K. Ascani et alii (edd.), *Ancient History Matters. Studies Presented to Jens Erik Skydsgaard on his Seventieth Birthday* (Rome 2002) 143-151, presents a report on the excavations of the rural settlement at Panskoye in the chora of Chersonesos. The archaeological evidence testifies to the worship of patrons of agriculture in a house sanctuary (Demeter, Aphrodite, Sabazios, Eros?). On 145 H. refers to the graffito Δᾶμος (*SEG* XXXVIII 755), taken to be evidence that the building was the result of a public initiative of Chersonesos [but see *SEG* LI 982, Chaniotis]. On 148 H. mentions a black glazed cup-skyphos, inscribed after firing (ph.) [the translation ('the sacred cup of Sabazios' should be corrected: 'sacred (i.e. dedicated) to Sabazios', Chaniotis]:

ἱερὰ Σαβαζίου

744. Pantikapaion. Inscriptions concerning Jews and Theos Hypsistos. G.W. Bowersock, *art.cit.* (our lemma no. 1968 bis) 360-362, underlines the particular nature of the local cult of Θεὸς Ὕψιστος at Pantikapaion, which is attested in connection with manumission inscriptions of a Jewish or highly Judaized community (e.g., *CIRB* 70/71, 73, 985). In two documents the freedmen were expected to show their devotion (θωπεία, θεὸν σέβειν) to the

ἀνε[νε]χθὲν ἐκ Τήνου); consequently, the expression τὸ ἀνενεχθὲν ἐκ τῆς Μινόης refers to the repayment of loans made in the Classical period by the bank of Apollo to Minoa on Amorgos; the participle τὸ φανέν should be understood as a term of financial transaction (cf. the terms ἐμφανῆ and ἀφανέα, φανερά and ἀφανὴς οὐσία). The use of the definite article (ἐν τῆι Μινόηι), unusual in connection with a city, is the result of a confusion between the city of Minoa and the fountain Minoe. P.Gauthier, *BE* (2003) no. 397, points out that the consistent use of the article and of the Ionic form Μινόη make the identification of Minoe with the city of Minoa improbable. In addition to this, in the period in which these accounts were composed Minoa was the community of the Σάμιοι οἱ ἐν Μινώᾳ οἰκοῦντες, who had no reason to repay debts of the Minoitai.

---

751. Delos. Alphabet, Archaic period. On the basis of 398 inscribed tesserae found in the Archegesion and dedicated to Anios, F.Prost in C.Müller - F.Prost (edd.), *Identités et culture dans le monde méditerranéen antique. Études en honneur de Francis Croissant* (Paris 2002) 305-328, studies the Archaic alphabet of Delos which should be assigned to the 'red alphabets'; nom vidimus; see M.Sève, *BE* (2003) no. 168.

---

752. Delos. The board of the magistri. After reviewing the various interpretations of the *magistri*, designated as Ἑρμαϊσταί, Ἀπολλωνιασταί, and Ποσειδωνιασταί in Greek inscriptions (*I.Délos* 1730-1737, 1751-1755, 1757-1766, 1769/1770; cf. *I.Délos* 1756 and 2634 L. 9), C.Hasenohr in *Les Italiens dans le monde grec* 67-76, attempts to determine their function. Members of the same *gentes* appear among the Ἑρμαϊσταί, the Ἀπολλωνιασταί, and the Ποσειδωνιασταί; therefore, the *magistri* cannot have been the presidents of three associations dedicated to different professional activities. The formulas used in their dedications suggest that they did not represent a larger group (72: 'les magistri de Délos ne dirigeaient pas un groupement mais en formaient un à eux seuls'; 75: 'les collèges de magistri ne représentaient pas un groupement plus nombreux, κοινόν ou *collegium*'). During their term as *magistri* they made religious dedications in the Agora of the Competaliastai and in the Poseideion; after they had retired from this position (γενόμενοι) they contributed to building works dedicated to the Italians in the Agora of the Italians (e.g., *I.Délos* 1735, where H. restores: [κα]ὶ [Ἀπολλωνιασταὶ καὶ Ποσειδωνιασταὶ γενόμενοι τὴν στοὰν Ἀπόλλωνι καὶ Ἰταλικοῖς ἀνέθηκαν], instead of [τὴ]ν [στοὰν Ἀπόλλωνι καὶ Ἰταλικοῖς ἀνέθηκαν]). H. suspects that the *magistri* were annually elected representatives of the community of the Italici, with primarily cultic functions.

---

753. Delos. Inscriptions: Selection. C.Prêtre et alii, *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002) [abbreviated *NCIDélos*], present a selection of 12 Delian inscriptions (French translation, ph.): administrative documents, inventories, accounts, contracts, and a law concerning the sale of timber and charcoal. In the introductory chapters R.Étienne (13-15) and C.Feyel (16-18) discuss issues of Delian chronology, and V.Chankowski presents the different types of documents and their authors (15/16) and the different systems of

measurement (18-20). The detailed commentaries of the texts treat issues relevant to the administration of the sanctuary of Apollo in Delos, its financial transactions (esp. 74-76, 111-115, 156-158, 190-193, 197/198, 235-238), building activities (esp. 53/54, 57, 76-79, 121/122), the artisans in the service of the sanctuary (115-117, 122/123), the inventories (46/47, 139-141, 154/155, 187-189, 229-235), the religious life on Delos (83/84, 117-119), the topography (84, 119-121), and prices (123). A series of brief chapters give a useful survey of the importance of the Delian accounts and inventories for economic history: the archives (V.Chankowski; 241-243), the inventories, the administration of the offerings, and the contribution of the inventories to the history of Delos (C.Prêtre; 243-247), the dimensions of the transactions and the organization of the market (V.Chankowski; 247-249 and 249/250), the sacred property of Apollo and the economic role of the sacred property during the period of Delian independence (M.Brunet; 250-255 and 255-258), the debtors (C.Vial; 258-262), the leasers (M.Brunet; 262-264), and the artisans (C.Feyel; 264-269). The volume includes a glossary (religious terms, types of offerings, architectural terms, and financial terms), a list of locations on Delos, and a selective bibliography.

See the comments of P.Gauthier, *BE* (2003) no. 396, in particular on the translation of *I.Délos* 104-24 LL. 6-10 (p. 56) and on the κόσμησις τῆς Ἥρας (p. 69).

We give a comparatio numerorum (references to *NCIDélos* are in page numbers).

IG I^3	*NCIDélos*	*IG* XI 2	*NCIDélos*	*IG* XI 2	*NCIDélos*
402	25	399 A	143	98	29
		442 A	159	104	39
IG II^2		509	195	104-4	49
1635+add.	29	1417	199	104-24	55
1678	49				
		SEG LI		*Syll.*^{3}	
IG XI 2		1001	55	153	29
161 A	59			Meiggs-Lewis, *GHI*	
287 A	87	*I.Délos*			
287 B	125	89	25	62	25

754. Delos. Italians, Romans, and other foreigners in Delos. 90 years after the publication of J.Hatzfeld's prosopography of the Italians in Delos (*BCH* 36 [1912] 1-208) the discovery of new inscriptions and the revision of old ones have made a compilation of a new prosopography necessary. A first step in this direction is a list of 544 Italians on Delos presented by J.-L.Ferrary, C.Hasenohr, M.-T.Le Dinahet, M.-F.Boussac in *Les Italiens dans le monde grec* 183-239. The list is divided into complete names (186-221, 544 entries), incomplete names (222-235, 243 entries), and persons from Greek cities in Italy (236-239, 91 entries); in every group the persons are arranged alphabetically according to their nomen gentile. Each lemma contains the name, date, the source, and the type of inscription in which a person is named (dedication, account, epitaph, graffito, seal, etc.), in a few cases suggestions for the identification of persons, and several new readings (by J.-L.Ferrary). [We correct a few mistakes in

accents and breathings: 186 Aemilii no. 8: Ἑλλάς (not Ἕλλας); 188 Audii no. 7: υἱός (not υἰός); 189 Aufidii no. 2: Γάϊος (not Γαίος); 208 Paconii no. 18: Ἀρτεμισιεύς (not Ἀρτεμισίευς); 215 Staii no. 2: Κύμης (not Κῦμης); 216 Stertinii no. 1: Δαμᾶς (not Δάμας), Chaniotis].

M.-F.Boussac contributed the names of persons mentioned in unpublished seals; we give only the names in seals with Greek inscriptions: **A:** Γάϊος Αὐφί(διος) ---Υ (189 Aufidii no. 2); **B:** Αὖλος Σήιος (p. 213 Se(h)ii no. 1).

We summarize the most important remarks concerning individual texts or possible identifications of persons:

EAD XXX 30: F. suggests restoring Ῥομαία [---]ππου Ῥ(ω)μαία. The nomen Romaeus is rare (cf. *CIL* IX 6083 e); Ῥομαία was the daughter of a libertus.

EAD XXX 35: Since the reading is uncertain and the nomen Tertius very rare, the name may be Πῶλα Τερεντία (H.Solin, *Arctos* 7 [1972] 165), and not Τερτ̣ί̣α̣ (217 Tertii no. 1).

EAD XXX 58 and 184: The combination of Roman praenomen and Greek cognomen suggests that Τερτία Ὠραρία Τρυφέρα (XXX 58) and Πῶλα Σταλακία Χαρίτιν (XXX 184) were the daughters of liberti (206 Orarii no. 2; 217 Stlaccii no. 6).

EAD XXX 484 a/b: It is not clear whether Πλωτία in the name of Πλωτ̣ί̣α Πανδυσῖνα is a female praenomen (single attestation) or the name of a Plotia who married a Pandusinus (p. 208 Pandusini no. 1; 210 Plotii no. 11).

I.Délos 1760: Γραικηίος (LL. 10/11) = the nomen Graeceius (198 Graeceii no. 1).

I.Délos 1761: In the name Ἀρχέλα[ο]ς Πομπώνιος Γαΐου καὶ Γαΐου (LL. 1/2), the second Caius need not be corrected to Cnaeus (as in *I.Délos*); Archelaos was jointly owned by a patron (C. Pomponius) and his freedman (C. Pomponius; p. 211 note 54). Ἡρακλέων Τύλλιος Κοΐντου (LL. 16/17) is also mentioned in *I.Délos* 1802 a L. 2 and b L. 4 after his manumission ([Κόϊντος Τύλ]λ̣ι̣ο̣ς [Ἡρα]κλέων; 218 notes 77/78).

I.Délos 1763: Αὖλος Αὔδιος Λευκίου Τρύφων in L. 3 (188 Audii no. 1) may be the same person as Τρύφων Αὔδιος (*I.Délos* 2622 a II L. 11; 189 Audii no. 9) and Τρύφων Αὔδιος Λευκίου (*I.Délos* 1760 L. 14; 189 Audii no. 10).

I.Délos 2013 b: The dedicant, Γά[ϊος Σήιος Γναίου], is not necessarily the same person as Γάϊος Σήιος Γναίου Ἀριστόμαχος in *I.Délos* 2013 a; he may be another libertus of the same patron. In L. 3 F. restores τὸν [πάτρωνα] (213 note 61).

I.Délos 2141: Λικίν{Ι}ος Γράνιος Γαΐου (LL. 2-4) bears the rare praenomen Licinus (as suggested by O.Salomies, *Die römischen Vornamen* (Helsinki 1987) 33 note 45; 199 Granius no. 16).

I.Délos 2245: It is not certain that Γάϊος Σήιος Γναίου Ῥωμαῖος Ἀριστόμαχος (LL. 3/4), the son of Κλεοπάτρα, liberta from Arados (also mentioned in *I.Délos* 2272 L. 1), is the same person as Γάϊος Σήιος Γναίου Ἀριστόμαχος in *I.Délos* 2013 a LL. 2/3 (213 Se(h)ii no. 5).

I.Délos 2628 a: The reading Γάϊος Ὀ̣λ̣ό̣κιος (III L. 36) is not certain; this is the only attestation of the nomen Olocius; perhaps a transcription of the nomen Olcius or Volcius; the Greek cognomen is no longer visible on the stone; this person seems to have been a freedman (206 Olocii no. 1).

I.Délos 2640: Perhaps [Λεύκιος Ὄρβιος Λευ]κίου Δείφ[ιλος], i.e., the same person as in *I.Délos* 1736 LL. 4/5 (206 Orbii no. 1).

P.Gauthier, *BE* (2003) no. 399, points out that L. Munatius Caii f. Plancus (*I.Délos* 1695/1696) should be added to this list.

É.Deniaux in *Les Italiens dans le monde grec* 29-39, associates the Seii (Σήιοι) of Delos with the family of M. Seius, *homo novus* in the Roman senate and aedilis in 74 B.C. His extraordinary generosity and wealth may be the result in the involvement of his family in the trade of grain and olive oil (for the trade of olive oil in Delos cf. *I.Délos* 1712/1713 and 1847). The Seii, possibly of a Campanian origin, are attested in Delos from the mid-2nd cent. B.C. through sealings (M.-F.Boussac, *RA* [1988] 325) and inscriptions (*I.Délos* 1732, 1753/1754, 1771, 2534; *EAD* XXX 124). After the looting of Delos by pirates in 69 B.C. the Seii transferred their activities to Kos, Miletos, Smyrna, and Argos.

Evidence for the integration of the Italici and Romans in Delian society is collected by M.-F.Baslez, *ibid.* 55-65. Romans and Italians are not very well represented in the ephebic lists, in the gymnasium, and in agonistic activities, but other forms of personal relations are attested, such as friendship and private benefaction. Personal relations are less common among members of the elite (for the families of Servius Cornelius Lentulus and Διονύσιος Νίκωνος see *I.Délos* 1533, 1694, 1845, and 2000) than among persons of unequal position in the context of private benefactions (e.g., *I.Délos* 1724, 1728, 1802, 1843, 1854, 2002, and 2004). The use of Roman *praenomina* as personal names may be the result of such personal relations (on 59/60 discussion of Τίτος Τίτου in *I.Délos* 1967; his grandfather was Σατυρίων Σατυρίωνος Παλληνεύς, in *I.Délos* 1507 L. 34; 1922 L. 4; 2589 L. 41). Some onomastic peculiarities attest mixed marriages: Ἀρτεμισία and Κόϊντος Φούριος (*SEG* XLVII 1232); Ἀφροδισία Ἀδανιέσι (= *Adaniensis*, i.e., from Adana) and Νεμέριος Σερτίνιος Νικηφόρος (*EAD* XXX 372); Σεκούνδα Νῶνα Ἐλπίς, daughter of Γάϊος (*EAD* XXX 52); Νώνιος Ἀτραξίας, possibly the son of a Roman and a Greek mother (*I.Délos* 1735); Γάϊος Σήϊος Ἀριστόμαχος, perhaps son and not freedman of Γναῖος (*I.Délos* 2013), and son of Κλεοπάτρα Φιλοστράτου from Arados (cf. *I.Délos* 2245 and 2272). Three free-born persons with Roman names and a Greek patronymic may have been adopted by Romans: Αὖλος Κλαύδιος Βακχίου (*I.Délos* 1758) may be the son of the thesmothetes Βάκχιος (*IG* II^2 2336); the brothers Λούκιος Σουλπίκιος Λυσιμάχου (*I.Délos* 1758) and Αὖλος Σουλπίκιος Λυσιμάχου (*EAD* XXX 239) may be the sons of the Athenian magistrate Λυσίμαχος (*IG* II^2 2336; *I.Délos* 1878 L. 4), member of a prominent family.

Through an analysis of the use of Greek and/or Latin in the Delian insriptions set up by or for Romans and Italici on Delos, J.N.Adams in J.N.Adams - M.Janse - S.Swain (edd.), *Bilingualism in Ancient Society. Language Contact and the Written Text* (Oxford 2002) 103-127, studies the part played by bilingualism and language choice in the establishment of identities [cf. *SEG* XLVIII 2135]. In the first part of his study (103-119), A. focuses on three related phenomena: the formulaic structure of inscriptions, the use of the term Ἰταλικοί (as opposed to Romanus/Ῥωμαῖος), and the gemination of vowels. We summarize his observations: first, in some cases Latin and bilingual Greek/Latin inscriptions give the name of the honorand (in Latin) in the accusative, influenced by the Greek pattern, and not in the dative; this seems to be a convention deliberately adopted by the *Italici* to mark their complex identity. Second, the fact that *Italici*/Ἰταλικοί is used exclusively in the plural, whereas Ῥωμαῖοι is regularly used in the singular as well, indicates that the Italici had a sort of collective identity; whereas *Romanus* is never used in a

Latin inscription, *Italici* is regularly used in Latin in bilingual texts. When Romans are associated with Greeks, Greek is always used, but when *Italici* make a joint dedication with Greeks, Latin is always one of the languages. When the *Italici* acted on their own behalf (i.e., in inscriptions in which they appear in the nominative), they tended to prefer Latin; in their dealings with outsiders to Delos they projected a Latin-speaking, or at least bilingual identity. Third, no particular significance should be attributed to vocalic gemination (e.g., *I.Délos* 1750: *aaram*; *I.Délos* 1731: Μαάρκιος) which is of Oscan origin and widespread until the mid-1st cent. B.C. A. plausibly concludes that the *Italici* used the Latin language as a marker of their collective identity, seeing themselves as a group, separating themselves from the Greeks, and underlining their connection with the Roman state and their Italian roots. In the second part of his study (119-127), A. discusses the linguistic phenomena of accommodation, code-switching (change of the language within an utterance), and interference through a study of the filiation forms in Delian inscriptions (name+genitive, use of υἱός under the influence of the Latin *filius*, use of the Greek genitive in -u in a Latin text). The study of these three different phenomena shows that the term 'influence' is inadequate to describe the complex phenomenon of deliberate language use in a bilingual context. A. discusses briefly the following texts (not only from Delos): *SEG* XLVII 1444; *I.Délos* 442, 1620, 1659, 1661, 1683, 1685-1691, 1695/1696, 1698/1699, 1712, 1717/1718, 1722, 1724, 1733, 1735/1736, 1742, 1754, 1757/1758, 2009, 2013, 2245, 2440; *SB* III 6304; *CIL* III 8, 7242, 7265, 12052. See also our lemma no. 752.

---

755. Delos. Prices. G.Reger in W.Scheidel - S.von Reden (edd.), *The Ancient Economy* (Edinburgh 2002) 133-154, is a reprint of the study summarized in *SEG* XLVII 1201 with an introductory comment by the editors of the volume, who point out that R.'s data undermine earlier assumptions about a single, fully integrated Hellenistic economy, but do not exclude the possibility that, in addition to local factors, broader inter-regional development affected the prices.

---

756. Delos. Proxenoi. C.Habicht, *art.cit.* (our lemma no. 1961) 14-20, surveys the honors mentioned in 508 honorary decrees of the period of independence for foreigners (*IG* XI 4 510-1021 and 1349, with the exclusion of nos. 524 and 713, which belong to the period of the Athenian cleruchy, and nos. 543, 556, 756, 761/762, and 768, which are not honorary decrees; and with the addition of Wilhelm, *Akademieschriften* I 194/195; M.Launey, *RA* [1948] 578; A.Farnoux, *BCH* 115 [1991] 722). Proxeny was awarded in 467 cases, proxeny and citizenship in 17 cases, and a crown in 24 cases (almost always to persons who had already been honored with proxeny). The privileges connected with the proxeny include ἔγκτησις and πρόσοδος (almost always), ἀτέλεια and προεδρία (often), προδικία (only in *IG* XI 4 547 and 599), ἀσυλία (only in *IG* XI 4 547), and ἰσοτέλεια (only in *IG* XI 4 627); sometimes the honors are summarized with the formula 'everything else which is given to the other proxenoi and benefactors of the sanctuary and the Delians'. The ateleia is awarded only once after 230 B.C. (*IG* XI 4 838), the prohedria is rarely attested from the late 3rd cent. B.C. onward. The crown is designated as δάφνης στέφανος or δάφνης στέφανος ὁ ἱερός; only King Philokles of Sidon

was honored with a gilded crown (*IG* XI 4 559). Delian citizenship was rarely awarded, never after ca. 240/230 B.C. (*IG* XI 4 510, 525, 545, 547, 562-564, 599, 605, 613, 631, 653, 865/866, 887, and 969) and never together with a crown. The activation of citizenship (registration in a phratry) is mentioned only once (*IG* XI 4 547), possibly because of the limited willingness of the honored persons to settle in Delos. Although only two decrees mention honorary statues, both of them for Ἄδμητος Βόκρου from Thessalonike (*IG* XI 4 664/665; see also our lemma no. 760), honorary statues for foreigners are attested through statue bases and other documents (*IG* XI 4 1073-1075, 1077-1079; *I.Délos* 290 LL. 129-131; cf. M.-F.Baslez, C.Vial, *BCH* 111 [1987] 282). An honorary decree (*IG* XI 4 777) with several peculiarities seems to have been cancelled. Only three decrees state that the decree should be inscribed by the council and the hieropoioi (*IG* XI 4 543 LL. 20-23; 547 LL. 20-22; 613 LL. 21/22). The expenses for the publication of the decrees are rarely mentioned (*IG* XI 4 724 b LL. 10-12 and 993 LL. 12-14; perhaps 700, if it is from Delos). Not a single honorary decree for a Delian has survived; several statue bases for Delians (*IG* XI 4 1080-1087) presuppose the existence of honorary decrees for Delians; the statues, however, were not inscribed.

The decree *IG* XI 4 566 is one of the rare attestations of an honorary statue (in this case for Demetrios Poliorketes) in Delos; H. assumes that this decree, which refers to Antigonos Monophthalmos and the events of 306-301 B.C., was passed after Antigonos' death (18 note 31).

---

757. Delos. The Ptolemies and Delos, late 2nd cent. B.C. After sketching the political situation in the Aegean after 167 B.C., T.Mavrojannis in *Les Italiens dans le monde grec* 163-179, interprets several inscriptions as a coherent group that attests the strong Ptolemaic presence in Delos from 127 to 100 B.C, the engagement of Ptolemy VIII Physkon in slave trade, the indirect involvement of Cyprus as a nautical base, and the relations between Roman traders and Alexandria (175-179); the relevant texts are: Durrbach, *Choix* 108 (honorary inscription of the ἐγδοχεῖς Ἀλεξανδρίας for the Ptolemaic ναύαρχος and στρατηγὸς αὐτοκράτωρ ὑπέρτατος Κρόκος; ca. 127-124 B.C.); *I.Délos* = *OGIS* 135 (honorary inscription of the Roman traders in Alexandria for Λόχος; after 127/6 B.C.); *I.Délos* 1536 (honorary inscription of Λόχος for Ptolemy VIII Euergetes II Physkon; 124 B.C.); *I.Délos* 1527 (honorary inscription of L. and C.Pedius for Πολέμαρχος); *I.Délos* 1699 (honorary inscription of Italian traders in Alexandria, probably for C.Marius; 99 B.C.); *I.Délos* 1533/1534 (honorary inscriptions of Σίμαλος of Salamis, nauarch of Ptolemy IX, for Στόλος of Athens and of Stolos for Simalos). M. suspects that the *lex de piratis* (*I.Knidos* 31 = M.H.Crawford, ed., *Roman Statutes* I, London 1996, no. 12; *SEG* LI 1517*) was addressed to Ptolemy IX Lathyros as king of Cyprus because resolving the problem of piracy and the safety of slave trade from Syria to Delos required the collaboration of the Ptolemaic fleet in Cyprus. M. argues that a series of third-century honorary inscriptions (*IG* XI 4 1127 for the Ptolemaic admiral Καλλικράτης Βοΐσκου; Durrbach, *Choix* no. 17 for Ptolemy I; Durrbach, *Choix* no. 19 for the Nesiarch Βάκχων) were transported to the Agora of the Italians during the reign of Ptolemy Physkon, when the Ptolemaic fleet was controlling the emporion at Delos, in order to commemorate the earlier Ptolemaic thalassocracy under Ptolemy II. Consequently the Agora of the Italians, is connected with the activities of the Ptolemaic fleets of Alexandria and Paphos that transported slaves to Delos. According to M., another group of

inscriptions reveals the political dependence of the Seleucid king Antiochos VIII Grypos on Rome and the Ptolemaic kingdom in the late 2nd cent. B.C. and the significance of the harbors of Seleukid Syria for the trade relations between Alexandria and Rome: Durrbach, *Choix* 120 (honorary inscription of Βίθυς for Antiochos VIII); Durrbach, *Choix* 121 (honorary inscription of Antiochos VIII for the proconsul Cn. Papirius Carbo); Durrbach, *Choix* 122 (honorary inscription of Berytos for Antiochos VIII).

---

758. Delos. Topography: The Agora of the Κομπεταλιασταί, the Κερατών, and the sanctuary of the Poseidoniastai. The history of the function and the buildings in the Agora of the Κομπεταλιασταί from the Archaic to the Byzantine period is discussed by C.Hasenohr, *REA* 104 (2002) 85-110. The square was constructed in the late 3rd/early 2nd cent. B.C. and enlarged during the 2nd cent. B.C., probably under the ἐπιμελητὴς Θεόφραστος (cf. *I.Délos* 1645 L. 2: κατασκευάσαντα τὴν ἀγορὰν καὶ τὰ χώματα περιβάλλοντα τῶι λιμένι). The rubble used for the construction of terraces in the area of the harbor may be identified with the χῶμα mentioned in Delian inscriptions (e.g., *IG* IX 2 159 A L. 28; 199 A L. 33; for a different view see *SEG* XXXVIII 760).

In a study dedicated to an apsidal monument (*Guide de Délos* no. 39), P.Bruneau - P.Fraisse, *Le monument à abside et la question de l'autel de cornes* (Athens-Paris 2002), describe the remains of the monument (11-47) and its chronology (49-57), and identify this building as the Κερατών mentioned in the Delian accounts (59-79; list of references on 61-67).

M.Trümper, *BCH* 126 (2002) 265-303, reconstructs the history of the sanctuary of the Ποσειδωνιασταί of Berytos from its construction in ca. 153 B.C. to the period of its decline after 88 B.C., making extensive use of the relevant inscriptions (*I.Délos* 1520, 1774, 1778, and 2432). T. discusses in detail the question of why the sculptor's signature on the base that supported the statue of Θεὰ 'Ρώμη (*I.Délos* 1778; ph.; dr.) extends over two blocks. The assumption of J.Marcadé that the signature of Μένανδρος Μελάνου referred to a group of statues must be rejected since there is no place for two statues flanking the statue of Roma; the signature took more space than the rest of the inscription possibly because the Poseidoniastai wanted to stress the cost of the statue which was made by a prominent sculptor; consequently, the name Μένανδρος was placed on the block to the left of the block that supported the statue. T. concludes that the base was from the beginning conceived as the plinth of Roma's statue and presents a new reconstruction; the base's present location seems to be the result of the modern restoration after 1904 (277-285; on 286-292 discussion of the statue). The θεοὶ πάτριοι of the Poseidoniastai can be identified as Poseidon and Aphrodite/Astarte (*I.Délos* 1774; 313). It is not certain whether the altar of Roma (*I.Délos* 1779, dedicated under Διονύσιος Σωσιπάτρου) is older than Roma's statue (dedicated under Μνασέας Διονυσίου; on 324 prosopographical remarks on Διονύσιος Σωσιπάτρου, Γοργίας 'Ασκληπιάδου and Γοργίας Διονυσίου in *I.Délos* 2611 as well as on the latter's brother Μνασέας Διονυσίου in *I.Délos* 1773, 1775, 1778). The data on the sculptor Μένανδρος Μελάνου and his father Μέλας Μενάνδρου (*IG* XI

4 1309; *I.Délos* 2432) in combination with the data for Μνασέας lead T. to the conclusion that Roma's statue was dedicated around 130 B.C. (325/326), possibly in recognition of Roman patronage.

---

759. Delos. Account of the hieropoioi, 178 B.C. *I.Délos* 433. A. Farnoux, *Ktema* 27 (2002) 97-104, suggests that the Ὁμήρειον mentioned in these accounts (Bd L. 147) was a small building, not a gymnasium; it probably housed a statue of Homer, not necessarily a cult of the poet. The Homereion cannot be located. In the Hellenistic period the Delians attempted to appropriate Homer.

---

760. Delos. Honorary inscription for Massinissa and his sons Golossan and Mysochan, ca. 170 B.C. *SEG* XXXI 730 (XL 1701). G.Manganaro, *art.cit.* (our lemma no. 1929) 263, suggests a new restoration of the central and right block: L. 1: Γολόσσαν vac. | [Μυσόχαν?, | Μαστανάβαν?] (Γολοσσαν | [Μυσοχαν καὶ | Γολοσσαν, *SEG*); L. 3. Φοῖνιξ ΙΜ[--] (Φοῖνιξ Ν[--], *SEG*); LL. 3/4: τοὺς ἑαυτ[οῦ εὐεργέτας, φιλίας] | καὶ ὁμονο[ίας πρὸς ἀλλήλους ἕνεκεν] (τοὺς ἑαυτ[οῦ φίλους, εὐνοίας] | καὶ ὁμονο[ίας Ἀπόλλωνι], *SEG*).

---

761. Delos. Reconstruction and dedication of a sanctuary to Hagne Thea, early 2nd cent. B.C. Upper part of a marble plaque. G.Siebert, *BCH* 92 (1968) 359-374 (ph.; French translation), with detailed commentary on the topography and the history of the cult of the Syrian goddess. This inscription is often referred to in the article of M.-F.Baslez summarized in our lemma no. 1898. We present this important text which has never been included in *SEG*.

Ὁ ἱερεὺς Νίκων Ἀπολλωνίου καὶ ἡ ἱέρεια
ἡ γυνὴ αὐτοῦ Ὀνησακὼ Ξένωνος τὸν
προϋπάρχοντα οἶκον, ἐξ οὗ ἀφειρέ-
θη εἰς τὸν τοῦ Σαράπιδος ναόν, κα-
τεσκεύασαν ὑπὲρ αὑτῶν καὶ
τῶν τέκνων Ἁγνεῖ Θεᾷ χαριστήριο[ν]·
καὶ οἵδε συμβέβληνται εἰς τὴν ἐπι-
σκευὴν τοῦ οἴκου· τὸ κοινὸν τῶν θιασιτῶ[ν]
τῶν Σύρων τῶν εἰκαδιστῶν οὓς συνήγαγε
ἡ θεός· [-------------------------------------]
δ̣[ραχ]μὰς Δηλίας πεντήκοντα

3-4. ἀφειρέ|θη = ἀφῃρέθη; 'l'oikos antérieur, sur lequel il a été fait un prélèvement pour le temple de Sarapis'; the priest and the priestess reconstructed an already existing shrine (of the Syrian Goddess?) and dedicated it to Hagne Thea, leaving aside a terrain for the construction of a temple of Sarapis, S.

RHODES

761 bis. Rhodes. Culture. K.Bringmann, *Chiron* 32 (2002) 65-81, summarizes the literary and epigraphic evidence for the importance of Hellenistic Rhodes as a center of education and culture (cf. *SEG* XXXVII 699; XXXIX 1243 col. I LL. 16-28; Maiuri, *NS* 4 and 11; *Syll.*^{3} 578; cf. the scholars Ἰάσων: *IG* XII 1 46; Ἱερώνυμος: *SEG* LI 1018; Πραξιφάνης: *IG* XI 4 613) [on this subject see also *SEG* XLIX 1062, Chaniotis].

762. Rhodes. Italians and Romans. A.Bresson in *Les Italiens dans le monde grec* 147-162, presents a comparative analysis of the presence of Italians and Romans in Rhodes and Kaunos (cf. our lemma no. 1050). In a short discussion of questions of method, he stresses the need to distinguish between a temporary stay and a more permanent settlement and points to the difficulties in distinguishing between Roman citizens of an Italian origin and Rhodians who acquired Roman citizenship; the language of the inscriptions does not help, since Latin inscriptions are very rare, the onomastic formulas presenting a more reliable criterion. B. presents a list of Italians (from Lucania, Messapia, Bruttium, and Tarentum) and Romans, commenting on the date and the nature of the evidence. Νεαπολῖται were not included in his list, since it is not certain whether their origin was the Italian Neapolis. Also the following inscriptions were not considered: *IG* XII 1 48, 90, 644, 653; *I.Lindos* 92 and 323; A.Maiuri, *ASAA* 2 (1916) 143/144 no. 12 (151/152 note 23).

With a few exceptions, the Italians, both the Tarentines and those who did not come from Tarentum, bear Greek names; they may have been Hellenized before they came to Rhodes. The settlement of Italians in Rhodes may have been prompted by the destruction of Tarentum in 209 B.C. and it seems to have taken place before the Social War (ca. 90 B.C.; 149-151).

Although Rhodes was popular among the Roman elite as a cultural center, it did not attract many Romans for prolonged settlement. It seems that primarily Romans of modest status settled in Rhodes. A local branch of the conventus of the *cives Romani qui in Asia negotiantur* may have existed in Rhodes (cf. *CIL* III 12266), already earlier than the mid-1st cent. B.C. (154/155). B. rejects the view that Φύσκος (restored in the *lex de portorii Asiae*; *SEG* XXXIX 1180 L. 26) and Syme (cf. *I.Iasos* 416) were stations of the portorium (155; cf. our lemma no. 1130). The ethnic Ῥωμαῖος/Ῥωμαία gradually fell out of use from the mid-1st cent. B.C.

J.Hatzfeld's view concerning a rather weak presence of Italians in Rhodes can be confirmed, the reason probably being the strength of the Rhodian state.

Italians: **1)** Βότρυς Λευκανός (*IG* XII 1 106) **2)** Νούιος Λευκανός (*SEG* XXXIX 737) **3)** Ἡσύχιον Μεσσαπία (*IG* XII 1 517; 3rd/early 2nd cent. B.C.; from Messapia in Italy and not in Lokris, as in inscriptions in Delphi: *CID* II 74 I LL. 51/52; *SGDI* 2043) **4)** Μαρα Βρεττία (J. and L.Robert, *BE* [1970] no. 415) **5)** Πλάτων Βρέττιος ὧι ἁ ἐπιδαμία δέδοται (G.Jacopi, *Clara Rhodos* 2 [1932] nos. 25/26) **6)** Στράττιος Βρέττιος (A.Maiuri, *ASAA* 2 [1916] 157 no. 58) **7)** Καλλιστράτη Ταραντίνη (G.Porro, *ASAA* 2 [1916] 129 no. 14)

8) Καλλίστρατος Ταραντῖνος (A.Maiuri, *ASAA* 2 [1916] 158 no. 66) **9)** Σατυρίων Ταραντῖνος (Maiuri, *NS* 198) **10)** [---] Ταραντῖ(νος) (*SEG* XXX 1021).

Romans with the ethnic Ῥωμαῖος: 11) Ἀλβανία Ἀγαθονίκη, wife of Μᾶρκος Μάριος Ῥωμαῖος (Jacopi, *art.cit.* no. 60) **12)** Αὖλος Ῥωμαῖος (Maiuri, *NS* 37 II L. 8) **13)** [---] Βετουλήνα Μάρκου [---] Ῥωμαία (Jacopi, *art.cit.* no. 63) **14)** Γάϊος Ῥωμαῖος (*IG* XII 3 7 = *IGR* IV 1111) **15)** Φαβία Μάρκου θυγάτηρ, Μᾶρκος Φάβιος Μάρκου υἱός, Μᾶρκος Φάβιος Διοκράτης Ῥωμαῖοι (G.Pugliese Carratelli, *ASAA* 17/18 [1955/56] 162 no. 10 A) **16)** Λεύκιος [---], Μᾶρκος [---], Πόπλιος [---], [----] Ποπλίου Ῥωμαῖοι, who honor Πόπλιος Μα[---] (G.Pugliese Carratelli, *PP* 5 [1950] 77 no. 3) **17)** Νεμέριος Ῥωμαῖος (G.Pugliese Carratelli, *ASAA* 15/16 [1952-54] 288 no. 63 A L. 15) **18)** Πόπλιος Φού⟨ρ⟩ιος Ποπλίου Μοσχᾶς Ῥωμαῖος (G.Pugliese Carratelli, *ASAA* 1/2 [1942] 168-172 no. 21 B II LL. 23/24) **19)** Πῶλλα Ῥωμαία Τρυφαίνα (Maiuri, *NS* 346).

Roman citizens and freedmen without ethnic: 20) Γάϊος Ἰούλιος Βάσσος, Γάϊος Ἰούλιος Κα[---] Βάσσου (G.Pugliese Carratelli, *ASAA* 17/18 [1955/56] 162/163 no. 10) **21)** [Λούκιος Κορ]νήλιος Λουκίο[υ υἱὸς Κυρε]ίνᾳ Ποπλικόλα (*IG* XII 1 643 = *IGR* IV 1135) **22)** Βετουτία Τυρανίου, possibly Τυραν⟨τ⟩ίου [Βετουτίας Τυρανίου, lapis; the woman's name is Βετουτία Τυράνιον, Chaniotis], wife of Μᾶρκος Κοίλ(ιος) Μάρκου υἱὸς Πουπεινίᾳ Πόπλιος (*IG* XII 1 645 = *IGR* IV 1136) **23)** L(ucius) Postumius L(uci) l(ibertus) et Pomponia Pomponi [(l(iberta)] Calliopea (*CIL* III 7166).

---

763. Rhodes. Political history, Hellenistic period. H.-U. Wiemer, *Krieg, Handel und Piraterie. Untersuchungen zur Geschichte des hellenistischen Rhodos* (Berlin 2002), reconstructs the political history of Rhodes in the Hellenistic period with particular emphasis on the history of the Rhodian economy, Rhodes' foreign policy, and the wars of the Rhodians against the pirates (esp. 111-142). After an introduction to the relations between economy and politics in Hellenistic Rhodes (13-36) and a discussion of the problems of the literary sources (37-52), W. studies the main periods of Rhodian Hellenistic history: from the synoecism to Demetrios Poliorketes (53-96), the relations to the Ptolemies in the 3rd cent. B.C. (97-109), the First Cretan War (143-176), the war against Philip V (177-233), the rise of Rhodian hegemony and the domination in Karia (235-288), the war of Perseus (289-339), and the Second Cretan War (341-351). W. plausibly argues that it is not possible to find a single decisive factor in Rhodian foreign policy (balance of power, security of maritime trade, hegemonial interests) and that one should study Rhodian policy in different historical contexts. W.'s reconstruction is based primarily on the epigraphic sources (on 410-416, concordances). We single out the discussion of epigraphic material in connection with the following subjects: wars with pirates (134-137): *IG* XI 2 148; XI 4 596, 751, and 1135; *I.Lindos* 79 and 88; our lemmata nos. 824 and 873; Rhodian interests in Karia in the 3rd cent. B.C. (180-191): *SEG* XXXVI 973; XLIII 706; XLV 1501; *I.Lindos* 151; *I.Iasos* 76 and 150; the Second Macedonian War (216-220): *SEG* XIV 544; XXXIII 657; our lemma no. 768; Rhodian and Antigonid interests in Kos (230-233): *IG* XII 6 150; *IscrCos* ED 216; the War of Antiochos (238-245): *SEG* XL 736; XLIV 896;

XLVIII 1130; *I.Milet* 148; the Rhodian hegemony over the Koinon of the Nesiotai (272-275): *IG* XII 5 652, 817, 824, and 830.

---

764. Kamiros. Dedication on a limestone statuette, ca. 550 B.C.? *SEG* XII 365; *LSAG*² 356 no. 12. Inscribed 'Cypriote style' statuette of a kouros republished by N.Kourou - V.Karageorghis (et alii), *op.cit.* (cf. our lemma no. 1466) 26 no. 3 (ph.; text in majuscules).

[---]χος μ' ἀνέθηκε

---

765. Lindos. Honorary inscription for Nero (or Trajan), 1st/2nd cent. A.D. *I.Lindos* 433. M.Kajava, *art.cit.* (our lemma no. 770) 103 note 75, argues that the honored emperor was not Nero ([Αὐτοκρ]ά̣τ̣ο̣[ρ]α Καίσα[ρα] Νέ̣[ρωνα | Κλαύδι]ον Σεβαστὸν Γερ[μανικόν]), but Trajan ([Αὐτοκρ]ά̣τ̣ο̣[ρ]α Καίσα[ρα] Νέ̣[ρουαν | Τραϊαν]ὸν Σεβαστὸν Γερ[μανικόν]), since the combination Αὐτοκράτωρ Καῖσαρ is not attested with certainty for Nero in the Greek East (cf. our lemmata nos. 167 and 770).

---

766. Lindos. Dedications on two limestone statuettes, ca. 600-550 B.C.? *LSAG*² 356 nos. 6/7. Two inscribed 'Cypriote style' male statuettes republished by N.Kourou - V.Karageorghis (et alii), *op.cit.* (our lemma no. 1466) 25/26 nos. 1/2 (ph.; texts in majuscules).

A: 25 no. 1 = *LSAG*² 356 no. 6; M.L.Lazzarini, *Le formule delle dediche votive nella greca arcaica* (Rome 1976) 234 no. 417; P.J.Riis - M.Moltesen - P.Guldager, *The National Museum of Denmark. Department of Near Eastern and Classical Antiquities. Sculpture* I. *Aegean, Cypriote and Graeco-Phoenician* (Copenhagen 1989) 63 no. 47 (ph.). K.-K. report that hEKATIOΣ, generally interpreted as the dedicant's name Ἑκάτιος, was alternatively explained by S.Fourrier, *Chypre et la Grèce de l'Est à l'époque archaique (VII-V*ᵉ *s. av. J.-C.)* (doctoral thesis Lyon 1999) 155/156 no. 339 (non vidimus), as the genitive Ἑκατίος of the owner's name Ἑκατίς, which 'does also make sense grammatically' (25).

B: 25/26 no. 2 = *LSAG*² 356 no. 7; Lazzarini, *op.cit.* 234 no. 416; Riis et alii, *op.cit.* 75 no. 59; Fourrier, *op.cit.* 159 no. 572; V.Karagheorgis (et alii), *Ancient Cypriote Art in Copenhagen. The Collections of the National Museum of Denmark and the Ny Carlsberg Glyptotek* (Nicosia 2001) 81 no. 149 (non vidimus). K.-K. point out that the repetition of the inscription Βήρετις on the front suggests a scribe not experienced in writing and possibly not knowing Greek well. The vertical inscription on the back [not in *LSAG*; see C.Blinkenberg, *Lindos* I. *Fouilles de l'acropole 1902-1914. Les petits objets* (Berlin 1931) 422/423 no. 1688: dr., with tentative reading νικάσας] was read νικάσας π[ύξ] or Π[ύθια] (R.-M.-G.), while C.Kritzas (apud K.-K.) suggested π[άλην].

---

767. Lindos. The Lindian Anagraphe, 99 B.C. *I.Lindos* 2; *Syll.*^{3} 725; *SEG* XLVI 994*. F.Cordano in M.Castaldi (ed.), *Κοινά. Miscellanea di studi archeologici in onore di Pierro Orlandini* (Milan 1999) 189-193 [mentioned in *SEG* XLIX 1073], discusses the historiographical traditions connected with Gela in the Lindian Anagraphe (war with Ἀρίαιτον, dedication of Deinomenes); the fact that Δεινομένης, the father of the tyrants Gelon, Hieron, Thrasyboulos, and Polyzalos (early 5th cent. B.C.), appears as one of the founders of Gela (early 7th cent. B.C.) reflects Geloan propaganda. See also our lemma no. 1983.

---

768. Rhodes. Decree concerning the relations with the Romans, 200 B.C. *SEG* XXXIII 657. According to V.Kontorini, this decree concerns the request of the Romans that the Rhodians participate in an embassy to the Aitolian Koinon (200 B.C.; L. 6: συμπρεσβεῦσαι ποτὶ τὸν δᾶ[μον --]). This interpretation is rejected by H.-U.Wiemer, *op.cit.* (our lemma no. 763) 216, who points out that the Roman envoys had already visited Aitolia before they arrived in Rhodes. It is more plausible that the addressee of joint embassy was Byzantion.

---

769. Rhodes. Honorary inscription for King Hiempsal II, ca. 88-66 B.C. Marble statue base found in the church Παναγιὰ τοῦ Κάστρου. V.N.Kontorini, *LAC* 44 (1975) 89-99 (ph.); J. and L.Robert, *BE* (1975) no. 512. G.Manganaro, *art.cit.* (our lemma no. 1929) 263, reproduces the text in a collection of testimonia for the relation between Numidians and Greeks (cf. our lemma no. 933). We give the text, which has never been included in *SEG*.

Ὁ δᾶμος ὁ Ῥοδίων
ἐτίμασε
βασιλῆ
4 Ἱμψύα, βασιλέως
Γάου τοῦ ἐκ βασιλέως
Μαστανάβου τοῦ ἐκ βασιλέως
[Μα]σσαννάσα

LESBOS

---

770. Eresos. Honorary inscription for Augustus dedicated by P.Quintilius Varus, ca. 7-4 B.C. *IG* XII Suppl. 128; Charitonidis, *Ἐπιγραφαὶ Λέσβου* 88 (ph.). M.Kajava, *ZPE* 139 (2002) 95-98, identifies the dedicator of Augustus' statue as P.Quintilius Varus, consul in 13 B.C. and governor of Syria (ca. 7-4 B.C.); Varus may have stopped in Lesbos on his way to Syria. This identification had already been suggested by A.Stein (letter sent to G.Klaffenbach in 1941; see K.Wachtel, *PIR*^{2} Q 30); according to Stein, Varus accompanied Augustus in his eastern mission in 22-20 B.C. Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1359 (French translation). We present K.'s restoration as well as the restorations of U.Wilcken

and F.Hiller von Gaertringen, preserved in schedis in the *IG* archive in Berlin (sent to us by K.Hallof).

Kajava:

Αὐτοκρ̣ά̣τ̣ο̣ρ̣α̣ Κ[αίσαρα Θέον Σέβαστον]
Πόπλιος Κυιντίλ[ιος Οὔᾱρος, στρατα]-
γῶν τῶ Σεβάστω [τᾶς Συρίας, καθιέρωσεν]

Wilcken:

Αὐτοκρ̣ά̣τ̣ο̣ρ̣α̣ Κ[αίσαρα Θεοῦ υἱὸν Σεβαστὸν]
Πόπλιος Κυιντίλ[ιος Οὔᾱρος, ταμίας τῆς Ἀσίας]
τῶν τῷ Σεβαστῷ σ̣[υνακολουθέντων]

Hiller:

Αὐτοκρ̣ά̣τ̣ο̣ρ̣α̣ Κ[αίσαρα Θεοῦ υἱὸν Σεβαστὸν]
Πόπλιος Κυιντίλ[ιος Σέξτου υἱὸς ἀνθύπατος]
τῶν τῷ Σεβαστῷ π̣[ρεσβευτᾶν]

2. Charitonidis thought of a local strategos, one of the Quintilii mentioned in *IG* XII Suppl. 47 (our lemma no. 780) || 3. τῶν τῶ Σεβάστω [ἀπελευθέρων], *IG*; [φίλων or συναποδήμων], Stein; [στρατη]γῶν, Charitonidis; the restoration τῶ Σεβάστω [ἰέρευς] should be excluded; one expects either ἰέρευς τῶ Σεβάστω or ἰέρευς αὔτω; στραταγῶν τῶ Σεβάστω τᾶς Συρίας is a Greek version of *legatus Augusti pro praetore provinciae Syriae*; Varus is designated ὁ τῆς Συρίας στρατηγός in Nikolaos Damask., *FgrHist* 90 F 136, 6 (cf. Jos., *Ant.* 17.250); τῷ Σεβάστῳ is also possible (cf. App., *BC* 4.46: ἐστρατήγησε τῷ Βρούτῳ Βιθυνίας), K.; R.Hodot, *An. Ép.* (2002) [2005] no. 1359, regards the construction with a participle followed by two genitives as improbable || 3. in fine, or [ἀνέθηκεν], K. [rather ἀνέστησεν, Chaniotis].

---

771. Eresos. Honorary inscription for Augustus, ca. 2 B.C.-14 A.D. *IG* XII 2 542; *IGR* IV 13; Charitonidis, *Ἐπιγραφαὶ Λέσβου* 89 (ph.); G.Labarre, *Les cités de Lesbos* -- (cf. *SEG* XLVI 1052) no. 82. M.Kajava, *ZPE* 139 (2002) 102/103, observes that the titulature (L. 1) and the date of the dedicant (Δάμαρχος of our lemmata nos. 773-776 or his homonymous grandfather) suggest that the honored emperor was Augustus. This is primarily based on the observation that the combination Αὐτοκράτωρ Καῖσαρ was rarely used after the reign of Augustus by the Julio-Claudians (Tiberius: *SEG* XXXVII 484; *IGR* III 845; our lemma no. 789; no evidence for Caligula and Claudius; uncertain evidence for Nero: restored in *IG* II^2 3279; uncertain in our lemmata nos. 167 and 765). Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1362 (French translation). K. proposes two restorations:

[Αὐτοκράτορ]α Καίσαρ[α Θέον Σέβαστον],
[ἀρχίρεα] μέγιστον, τὸ[ν εὐεργέταν]
[διὰ προγ]όνων τᾶς οἰκημένας πα[ίσας],
[πάτερα πάτρι]δος καὶ τῶ σύνπαντος ἀνθρώπ[ων]
[γένεος,] ὁ ἴρευς αὔτω Δάμαρχος Λέ[οντος]

or (longer version)

[Αὐτοκράτορ]α Καίσαρ[α Θέω παῖδα, Σέβαστον],
[ἀρχίρεα] μέγιστον, τὸ[ν κτίσταν καὶ εὐεργέταν]
[διὰ προγ]όνων τᾶς οἰκημένας πα[ίσας],
[πάτερα πάτρι]δος καὶ τῶ σύνπαντος ἀνθρώπ[ων]
[γένεος σαώτηρα] ὀ ἴρευς αὔτω Δάμαρχος Λέ[οντος]

2-3. [εὐεργέταν | διὰ προγ]όνων refers to Caesar, K. || [3-5. these restorations do not correspond to the preserved left break of the stone and cannot be correct; L. 4 initio provides space only for [πάτρι]δος; therefore one should place πάτερα in L. 3; on the basis of the photo, R.Hodot, *An.Ép.* (2002) [2005] no. 1362, rightly suggests placing γένεος in L. 4 in fine || 4. in fine ἀνθρωπ[ίνω γένεος] (cf. our lemma no. 777) || 5. initio the *omikron* (restored in *IG* and by K.) is visible on the squeeze, Hallof; taking into consideration the length of the lines and Hallof's remarks I suggest the following text:

[διὰ προγ]όνων τᾶς οἰκημένας πα[ίσας, πάτερα]
[τᾶς πάτρι]δος καὶ τῶ σύνπαντος ἀνθρωπ[ίνω γένεος]
[vacat] ὀ ἴρευς αὔτω Δάμαρχος Λέ[οντος]

cf. our lemma no. 777, Chaniotis].

---

772. Eresos. Honorary decree for a benefactor, ca. 1-4 A.D. *IG* XII Suppl. 124; *SEG* XXVII 485; XXXII 817. In a study of the origins of the emperor cult in Eresos, M.Kajava, *ZPE* 139 (2002) 90-94, presents a translation of LL. 9-24 (92); the honored person may have been Γάϊος Κορνήλιος Ζοΐττα, known as a promoter of Augustus' cult (cf. our lemmata nos. 781/782), or another member of the elite (91-93). The sacrifice mentioned in L. 3 (ὑπὲρ ὑγιήα[ς --]) may have been a sacrifice for the well-being of the imperial family (93 note 19). For L. 22 K. suggests restoring ἐπὶ τῷ λίμενι τῷ ..[----] β̣ῶ̣μον τῷ Σεβάστῳ, (ἐπὶ τῷ λίμενι τῷ ἐμ̣[πορί]ῳ [να]ῦ̣ον τῷ Σεβάστῳ, *IG*); when this decree was passed, the honorand had built a temple for Lucius and Caius Caesar and another for Livia, an altar for Augustus, and a temple for Augustus somewhere in Asia Minor; W.Eck apud K. (92 note 17) rejects L.Robert's restoration of L. 24 (κατεσκεύασεν δὲ ναῦον τῷ Σεβα[στῷ Θ]εῷ Καίσαρι καὶ ἐπὶ [Περγάμῳ]), since a new temple of Augustus in Pergamon would challenge the great temple of Augustus and Roma established in 29 B.C. If the honorand is C. Cornelius, he later continued the building activity by dedicating a temple for Augustus and the Demos (our lemma no. 781).

---

773. Eresos. Honorary inscription for Tiberius (and Livia?), 16/17 A.D. *IG* XII 2 539; *IGR* IV 10. M.Kajava, *ZPE* 139 (2002) 98/99, observes that since the text in L. 5 cannot have ended with the unusual abbreviation εὐσ., it must have continued to the right (e.g., εὐσ[έβης/εὐσ[έβως πρὸς τοὶς Σεβάστοις] or sim., εὐσ[έβης, φιλόκαισαρ, φιλοσέβαστος], εὐσ[έβης ἰέρευς αὔτων], εὐσ[εβήας ἔννεκα τᾶς πρὸς τοὶς θέοις], εὐσ[εβήας ἔννεκα τᾶς πρὸς τοὶς Σεβάστοις]); consequently, the base consisted of more than one block and probably

supported the statue of another member of the imperial family (Livia?), in addition to that of Tiberius. For other inscriptions set up by Δάμαρχος Λέοντος see our lemmata nos. 774-776.

---

774. Eresos. Honorary inscription for Germanicus, ca. 18 A.D. *IG* XII 2 540; *IGR* IV 11. M.Kajava, *ZPE* 139 (2002) 99/100, proposes new restorations for LL. 1 and 3/4. Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1360 (French translation).

Γερμάνικον Καί[σαρα, Α]ὐτοκρά-
τορος [Τιβερίω Καίσαρος] Σεβάστω
παῖδα, παιδόπ[αιδα δὲ Δί]ος Καί-
σαρος Ὀλ[υ]μπίω [Σεβάστω,] εὐεργέ[ταν,]
ὁ ἀ̣[ρχιέρευς]
Δάμ̣[αρχος Λέο]ντος

1. Κλα[ύδιον Καίσαρα], *IG*; after his adoption by Tiberius, Germanicus is referred to as Germanicus Caesar, K. ‖ 2. [Τιβερίω Καίσαρος], *IG*; no rasura according to K. ‖ 3. παιδόπ[αιδα δὲ Αὐτοκράτορ]ος, *IG*; for the restoration Δίος cf. *IG* XII 2 206, 209, 656; *IG* XII Suppl. 42, K. ‖ 4. [Σεβάστω, τὸν], *IG* ‖ 5. or ἀ̣[ρχείρευς], R.Hodot, *An.Ép.* (2002) [2005] no. 1360.

---

775. Eresos. Honorary inscription for Germanicus, ca. 18 A.D. Charitonidis, *Ἐπιγραφαὶ Λέσβου* 89 no. 127. In light of the similarity of this text to the text in our lemma no. 774, M.Kajava, *ZPE* 139 (2002) 100/101, suggests restoring παιδόπαι[δα δὲ Δίος Καίσαρος] in L. 3; there may have been a fifth line recording the name of the dedicant (the demos?, Δάμαρχος as in our lemmata nos. 773/774 and 776).

---

776. Eresos. Honorary inscription for Claudius. *IG* XII 2 541; *IGR* IV 12. The similarity of *IG* XII 2 549 with this text leads M.Kajava, *ZPE* 139 (2002) 101/102, to a new restoration. Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1361 (French translation).

Τιβέριον Κλαύδιο̣[ν Καίσαρα Γερμάνικον Σέβασ]-
τον, τὸν αὐτοκρά[τορα, πάτερα πάτριδος, τὸν σα]-
ώτηρα τᾶς οἰκημ[ένας παίσας, ὁ ἀρχείρευς αὔτω καὶ]
τῶν ἄλλων Σεβ̣[άστων καὶ τῶν θέων πάντων καὶ]
[παῖ]σ̣α̣ν̣, Δάμ̣α̣[ρχος Λέοντος, εὐσέβης, φιλόκαισαρ?]

1-2. Τιβέριον Κλαύδιο̣[ν Καίσαρα Σέβασ]|τον τὸν Αὐτοκρ[άτορα τὸν σα]|ώτηρα τᾶς οἰκημ[ένας οἰ αὔτω καὶ] | τῶν ἄλλων Σεβ[άστων ἰέρεες καθιέ|ρω]σαν. Δάμ̣α̣[ρχος Λέοντος ---], *IG* ‖ [5. π̣[α]ῖ̣σαν on the squeeze, Hallof].

---

777. Eresos. Honorary inscription for Nero, ca. 54-69 A.D. *IG* XII 2 545; *CIG* Add. 2179 c; *IGR* IV 16. M.Kajava, *ZPE* 139 (2002) 104/105, identifies the honored emperor as Nero and the dedicant as a priest of the emperor cult and suggests a new restoration.

[ˋ Νέρωνα Κλαύδιον Καίσαρ]α Σέβαστον
[Γερμάνικον, ἀρχίρεα, τὸν σαώ]τ̣ηρα καὶ κτίσ-
[ταν παίσας τᾶς οἰκ]ημένας,
[πάτερα πάτριδος καὶ τῶ] σ̣ύνπαντος
[ἀνθρωπίνω γένε]ο̣ς,
[ὀ ἀρχίρευς τῶν Σεβάστων ------]μας Αἴων[ος]

[If we arrange the text according to Paton's facsimile (*IG*), K.'s restoration corresponds more or less to a centered text; but in L. 5 one should restore ἀνθρωπίνω (ἀνθρώπων, K.), as in our lemma no. 774, Chaniotis] ‖ 1. [Καίσαρ]α Σέβαστον, *IG* ‖ 2-3. [τὸν σώ]τ̣ηρα καὶ κτίσ|[ταν παίσας τᾶς οἰκ]ημένας, *IG* ‖ 4-5. [τὸν εὐεργέταν τῶ] σ̣ύνπαντος | [ἀνθρωπίνω γένε]ο̣ς, *IG* ‖ 6. ΜΑΣΑΙΩΝ, *IG*.

---

778. Eresos. Honorary inscription for Vespasian, 69-79 A.D. *IG* XII 2 543; *IGR* IV 14; Charitonidis, *Ἐπιγραφαὶ Λέσβου* 89; G.Labarre, *op.cit.* (our lemma no. 771) no. 85. M.Kajava, *ZPE* 139 (2002) 106, restores LL. 1/2 as follows: [Σέβαστον, | ἀρχιέρε]α̣ ([Σέβασ|τον ---], *IG*). Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1364 (French translation).

---

779. Eresos. Honorary inscription for Trajan. *IG* XII 2 544; *IGR* IV 15; G.Labarre, *op.cit.* (our lemma no. 771) no. 86. M.Kajava, *ZPE* 139 (2002) 106/107, suggests a new restoration for LL. 1/2: [Αὐτοκράτορα Νέρου]αν ... τὸν εὐεργέταν | [γεγόνοτα τᾶς πόλιος] καὶ κτλ. ([Νέρου]αν ... τὸν εὐεργέταν | καὶ κτλ., *IG*).

---

780. Eresos (?). Honorary inscription, 1st-2nd cent. A.D. *IG* XII Suppl. 47 (under Mytilene); Charitonidis, *Ἐπιγραφαὶ Λέσβου* 36 (with attribution to Eresos). M.Kajava, *ZPE* 139 (2002) 96, points out that the restoration [Κη]ιωνίω (one of the descendants of L. Ceionius Commodus) in L. 1 is uncertain, [α]ἰωνίω being also a possibilty. The cognomina of the two Κυινκτίλιοι in LL. 2/3 may be suffixed derivatives of Φρόντων and Βάσσος. The Κυινκτίλιοι of Eresos may have owed Roman citizenship to Varus (see our lemma no. 770).

---

781. Eresos. Dedication for the well-being of Augustus, Caius Caesar, Lucius Caesar, and Livia, beginning of 1st cent. A.D. *IG* XII 2 573. M.Kajava, *ZPE* 139 (2002) 91-94, recognizes in L. 3 a reference to Livia and suggests a new restoration. Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1358 (Franch translation).

['Υπὲρ σωτηρίας καὶ ὑγιήας]
[Αὐτοκράτορος Καίσαρος Θέω παῖδος]
Θέω [Σεβάστω καὶ Γαΐω καὶ Λουκίω Καισάρων,]
τῶν [παίδων αὔτω, καὶ Θέας Σεβάστας Προνοίας]
Λειβί[ας, Γάϊος Κορνήλιος Γαΐω? Κορνη]-
λίω Ζο[ίττα ὔιος --------- τεμένεά τε καὶ ναύοις?]
ἐκ τῶ[ν ἰδίων κατεσκεύασεν καὶ καθιέρω]-
σεν κ[αὶ ἀγάλματα καὶ βώμοις ἀνέθηκεν?]

---

1. Θεο[---], *IG* [O on the squeeze; Ω is impossible, Hallof] || 2-3. [τᾷ πό]|λει B-, *IG* || 3-4. [Γ. Κορνη]|λίω Ζο[ίττα], *IG*; C. Cornelius, son of C. Cornelius Zoitas, a major supporter of the emperor cult in Eresos, may be identified with the dedicant in our lemma no. 782 and possibly with the man honored with *IG* XII Suppl. 124 (our lemma no. 772), K. [the dedicator of this text was the son of Cornelius Zoittas, i.e., of a man who had Roman citizenship; the dedicator of the text in our lemma no. 782 was the son of Zoittas (no reference to Roman citizenship); an identification is probable, but not certain; also note the different form of the omega in the two texts, Chaniotis] || 3-6. for the restoration of these lines cf. *IG* XII Suppl. 124 LL. 19-21, K. [dedications ὑπὲρ σωτηρίας of emperors and members of the imperial family are made to gods, and not to the members of the imperial family themselves (e.g., *SEG* LI 2154 and 2156; see J.Moralee, *'For Salvation's Sake'. Provincial Loyalty, Personal Religion, and Epigraphic Production in the Roman and Late Antique Near East*, New York-London 2004, 121-154); consequently, if this is a dedication ὑπὲρ σωτηρίας, then the objects of the dedication (in LL. 4-6) cannot be cult buildings for the cult of Augustus, Livia, Caius, and Lucius, Chaniotis] || 5-6. ἐκ τῶ[ν ἰδίων κατεσκεύα]|σεν, *IG*.

---

782. Eresos. Dedication of a building to Augustus and the Demos by C. Cornelius, son of Zoitas, early 1st cent. A.D.? *IG* XII 2 536; *IGR* IV 8. M.Kajava, *ZPE* 139 (2002) 90/91, argues that the fact that the dedication is addressed to Augustus and the demos (Α[ὐτοκρ]ά[τ]ο[ρι] Καί[σ]α[ρ]ι Θ[έ]ω παῖδι Θέῳ Σ[εβάστῳ] | καὶ τῷ δάμῳ) implies a cult of the personification of the demos; this is also supported by the fact that the text is inscribed on an epistyle which suggests a sanctuary. [A dative implies a donation, not necessarily a religious dedication; see A.Chaniotis in H.Cancik - K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen. Akten der Tagung in Blaubeuren vom 4. bis zum 6. April 2002* (Tübingen 2003) 11/12 with reference to *SEG* XL 1059 ([Αὐτοκράτορι] | Νέρουᾳ ...καὶ τῇ κατοικίᾳ τὸν Δία Σωτῆρα ... ἀνέστησεν); here the dative τῇ κατοικίᾳ does not prove a cult of the personification of a katoikia. Similarly, an inscription on an epistyle is evidence for a monumental building, not necessarily for a temple; a cult of the demos in Eresos cannot be excluded, but this text cannot prove it; the letter forms (especially the omega) seem to me to suggest a later date (early 2nd cent. A.D.) than during the lifetime of Augustus, Chaniotis]. For the identity of the dedicator see our lemma no. 781.

---

783. Mytilene. Dedication of statues of the emperor Claudius and Agrippina the Younger (?) to Artemis Thermia, ca. 50-54 A.D. A.Conze, *Reise auf der Insel Lesbos* (Hannover 1865) pl. IX.5; *IG* XII 2 262 (cf. *IG* XII Suppl. p. 245, Index); *IGR* IV 23.

After a brief review of the evidence for the term εὐετηρία and the cult of Εὐετηρία (*PH* 56; *I.Cret.* IV 250 and 252; *MAMA* III 6; A.Ippel, *MDAI(A)* 37 [1912] 287/288 no. 18: Καλλιγόνηι | καὶ Εὐετηρίαι | ἡ πόλις), M.Kajava, *Latomus* 61 (2002) 919-928, identifies this text as a dedication of statues of Claudius (rather than Nero) and Agrippina the Younger (rather than Agrippina the Elder) to Artemis Thermia. Both Agrippina the Elder and Agrippina the Younger are known to have been associated with Demeter and to have been worshipped as Θεὰ Αἰολὶς Καρποφόρος (coins of Mytilene), but Agrippina the Elder was never officially granted the title Augusta. A statue of Agrippina the Younger (Θέα Σεβάστα Βολλάα Αἴολις Καρπόφορος) was found in the sanctuary of Artemis Thermia (*IG* XII 2 208), where also this statue base was found. K. tentatively suggests two alternative restorations.

[Τιβέριον Κλαύδιον Καίσαρα Σέβα]⟨σ⟩τον, πάτερα
[πάτριδος, καὶ θέαν Καρπόφορον Ε]ὐετ̣ηρίαν Σεβάστ[αν]
['Αγριππείναν, τὰν γυμνασίαρχον δι' αἴωνος, κα]τ̣' ἐπιτάγα[ν]
[----------------------, ἴερευς διὰ] βίω [α]ὔτων,
['Αρτέμιδι Θερμίᾳ Εὐακόῳ?]

or

[Τιβέριον Κλαύδιον Καίσαρα Γερμάνικον Σέβα]⟨σ⟩τον, πάτερα
[πάτριδος, τὸν σαώτηρα καὶ εὐεργέταν, καὶ θέαν Ε]ὐετ̣ηρίαν Σεβάστ[αν]
[Αἴολιν 'Αγριππείναν, γυμνασίαρχον ἐς τὸν αἰῶνα, κα]τ̣' ἐπιτάγα[ν]
[------------------------, ἴερευς διὰ] βίω [α]ὔτων,
['Αρτέμιδι Θερμίᾳ Εὐακόῳ?]

---

1. ΝΤΟΝΠΑΤΕΡΑ, Conze; [-- ο]ν τὸν πάτερα, *IG* || 2. [θέαν Ε]ὐε[τ]ηρίαν Σεβάστ[αν] (genitive plural), *IG*; Εὐετηρία Σεβαστή = Abundantia Augusta, Hiller (*IG Suppl.*); possibly Annona Augusta, P.Veyne, *Latomus* 21 (1962) 55 note 1.

---

784. Mytilene. Dedication on behalf of an Agrippina, 1st cent. A.D. *IG* XII 2 210; *SEG* XXVI 894; *IGR* IV 77. Agrippina in this text has been identified as Agrippina the Elder (U.Hahn, *Die Frauen des römischen Kaiserhauses und ihre Ehrungen im griechischen Osten anhand epigraphischer und numismatischer Zeugnisse von Livia bis Sabina* [Saarbrücken 1994] 132/133 and 139). M.Kajava, *art.cit.* (our lemma no. 783) 924 with note 21, observes that, although Agrippina the Elder was never officially given the title Augusta, this identification is possible. If an identification with Agrippina the Younger is preferred (cf. E.Fontani, *Scritti di Storia Antica* 3 [2001] 173), αὐτοκρά[τορος] (L. 1) may refer to Nero, her son (cf. L. 3: παῖδος). Then one should restore Γερμανίκω | [παιδόπαιδος] in LL. 3/4.

ANAPHE

785. Anaphe. Honorary decree for Archonidas, 2nd cent. B.C. *IG* XII 3 249 (*IG* XII Suppl. p. 85). P.Fröhlich in *Idéologies* --- (see our lemma no. 346) 79/80, presents the following restoration, proposed by P.Hamon in his as yet unpublished Paris dissertation of 2000, in L. 30: [δοθῆμ]εν δὲ αὐτῷ καὶ π[ρ]οεδρία[ν (ἐν) ταῖς (or μετὰ)] τῶν ἀρχόντων [συνόδο]ις (or [συναγωγα]ῖς?] (*IG* has *in fine* καθέδρα]ις?). The honorand receives the privilege of a honorary seat at the banquets of the college of magistrates. In note 20 F. gives parallels for σύνοδος as 'réunion pour un banquet'.

THERA

786. Thera. Gymnasium and ephebeia, Hellenistic period. A.Chankowski, *art.cit.* (our lemma no. 788) 6-10, reviews the epigraphic evidence for the Hellenistic gymnasium and the institution of the ephebeia in Thera (*IG* XII 3 327, 331, 338-341; XII 3 342 + *IG* XII Suppl. 1306). From the reference to ἔφηβοι in the testament of Epikteta (*IG* XII 3 330 LL. 135-140) [on 8 note 13 the reference (*IG* XII 9 330) should be corrected] C. infers that the ephebic institutions known from the late Hellenistic period had already been established by the mid-3rd cent. B.C., probably under Athenian influence. The gymnasium of the Ptolemaic garrison is not to be identified with the gymnasium which has been excavated ; it still remains to be found.

787. Thera. Graffito (dedication to Aphrodite), Archaic period. Attic kylix with a graffito on the base; found in 1900 outside the akropolis in a site originally interpreted as a cemetery (cf. H.Dragendorff, *Thera* II [Berlin 1903] 291-322); unpublished. The graffito in the kylix is mentioned by C.I.Sigalas in D.Damaskos (ed.), *Ἀρχαία Ἑλληνική Γλυπτική. Ἀφιέρωμα στή μνήμη τοῦ γλύπτη Στέλιου Τριάντη* (Athens 2002) 31, who reports that a recent excavation in this site has shown that the kylix was found in the deposit of a sanctuary founded in the late 8th cent. B.C. The graffito (in the Cretan dialect) shows that the sanctuary was dedicated to Aphrodite. This find as well as three Daedalic statuettes suggests close relations between Crete and Thera (31-36). Extensive building works were carried out in this sanctuary in the 2nd cent. A.D. S. associates this activity with the benefactions of Τι. Φλάβιος Κλειτοσθένης (*IG* XII 3 326) and suggests identifying the Εἰλειθυίης ἱερόν mentioned in *IG* XII 3 326 with the sanctuary of Aphrodite.

Ἀφορδίτας

788. Thera. Rupestral graffiti with homoerotic content, 7th cent. B.C. *IG* XII 3 536-540 + *IG* XII 3 1410-1413; *SEG* XXXI 742; XXXII 821; XL 679; XLIV 689. The Archaic rupestral inscriptions found near the area later occupied by the Hellenistic gymnasium have been interpreted as evidence for ritualized homosexual relations in the context of ephebic rites of passage (cf. *SEG* XLIV 689). A.Chankowski in *Εὐεργεσίας χάριν* -- (our lemma no. 750) 3-35, reprints these documents (but not *IG* XII 3 553 = *IG* XII Suppl. 1417, which is very fragmentary; 12 note 24; French translation). After a detailed study of the use of the verb οἴφω and related words as insults in obscene texts from Naxos (*IG* XII 5 97: οἰφόλης), Tenos (our lemma no. 802), Paros (*SEG* XV 517 col. III L. 35: οἰφόλιος), Olbia (*IGDOP* 27; *SEG* XXXII 724; XXXV 858: οἰφόλης), and Sicily (*SEG* XLVI 1299: οἴφω) [on these texts see also *SEG* XLV 2355], C. rejects any connection of these texts with rites of passage [cf. D.Bain's study summarized in *SEG* XL 679, Chaniotis]; they are only evidence for the role of homosexuality in the private life of the Therans. Cf. our lemma no. 858.

We record the differences of C.'s readings from those of *IG*:

XII 3 **536**, in fine: Ἀπόλω (Ἀπόλ⟨λ⟩ω, *IG*).

XII 3 **537**, initio: ναὶ τὸν Δελπhίνιον ε͂ Κρίμων (cf. $LSAG^2$ 413; [τὸν δεῖνα] ναὶ τὸν Δελπhίνιον h[ὸ] Κρίμων, *IG*).

XII 3 **538**: A new text begins in L. 2 (with Ἀμοτίωνα).

XII 3 **540 II = 1413**: The text referring to Εὔμηλος is written above and not below the text referring to Λαϙυδίδας. In L. 4 C. reads [as in *IG* XII 3 1413, Hallof]: Κρίμων πράτιστος ϙοσάλωι ('Crimôn le premier à Cossalos'; Κρίμων πράτιστος κονιάλωι, *IG* XII 3 540). The name Κόσσαλος is attested in Thera (*IG* XII 3 1299).

MELOS

789. Melos. Honorary inscription, 1st cent. A.D. *IG* XII 3 1116. M.Kajava, *art.cit.* (our lemma no. 771) 103 note 74, argues that the honorand was not an ex-priest of Augustus and Tiberius, but a priest of Caesar and Augustus (τὸν ἱερέα ... τοῦ Αὐτοκράτορος Καίσαρος Θεοῦ Σεβαστοῦ Θεοῦ καὶ τοῦ πατρὸς αὐτοῦ Θεοῦ Αὐτοκράτορος Καίσαρος); thus the text attests a cult of Caesar in Melos. [Θεὸς Αὐτοκράτωρ Καῖσαρ would be an unusual designation for Caesar, for which I could not find an attestation in *SEG*, *IG*, and *IGR*, Chaniotis].

KOS

790. Kos. Religion: The cult of Aphrodite Pandamos and Pontia. R.Parker in H.F.J.Horstmanshoff et alii (edd.), *Kykeon. Studies in Honour of H.S. Versnel* (Leiden-Boston-Cologne 2002) 143-160, summarizes the content of the Koan leges sacrae concerning the cult of Ἀφροδίτη Πάνδαμος and Ποντία (*SEG* L 766 and *IscrCos* ED 178; cf. *SEG* XLIX

1112; on 156-158 translation of the latter text). If the twin temples excavated in the 1930s on the seaward side of the agora were dedicated to the worship of Aphrodite under her two epithets, this would be an unusual case of a joint cult uniting two aspects of the same deity. In connection with Aphrodite's relation to the sea as Pontia, P. comments on the association of Aphrodite with Astarte (cf. *SEG* XXXVI 758; *IscrCos* EV 259), a goddess with a maritime role [cf. our lemma no. 1793], and to Phoenician dedications to Aphrodite/Astarte (*IG* II^2 3425; *I.Délos* 2132 and 2305). The cult of Aphrodite Pandemos stressed her role as patron of inclusiveness and political unity (possibly in connection with the synoecism of 366/5 B.C.). A ritual (collection of the σαλαΐδες and sacrifice) performed on the same day (9 Pandamos) throughout the island (*IscrCos* ED 178 LL. 26-31; cf. *LSCG* 169 A L. 12; 172 B LL. 1-4) seems to express this unity.

---

791. Kos. Honorary inscription for T. Quinctius Flamininus, ca. 198-194 B.C. *PH* 128; *IGR* IV 1049; K.Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) 155 no. 45. This text was known from a copy made by a man from Kos, given to W.R.Paton in 1886; Paton only found a small fragment with a few letters of LL. 5-7. R.Herzog found in 1902 another small fragment with the end of L. 1 and remains of the last letter of L. 2; a squeeze of this fragment and Herzog's restorations are kept in the Archive of the *IG* in Berlin. C.Habicht in *Festschrift Deininger* 103-106, presents Herzog's text, suggesting a different restoration for L. 7. Cf. B.Puech, *An.Ép.* (2002) [2005] no. 1366 (French translation).

['Ο δᾶμος] Τίτον Τίτου Κοΐγτιον
[στρατ]αγὸν ὕπατον
['Ρωμαίω]ν ἀρετᾶς ἕνεκα [καὶ]
[καλοκά]⟨γ⟩αθίας τᾶς εἰς αὐτὸν
[καὶ τὸς σ]υμμάχος καὶ τὸς
[ἄλλος ῞Ε]λλανας
vacat
[Νικ]όμαχος Παρμ̣[ενίσκου ἐποίησεν]
[------]ΝΑ[------------------------------]

If not otherwise noted, restorations of Herzog || 1. the scribe first wrote ΚΟΙΓΤΙΟΝ and later changed it to ΚΟΙΓΓΙΟΝ, Herzog; initio, ['Ο δᾶμος ὁ Κῴων], in fine Κοί[γκτι]ον, *PH* || 3-4. [καί] was restored in L. 4 by *PH* || 4. initio, ΠΑΘΙΑΣ in the copy given to Paton; or [φιλα]γαθίας, Herzog || 6. [῞Ε]λλανας, *PH* || 7-8. [---]μαχος Πάρι[ος | ἐποίησεν], *PH*; [Πρωτό]μαχος Παρμ̣[ενίσκου | 'Αλικαρ]να[σσεὺς ἐποίησεν], cf. *I.Lindos* 126 (ca. 225 B.C.), which mentions the painter Πρωτόμαχος 'Αλικαρνασσεύς, Herzog; Habicht points to the difference in date and to the fact that Protomachos of Halikarnassos was a painter and not a sculptor; he restores [Νικ]όμαχος Παρμ̣[ενίσκου ἐποίησεν] and identifies Nikomachos with a man mentioned in two subscription lists (*PH* 10 d LL. 39/40 and *Tit.Cal.* 85 LL. 62/63; ca. 200 B.C.) || 8. these letters may be a mistake of the copyist (a repetition of NA in L. 6), Habicht.

---

792. Kos. Dedication to Poseidon Hippios by the crew of a Rhodian ship, ca. 155-153 B.C. *IscrCos* EV 180. C.Habicht in *Festschrift Deininger*106/107, observes that the trierarch ῎Αγησις 'Αγήσιος καθ' ὑοθεσίαν δὲ Φαινίλα 'Ρόδιος (LL. 3-4) is known as a hieropoios from a dedication in Kamiros (*Tit.Cam.* 53 LL. 15/16; ca. 158 B.C.). Consequently, this dedication belongs to the period of the 'Second Cretan War' (ca. 155-153 B.C.), and not of

the Mithridatic War, as assumed by M.Segre. For the Second Cretan War see our lemma no. 824.

793. Kos. Gladiatorial relief, 2nd/3rd cent. A.D. *PH* 138; *IGR* IV 1072 (Robert, *Gladiateurs* 189 no. 186). L.Zenarolla, *Atti e memorie della Società Istriana di Archeologia e Storia patria* 49 (2001) 129-142, argues that the relief was part of a monument in honor of the person who organized the gladiatorial combat and gave an account of the combats; the name of the retiarius is Κρίτος ([---]κριτος, *IG*); non vidimus. See *An.Ép.* (2002) [2005] no. 1367.

NAXOS

794. Naxos. Signature on a vase, ca. 650 B.C. Three joining sherds of a krater with part of the representation of two chariots and their charioteers; found in the cemetery at Aplomata. N.M.Kontoleon, *PAAH* (1960) 259 (ph.); Guarducci, *EG* III p. 473 (ph.); cf. *LSAG*^{2} 465 no. 1a (no text); V.K.Lambrinoudakis, *ASAA* 61 (1983) 117 note 38 (ph.); id. in *Ἱστορία τῆς γραφῆς* (cf. our lemma no. 1886) 45 no. 30 (ph.): [--- ἔγ]ραφσεν

PAROS

795. Paros. The sanctuary of Asklepios. M.Melfi, *ASAA* 80 (2002) 327-360, studies the archaeological remains of a sanctuary southwest of Paroikia attributed by O.Rubensohn to Apollo Pythios and Asklepios. She argues that a cult of Apollo existed here from the second half of the 6th to the 5th cent. B.C. (cf. *IG* XII 5 147/148); the cult was replaced by that of Asklepios in the 4th cent. B.C. There is no evidence that the early cult was that of Ἀπόλλων Πύθιος. A decree mentioning the Πύθιον (*IG* XII 5 110/111) was found at a distance (in the settlement of Paroikia), and it is unlikely that the Pythion, which served as an official archive (*SEG* XXXIII 679), was located outside the city. The monumentalization of the sanctuary of Asklepios started in the late 4th cent. B.C. (cf. *IG* XII 5 113/114 and 117/118). The architectural remains belong only to one temple (late 3rd cent. B.C.), dedicated to Asklepios; the inscriptions *IG* XII 5 161, 164, 168-170, 174/175, and 176 I/II, possibly also *IG* XII 5 154, 160, 163, 165-167, 171/172, and 1021, were inscribed on the walls of this temple. M. discusses in detail the history of the sanctuary (336-355), its buildings, the cult personnel (ἐπιμελητής, ναποιός, νεωκόρος, λαμπάδαρχος), and the cult (4th-3rd cent. B.C., 2nd-3rd cent. A.D.), in particular the anatomical dedications (349/350; on 349 photo of *IG* XII 5 157) [cf. *SEG* XLVI 1147 and 2359] and the consecration of hair locks in the context of rituals of the ephebes (350-355), a ritual which was added to the cult of Asklepios and Hygieia, as kourotrophoi, in the Roman Imperial period. On 356/357 a chronologically arranged catalogue of the inscriptions found in the

sanctuary: *IG* XII 5 110/111, 113/114, 117-119, 123/124, 126, 147/148, 150-176, 261, and 1021; *IG* XII Suppl. 203/204; *SEG* XLI 691/692.

We summarize her remarks on individual texts: *IG* XII 5 123 may be the fragment of an inventory (347 with note 112); *IG* XII 5 166 should be dated to the 2nd cent. B.C. (348); the dedicant of *IG* XII 5 168, Νίκη Ἀλεξάνδρου, may be identified with the dedicant of a statue of Herakles in Delos (*I.Délos* 2433; 357 note 174).

---

796. Paros. The Marmor Parium, 264/3 B.C. *IG* XII 5 444 (*CIG* 2374); *SEG* XXXIX 862*; L 772. S.Scullion, *CQ* 52 (2002) 81-101, examines the evidence of this inscription, especially for the dates of the early history of Attic tragedy, setting its information against that of the Souda, Eusebios, the lives of the poets, Plutarch, hypotheses preserved on papyri, and Athenian lists of victors such as *IG* II^2 2318, 2319-2323, and 2325 (see our lemma no. 145), as well as *IG* XIV 1097. Characterizing the Marmor Parium's date for Thespis as 'guesswork,' Scullion finds 'the fifth-century dates . . . , which are confined to the first victories and deaths of the three principal tragedians and Euripides' birth, are perhaps reliable (though the synchronization of Aischylos' first victory, for which the marble is our only source, with Euripides' birth and Stesichoros' arrival in Greece makes one a little uncomfortable).' In epoch 43, S. gives the following text: ἀφ' οὗ Θέσπις ὁ ποιητὴς - - ca. 5-8 - - πρῶτος [ὃς?] ἐδίδαξε ΝΑΛ- ca. 3 -ΣΤΙΝ [καὶ ἆθλον ἐ]τέθη ὁ τράγος ἔτη ΗΗΓ . . . ἄρχοντος Ἀθή[νησι ca. 3]ναίου τοῦ προτέρου; cf. W.R.Connor's text (*SEG* XXXIX 862).

---

797. Paros. Inscribed statue base, ca. 540-530 B.C. Statue base with two vertical faces cut flat and two convex and fluted; found in 1992 near the statue of a kouros, which possibly stood on the base. Mentioned by P.Zaphiropoulou in *Excavating Classical Culture* 281/282 (ph.): Χελο[---]

Χέλōν or Χελόνιον, Z.

SYROS

---

798. Syros (area of: Galessas). Graffito on amphora, 8th cent. B.C.? A.D. Manthos, *AAA* 12 (1979) 46 (ph). J.K.Papadopoulos - E.L.Smithson, *Hesperia* 71 (2002) 181 with note 122, point out that the sherd is the neck and rim of a Geometric oinochoe. The text, as read by H.Immerwahr (apud M.), is: [--]ον Θεράπο⟨ν⟩το[ς?]

ANDROS

799. Andros. Honorary decree for Antidotos, who provided cheap grain, 3rd cent. B.C. *IG* XII 5 714; *IG* XII Suppl. p. 119; *SEG* XLIV 699. According to G.Reger's restoration and interpretation of this decree (see *SEG* XLIV 699), Antidotos sold grain at five drachmas per medimnos when ξενικὸς σῖτος (grain intended for the troops) was selling at 22. J.Sosin, *Hermes* 130 (2002) 131-145, argues that ξενικός means 'foreign', as in the expressions ξενικὸς οἶνος (*IG* XII Suppl. 347 II LL. 8/9; perhaps *IG* XII 3 330 L. 140) and ξενικὸν ἀργύριον (*IG* II^2 1421, 1424 a, 1428, 1436, 1453, 1672; *SEG* XXVI 72 L. 8; cf. ξενικὸν ἐμπόριον: *SB* I 5021 LL. 4/5), and not 'military grain' (as R. suggested for *IG* II^2 1281 L. 8 and restored in *IG* XI 2 159 A LL. 53/54). In similar honorary decrees one observes a standard pattern: when grain prices rose, a benefactor imported new stock and/or sold supplies on hand at a reduced rate; the prices are always described from high to low (*IG* II^2 360; *IG* V 2 437; *IG* XI 4 1049; *IG* XII 6 1 11; *SEG* XI 397; XXX 569 + XXXVII 553; XXXVII 82; *IOSPE* I^2 32; *I.Ephesos* 1455; *I.Erythrai* 28). Consequently, what the text must have stated is that when grain was selling at or above five drachmas, Antidotos imported 20 units of foreign grain and sold it for less. A detailed study of prices shows that 5-7 drachmas per medimnos (contra Reger: 10 drachmas) was the normal price of grain in the Hellenistic Aegean (*IG* IV^2 1 66 = *SEG* XI 397 LL. 28-33; *SEG* XXXIV 638 LL. 3-6; *I.Délos* 401 LL. 18 and 22; 440 A LL. 62/63 and 69; 442 A LL. 100-106; 445 LL. 4/5 and 13; 461 Bb LL. 51 and 53; the prices on record in *IG* XI 2 158 A LL. 37-50 are not representative). If in this decree the Andrians praise also the soldiers, it is for providing safe passage and thus increasing the local supply of grain. S. presents the following text: [ca. 3-4 τ]ὸν μέδ[ιμνον τοῦ σίτου ὁρῶν πωλούμενον πλέο|νος] δραχμῶν πέντε [ἐν τῆι ἀγορᾶι, εἰσάγων? ἐπώλη|σε τ]οῦ σίτου τοῦ ξενικοῦ εἴκοσιν ἁ[μάξα]ς? [πέντε δρα|χμ]ῶν τοῦ μεδίμνου. For these restorations S. adduces as parallels *IG* V 2 437 LL. 11/12, *I.Ephesos* 1455 LL. 3-6, and *I.Erythrai* 28 LL. 36/37. [The considerations concerning the price and the situation are plausible, but the use of the definite article in the genitive [τ]οῦ σίτου τοῦ ξενικοῦ (and not, e.g., ἐπώλησεν σίτου ξενικοῦ or εἰσάγων σῖτον ξενικὸν ἐπώλησεν) suggests that Antidotos sold a portion of a very specific kind of grain which was normally not intended to be sold; ὁ σῖτος ὁ ξενικός may well have been the supplies of mercenary soldiers in a garrison on Andros, Chaniotis].

TENOS

800. Tenos (Xobourgo). Allotment plates, 3rd cent. B.C. Two bronze allotment plates found in a building (Building E) at Xobourgo (cf. our lemma no. 803). Ed.pr. N.Kourou in *Excavating Classical Culture* 266 (ph. of A).

A: Φαέθων **B:** [...]ιο Λίν[διος?]

A. Stamped with a device that resembles the vine-tendrils with a cluster of grapes on Tenian coins; remains of an earlier inscription under Φαέθων; this name is common in Lindos (cf. B), K. ‖ B. the plate indicates a connection of Tenos with Rhodes, K.

---

801. Tenos. Bilingual inscription mentioning C. Iulius Naso, ca. 20 B.C. *IG* XII 5 941; M.Šašel Kos, *Inscriptiones Latinae in Graecia repertae* (Faenza 1979) no. 27. S.Crochet in *L'information* --- (see our lemma no. 1132) 65/66, briefly comments on Naso's function as *praefectus tesserariarum in Asia navium* (ὁ ἐπὶ τῶν τεσσαραρίων ἐν Ἀσίᾳ πλοίων). She refers to a mosaic from Althiburos in Africa, in which two small boats without sails are depicted, with the words *tesserariae naves*. The boats are too small for them to have been used for long-distance services; what precisely they were used for remains unknown.

---

802. Tenos. Obscene graffito, late 6th/early 5th cent. B.C. Graffito. N.Kontoleon, *Πρακτικὰ τῆς Ἀκαδημείας Ἀθηνῶν* 1949 [1951] 134 (ph.); J. and L.Robert, *BE* (1953) no. 161; A.K.Oikonomidis, *Κυκλαδικά* 5 (1956) 245-247; J. and L.Robert, *BE* (1958) no. 377. Republished by A.Chankowski, *art.cit.* (our lemma no. 788) 20/21, in a discussion of the meaning of the word οἰφόλης. We present the text which has never been included in *SEG*: Πυρίης Ἀκέστο|ρος | οἰφόλης· Θρή⟨ϊ⟩σα καταπύγων

3. ⟨ἤ⟩θρησα, K.; Θρῆσα, sc. Θρῆισσα, O.; the name Θρήϊσα should be added to *LGPN* I, C.

---

803. Tenos (Xobourgo). Graffiti on vases, 6th-4th cent. B.C. In her report on the excavations at the Archaic and Classical settlement at Xobourgo (cf. our lemma no. 801), N. Kourou in *Excavating Classical Culture* 255-268 (ph.), mentions the discovery of the following graffiti on vases (inscribed after firing), in the foundation of an Archaic wall (A) and in a Thesmophorion (B-E). Cf. E.Bolanacchi-Condoléon, *Horos* 10-12 (1992-98) 489, who mentions nos. B/C.

A:	Θάλλιός ἐμι	(p. 262; handle; ca. 550 B.C.; ph.; dr.)
B:	Δή[μητρος?] ←	(p. 265; sherd; 5th/4th cent. B.C.; ph.)
C:	Δ	(pl. 68; base; 5th/4th cent. B.C.; ph.)
D:	Δή(μητρος?)	(pl. 68; clay object; 5th/4th cent. B.C.; ph.)
E:	Πο(τνίας?)	(p. 265; base of an open vase; 5th/4th cent. B.C.; ph.)

A. Text in majuscules [Θάλλις is attested in Rhodes, Θάλιος in Tenos (*LGPN* I, s.vv.), Chaniotis] ‖ B. ΔΗΜΗΤΡΑ?, K. [Δή[μητρος] or Δή[μητρι] ‖ C-D. read from the ph., Chaniotis] ‖ E. ΠΟΤΝΙΑ, K. [Πο(τνίας) or Πο(τνίαι), Chaniotis].

SAMOS

804. Samos. Honors for foreigners. C.Habicht, *art.cit.* (our lemma no. 1961) 26/27, presents an overview of the honors mentioned in honorary decrees for foreigners (*IG* XII 6 1 17-131 and 148-154). Proxeny was usually awarded together with citizenship (an exception is *IG* XII 6 1 129) and was regularly accompanied by the privileges of ἔφοδος, εἴσπλους and ἔκπλους. Rare honors are statues (*IG* XII 1 42), crowns (*IG* XII 6 1 42, 56, 95, 101, 129, and 150-154), προεδρία (*IG* XII 6 1 38, 56, 95, 101, 112, 116, 119/120, and 150), and the dispatch of the decree to the honored person or his city (*IG* XII 6 1 95, 120/121, 150, and 153/154).

804 bis. Samos. Regulation concerning the sale of the priesthood of the Korybantes. See our lemma no. 1146.

805. Samos. Epitaph of Olbiogenes, 1st cent. B.C. *IG* XII 6 2 787. K.Hallof, *Hyperboreus* 8.2 (2002) 349-352 (dr.), describes the history of this funerary relief, decorated with a funerary banquet scene. It was found in Samos in 1717 (seen by J.P.de Tournefort and R.Pococke), brought to Russia by G.Spiridov in 1770, and transported to the Ermitage Museum in 1872. The text of the badly worn inscription, which was read in different ways [we do not list the earlier readings], can now be read on the basis of a squeeze sent by G.Kieseritzky to C.Curtius in 1881 and now kept in the archive of the *IG* in Berlin.

Ὀλβιογένης | Ἀπολλωνίου, ἥρ̣ως, χαῖρε

LEMNOS

806. Hephaisteia. Graffito on amphora, 3rd/4th cent. A.D. Sherd of an amphora inscribed after firing with a graffito indicating the capacity of the vase (cf. *Agora* XXI pl. 34, Ha 28-30). Ed.pr. G.Marginesu, *ASAA* 80 (2002) 1011 (ph.).

ξέ(σται) νδʹ

807. Hephaisteia. Bronze object, 4th cent. B.C. Fragment of a circular bronze band with a sealing (letters in relief within a frame); the use of this object is unknown (attachment?). Ed.pr. S.Savelli, *ASAA* 80 (2002) 972/973 (ph.): Ἀθη.

SAMOTHRAKE

808. Samothrake. Greek colonists. A.J.Graham, *Hesperia* 71 (2002) 231-260, re-examines the data for the foundation of Samothrake, arguing that the first Greek colonists came in the first half of the 6th cent. B.C. from Samos and not from an Aeolian area. A decree (*I.Samothrake* 1), which in view of its Aeolisms (πόλιος, τᾶς, ἐόντεσσι) is thought to be a decree of Samothrake, may well be the decree of some other city which honored a Samothrakian citizen (237/238); the Ionian origin of the first colonists is supported by the Ionic lettering of *IG* XII 8 226 (ca. 550 B.C.). The earliest Greek dedications at a shrine of Artemis at Panagia Mandal' date to the 6th cent. B.C. (*IG* XII 8 234; for a later graffito from this site see our lemma no. 811). The first Greek colonists encountered a Thracian (?) population, which worshipped the Kabeiroi and maintained close contacts with Lemnos and Imbros. A non-Greek language was used for a long period as a *lingua sacra* for texts written in the Greek alphabet (cf. Diod. 5.47.3). G. points out that a stone inscription (*I.Samothrake* 64), which A.Oikonomides, *AncW* 1 (1978) 159-166, interpreted as a Greek text, is written in this non-Greek language.

---

809. Samothrake. Religion: Μεγάλοι Θεοί. M.Mari in S.Ribichini - M.Rocchi - P.Xella (edd.), *La questione delle influenze vicino-orientali sulla religione greca. Stato degli studi e prospettive della ricerca. Atti del Colloquio Internazionale, Roma, 20-22 maggio 1999* (Rome 2001) 155-167, presents an overview of recent research on the cults of Samothrake. See also W.Burkert in *Λατρεῖες* -- (cf. our lemma no. 546) 31-63.

---

810. Samothrake. Epitaph of Korrane, 2nd cent. B.C. *SEG* XLVII 1337. This stele is now properly published by C.Karadima-Matsa, K.Clinton, *ZPE* 138 (2002) 87-92 (ph.), who observe that the name Κορράνη is attested for the first time, but may be related to other Macedonian names containing the element κορρ-, such as Κόρραγος, Κορραῖος, etc. (cf. Κόρραμος in P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos*, Nancy-Paris-Strasbourg 1919, no. 87). Korrane was a ἱερά. According to K.-C. she was either a sacred dancer in the Samothrakian Mysteries, like the dancers depicted on the frieze of the so-called 'Hall of the Choral Dancers' (formerly 'Temenos') or a manumitted slave, who had been dedicated to the Samothrakian Great Gods and did her service in the sanctuary [sacred slave, *SEG*, notice the absence of a patronymic, Chaniotis]. The authors seem to prefer the first hypothesis, but see P.Gauthier, *BE* (2003) no. 42: 'sans doute une esclave sacrée' [cf. *IG* XII 6 2 803: Κόσμος ἱερός, Hallof]. On 88/89 K.-C. discuss the ἱεροί and ἱεραί in Andania (*IG* V 2 1390 = *LSCG* 65; cf. our lemma no. 351); on 91 discussion of the ἱεροί and ἱεραί in the Peloponnesos (*IG* V 1 1127, 1129, 1214, 1221, 1225, 1283, 1338, 1511; *SEG* XXII 306; cf. our lemma no. 351).

---

811. Samothrake. Graffito on pottery, Roman Imperial period. Sherd of a plain vase found at a shrine of Artemis at Panagia Mandal'. Mentioned by D.Matsas et alii, *ΑΕΜΘ* 7 (1993) [1997] 650. A.J.Graham, *art.cit.* (our lemma no. 808) 244 note 69, suggests restoring ['Αρτέ]μι[δι].

THASOS

812. Thasos. Relations with Thrace and with the Bosporan kingdom. In a discussion of the identity of Gorgippos, mentioned in a Thasian context in the *Epidemics* (see our lemma no. 732), A.J.Graham, *Ancient West and East* 1 (2002) 87-95, presents evidence for the relations of Thasos to Thrace (intermarriage and relations of ξενία with Thracians) and - through the Odrysian dynasty - with the Bosporan kingdom (cf. the royal names Γόργιππος and Σάτυρος, which are attested in Thasos). In this context, G. points out that a Thasian amphora stamp mentioning Σάτυρος and decorated with a satyr's head is an allusion to the man's name (A.-M.Bon, A.Bon, *Les timbres amphoriques de Thasos*, Paris 1957, nos. 2132/2133); this finds a close parallel to coins of Pantikapaion (early 4th cent. B.C.), which have a satyr's head on the obverse, possibly an allusion to the name of the Bosporan ruler Satyros I. On 90 note 24 G. gives a list of members of the Thasian elite with Thracian names: Βοέτας, Δάτας, Νέστις?, 'Οργεύς, Πόρις, Πύρις, and Σθόρυς.

813. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. *SEG* XLII 785; LI 1095* (*Nomima* II 95). While accepting A.J.Graham's interpretation of LL. 30-35 as referring to brothels (cf. *SEG* XLVIII 1166), A.Henry, *ABSA* 97 (2002) 217-221, confirms the reading κατọικιῶν in L. 31 ('dwelling'; κατ' ọίκιῶν, Graham) and argues that the prohibition θῆς ἕνεκεν μηδὲς ἀναβαινέτω does not refer to women, but to men (pimps or male prostitutes). He suggests translating this passage as follows: 'no one shall go up onto the roof of *maisons publiques* in order to be seen, nor shall any woman show herself from the windows'. The verb προϊστάσθω in another clause (LL. 41-45) has been interpreted by Graham as referring to prostitution ('to stand in front of a brothel'); H. argues that the verb is used transitively in the middle, in the sense 'to exhibit (sc. women) for sale'. The public street in question was not to be polluted by dung or by prostitution. See also our lemma no. 1906.

813 bis. Thasos. Dedication to Dionysos, late 3rd cent. B.C. *IG* XII Suppl. 399; *SEG* XVIII 360. Republished by E.Bouley, *op.cit.* (our lemma no. 1992) 110 (dr.).

[Λυσί[στρατος Κόδ[ι]δος Διονύσ[ωι]

814. Thasos. Fragment, late 5th/early 4th cent. B.C. Marble tile found near an altar, near the city wall north of the theater. Edd.pr. Y.Grandjean - F.Salviat, *BCH* 126 (2002) 521.

5 erased lines	ΔΕΞ.ΙΙ[----]
ΡΩΝ[-----]	ΙΚ...Ι[------]

8. Perhaps a form of ἱκ[έτα]ι or ἱκ[εσ]ία, edd.pr.

---

815. Thasos. Honorary inscription for Samos (?) and Perigenis. *IG* XII 8 386 + *SEG* XXVII 338 (*SEG* XXXIV 705). M.-G.Parissaki, *Tekmeria* 7 (2002) 107-114 (ph.), points out that *SEG* XXVII 338, a stele of Thasian marble [rather a plaque covering a statue base, Chaniotis] found in a fountain near the church of Agios Georgios in Mandra (near Abdera) and now in the Museum of Abdera, consists of two texts, written in two columns. The left column joins *IG* XII 8 379 (Thasos) [I have checked the squeeze of *IG* XII 8 386 (only LL. 3/4); the *epsilon* has exactly the same form as in the fragment from Abdera, Hallof]. Consequently, the text from Mandra is a *pierre errante*, probably transported from Thasos to Mandra in the 19th cent. Perigenis and Samos were members of a prominent Thasian family. Σάμος Ἡρώδου is known from other Thasian inscriptions: *IG* XII 8 379; *Recherches --- (Thasos)* no. 204 (late 1st/early 2nd cent. A.D.; ph.); the son of Samos and Perigenis, Ἡρώδης Σάμου, appears in *IG* XII 8 379 and 471; his daughter, Περιγενὶς Ἡρώδου, is honored with *IG* XII Suppl. 410 (ph.). P. presents a new edition and a stemma of the family (113).

Ὁ δῆμος	vacat	Ὁ δῆμος
Σάμον Ἡρώδ[ο]υ τὸν	v	Περιγενίδα Σωτάδ[ου, γυναῖκα]
κοσμόπολ[ιν] διὰ	v	δὲ Σάμου τοῦ Ἡρώ[δου, τῆς]
τὰς τοῦ γένο[υς]	v	τε ἄλλης σωφροσύν[ης -- ca. 5 --]
φιλοτιμίας κ[αὶ]	v	φησεν ἐκ πάσης ΚΗ[-- ca. 5 --]
[------------------].....	v	[----------------------------------]

[We do not reproduce all the earlier readings and restorations, but we point out that the name Περιπνίδας, restored by earlier editors in col. II L. 1, does not exist; we also indicate the ligatures, Chaniotis] || **I.** the underlined letters are preserved on *IG* XII 8 386 || [**II.** 2. the first line begins further left, Chaniotis] || 5. or φης ἕνεκ(ε) πάσης, P. [possibly [τῆς] τε ἄλλης σωφροσύν[ης καὶ τρο]ιφῆς ἕνεκε πάσης κα[ὶ ---]; τροφή can be used in the sense of 'education, rearing'; a small horizontal line in the Π (ph.) may be a ligature of ΕΠ; the last letter may be an alpha (ph.), Chaniotis; or ἕνεκα; in fine perhaps καὶ, Hallof].

---

816. Thasos. Dedication to Isis and Sarapis, 1st cent. B.C./1st cent. A.D. Upper part of a marble altar, found in Mandra (cf. our lemma no. 815), now in the Museum of Kavala. D.Hereward, *ZPE* 17 (1975) 125/126; J. and L.Robert, *BE* (1975) no. 463; M.Tacheva-Hitova, *Eastern Cults in Moesia Inferior and Thracia* (Leiden 1983) 32 no. 53 (ph.).

Republished by M.-G.Parissaki, *Tekmeria* 7 (2002) 114/115 (ph.), who observes that the stone is a *pierre errante*, originally from Thasos.

Εἴσιδι καὶ Σεράǀπιδι Δίης Εὐǀφρίλ[λου ǀ ------]

We present P.'s text ǁ 1-2. Σ[ερά]ǀπιδι, H.; Σαράǀπιδι, T.-H. ǁ 2-3. Διῆς Εὐǀφῆμ[ου], H.; ΑΙΙΙΣ·-Υ-ǀΦΜΑΜ, T.-H.; on the name Δίης see *SEG* XLIV 1715(4); Εὔφριλλος is attested in Thasos and Paros, P.

---

817. Thasos. Amphora stamp, late 4th cent. B.C. S.Papadopoulos, *AD* 53 B2 (1998) [2004] 722 (dr.), reports the discovery of stamped handles of Thasian amphoras at Astris Theologou, where the existence of a late Classical/early Hellenistic tower is assumed. [We read the text of one of them from the dr., Chaniotis]: ΑΛΑΟ ǀ Θασίων ǀ Α

[The three texts are arranged around a jar ǁ 2. ΑΛΑΟ on the dr., but possibly 'Αλθα., the beginning of a name, Chaniotis].

EUBOIA

---

817 bis. Chalkis. ***Pierres errantes.*** D.Knoepfler, *art.cit.* (cf. our lemma no. 506 bis) 124-128, demonstrates that the military catalogue *IG* XII 9 912, considered as evidence for the membership of Chalkis in the Boiotian Koinon and dated to ca. 308-304 B.C., is in fact a *pierre errante* from Oropos. K. gives further examples of *pierres errantes* found in Chalkis: *IG* XII 9 191 and 278 (from Eretria), 924 (from Thessaly), and 1263 (= *IG* I^3 255); *I.Knidos* 33. On the other hand, *SEG* XXIX 807 can still be attributed to Chalkis (128 note 50; id., *Atti XI Congresso* I 233 with notes 21/22).

---

817 ter. Chalkis. List of citizens, ca. 200 B.C. *SEG* XXXIX 929. D.Knoepfler, *art.cit.* (cf. our lemma no. 505) 131, dates this document to ca. 200 B.C. (not ca. 100 B.C.).

---

817 quater. Eretria. Decree for Messenian dikastai. See our lemma no. 381.

---

818. Histiaia. Epitaph of Eukleides, Roman Imperial period. Stele with a base found at the site Frangokklisia (community of Taxiarchis Oreon); an earlier inscription (4th cent. B.C.) is illegible; the stele was re-inscribed in the Roman Imperial period. Ed.pr. S.Katakis, *AD* 53 B1 (1998) [2004] 373/374.

[Εὐ]κλείδη, χ[ρ]|ηστέ, χαῖ|ρε

[Ε]ΚΛΕΙΔΗ, ed.pr. [obviously a typo].

819. Styra (area of). Record of debt, 6th/5th cent. B.C. Fragment found in a building at Metsifi (cf. our lemma no. 820). N.K.Moutsopoulos, *art.cit.* (our lemma no. 820) 338. Republished by K.Reber, *art.cit.* (our lemma no. 820) 47.

[name τ]ōτα ὀφε[ί]λει οἰκέμα|[τα τōι Φ]ιλαρχίδει

D.Knoepfler (apud R.) interprets the text as a record of a debt. The occupant of the building mortgaged the building for a loan he took from Philarchides (or gave it as a dowry to Philarchides), R. [the name Φιλαρχίδης should be added to *LGPN* I, Chaniotis].

820. Styra (area of). Boundary mark, 4th cent. B.C. Inscription on a rock at Metsifi, near the ruins of an ancient building (cf. our lemma no. 819). N.K.Moutsopoulos, *Ἐπιστημονικὴ Ἐπετηρίδα τῆς Πολυτεχνικῆς Σχολῆς τοῦ Ἀριστοτελείου Πανεπιστημίου Θεσσαλονίκης* 8 (1978-82) [1982] 340 (ph.). Republished by K.Reber, *AK* 45 (2002) 45/46 (ph.), who reconstructs the south frontier of Eretria (i.e., of the demos of Styra) based on this inscription and on archaeological finds (40-53). The border of Eretria/Styra to Karystos passed near a fort at Kliosi, near Metsifi, where this stone and a building (farmstead?, inn?) were found, and near several farmsteads and towers. See also our lemmata nos. 819 and 821.

Ὅρο[ς] δή[μου]

ὅρο[ς] Λη[τõς]; cf. a similar inscription on Mt. Kythnos (*EAD* XI p. 284), M.; ὅρο[ς] δή[μου]; the text marks the boundary of the Eretrian demos of Styra (cf. *SEG* XLI 723 for Δύστος) to the territory of Karystos, R.

821. Styra (area of). Rupestral graffiti. *IG* XII 9 53/54. In addition to the rupestral graffiti on the walls of the cave Rospilia (south slope of Mt. Kliosi, northeast of Metsifi) which had been included in *IG*, N.K.Moutsopoulos, *art.cit.* (our lemma no. 820) 344/345 (ph.), recorded a few more. K.Reber, *art.cit.* (our lemma no. 820) 49, suggests that the cave was located near the border of Styra and Karystos. Ἑρμῆς and Ζεὺς Σωτήρ (*IG* XII 9 53) were regarded as patrons of the frontier (R.). [Since Hermes is the patron of the gymnasium and Zeus Soter a patron of soldiers (A.Chaniotis, *War in the Hellenistic World*, Oxford 2005, 146, 149, 152/153, 164), these graffiti may be the work of ephebes patrolling the frontier, Chaniotis]. We give those texts that have never been included in *SEG*, as drawn by M.

A: TAQEIA[--]Σ
B: Μαγιρίον | καλός

C: ΟΙΓΝΕΙΑΡΟΝΑΒΙCΙΑΑΨΙ

C. perhaps, ΟΙΕΝΕ ἱαρὸν Ἀρισῖαρχι., M.

CRETE

822. Crete. Literacy and written law. Z.Papakonstantinou, *AHB* 16.3/4 (2002) 135-150, rejects J.Whitley's view that literacy was limited to professional scribes in Archaic Crete [cf. *SEG* XLVII 1377], collecting evidence for casual, personal writing (*SEG* XX 666; XXVI 1708/1709). He convincingly argues that knowledge of public documents and written laws was disseminated through word of mouth and the attendance of lawsuits in the agora as well as through discussions in the ἀνδρεῖα. Written documents were points of reference for the resolution of conflicts; the role of professional scribes (*SEG* XXVII 631 = *Nomima* I 22) should be seen in this context. In his study he discusses *inter alia* the ratification of law, the function of the κόσμοι, and the struggle of aristocratic factions, adducing the following documents: *I.Cret.* IV 14 (*Nomima* I 82; Koerner, *Gesetzestexte* 121); *SEG* XIII 566; XXXV 991 (*Nomima* I 12; Koerner, *Gesetzestexte* 87); *Nomima* I 1 (Koerner, *Gesetzestexte* 90), 12 (Koerner, *Gesetzestexte* 88), 27 (Koerner, *Gesetzestexte* 93), 64 (Koerner, *Gesetzestexte* 91), 68 (Koerner, *Gesetzestexte* 92), 81 (Koerner, *Gesetzestexte* 90).

Similar conclusions with regard to literacy are reached independently by P.Perlman, *art.cit.* (our lemma no. 856) 194-198, who presents a useful catalogue of 42 inscriptions of a private nature widely distributed in Crete (8th-early 5th cent. B.C.; graffiti on pottery, rupestral inscriptions, names on weapons taken as booty, epitaphs, a curse, a καλός-inscription, a dedication) [add *SEG* XXVI 1047 (inscribed ring dedicated to Demeter in Knossos; 5th cent. B.C.) and the texts in our lemmata nos. 859 and 862, Chaniotis]. For some texts that have never been included in *SEG* see our lemmata nos. 829-842, 849, 860, 864, 867, and 876; for an ineditum see our lemma no. 828; see also our lemma no. 877. We give a comparatio numerorum of the inscriptions in P.'s catalogue with *SEG* and corpora [also with the *Appendice épigraphique* in M.Bile, *Le dialecte crétois ancien* (Paris 1988), which was not used by P., Chaniotis].

SEG XXVI	Perlman
1050	2
1708/1709	41/42
***SEG* XXXIV**	
913	33
***SEG* XLV**	
1271	34

SEG XLVI	Perlamn
1228 bis	3
I.Cret.	
I xviii 1	6
I xxii 64 B	28
I xxv 1	29
II x 7	38
II x 10	40
II x 13	39

I.Cret.	Perlman
III vii 2/3	25/26
III vii 4	37
III viii 1	5
IV 28	24
IV 50	35
IV 71	36
***LSAG*[2]**	
309 Y3	26

LSAG[2]	Perlman	Bile, *Dial.*	Perlman	Bile, *Dial.*	Perlman
315 no. 10	6	1	2	10	30/31
316 no. 18	5	9	32	29/30	41/42

823. Crete. Political institutions. P.Perlman has stressed some discrepancies between the literary tradition, which claimed the existence of uniform political institutions in Crete, and the epigraphic evidence (see *SEG* XLII 795). S.Link, *Cretan Studies* 7 (2002) 149-175, critically reviews this study focussing on the evidence concerning the κόσμοι, the ἀνδρεῖα, and the ἀγέλα. He plausibly argues that the epigraphic evidence on the diffusion of the office of the κόσμοι on Crete, the number of these officials, the rotation in office, and the limitation of iteration (*I.Cret.* IV 14; Koerner, *Gesetzestexte* no. 90) demonstrates a high degree of uniformity, and this also applies with regard to the ἀνδρεῖα (cf. *SEG* XXVI 631; *I.Cret.* I x 2; II v 1; IV 4 and 75) and the ἀγέλα. [Cf. now A.Chaniotis in E.Greco - M.Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta* (Athens 2005) 171-194].

824. Crete. Political history: The Cretan Wars. H.-U.Wiemer, *op.cit.* (our lemma no. 763) 155-176 and 341-351, reconstructs the two Cretan Wars between Rhodes and Cretan cities (late 3rd cent. B.C. and ca. 155-153 B.C.) primarily in the light of the epigraphic sources. The treaty between Rhodes and Hierapytna (*I.Cret.* III iii 3 A = *Staatsverträge* 551) is discussed in detail (155-161) as evidence of Rhodes' efforts not only to fight against the pirates, but also to establish strongholds on Crete (cf. *Staatsverträge* 552). The following texts are discussed in connection with the First Cretan War: *IG* IV 756 (168/169); *IG* XII 3 103 (153/154); *SEG* XXIII 547 (161-164); XLIV 949 (154/155); XLVIII 1104 (151/152); *IscrCos* ED 49 and ED 206 (152/153); *PH* 10 (152/153); *Tit.Cal.* 64 (150/151), 85 (150); *I.Cret.* III iii 4 (158/159); *Syll.*[3] 567 (150/151); *Syll.*[3] 569 (151). The Second Cretan War is reconstructed on the basis of the following inscriptions: *IG* XII 1 1033 (343-345); *I.Lindos* 1007-1010 (343-345); *IscrCos* ED 229 = *SEG* XLVII 1281 (345-347; cf. *SEG* L 765); *I.Mylasa* 642-645 (349/350); *OGIS* 441 (350/351). See also our lemma no. 792.

825. Crete. Religion. K.Sporn, *Heiligtümer und Kulte Kretas in klassischer und hellenistischer Zeit* (Heidelberg 2002), presents a thorough study of the Cretan cults and sanctuaries in the Classical and Hellenistic period making extensive use of the relevant epigraphic material. The main part of the book (35-318) is dedicated to a study of the cults in the individual poleis and in supraregional sanctuaries (sanctuary of Ἑρμῆς Κεδρίτης in Simi Viannou; 85-89; Idaean Cave; 218-223). In the second part (319-373) S. summarizes the significance of the cult of the various deities, the general features of Cretan sanctuaries (architecture, dedications, cult statues), and the relations between poleis and sanctuaries (legal status, administration, festivals, sacrifices). The epigraphic material plays a major part in the discussion of the legal status of the sanctuary of Ζεὺς Δικταῖος in Palaikastro (*I.Cret.* I viii 13; III ii 1-5; III iv 8-10; III vi 7; Chaniotis, *Verträge* no. 59); S. reaches the conclusion that this sanctuary was on the territory of

Praisos until 145 B.C., but other cities participated in the cult; after the destruction of Praisos by Hierapytna, the sanctuary was on Hierapytnian territory. [In K.Freitag - P.Funke - M.Haake (edd.), *Kult -Politik - Ethnos. Überregionale Heiligtümer im Spannungsfeld von Kult und Politik* (Stuttgart 2005) 204/205 with note 43, I summarize my arguments in favor of the assumption that this sanctuary was the center of an amphictyony, and not on the territory of an individual polis, Chaniotis]. For an ineditum see our lemma no. 863.

Y.Tzifopoulos in A.Avagianou, *Λατρεῖες* -- (cf. our lemma no. 546) 147-171, gives an overview of recent research on the Dionysiac-Orphic mysteries (brief discussion of *IG* XIV 638, 641/642; *SEG* XXIII 410; XXVI 1139; XXXVII 497; XLV 646) and focusses in particular on the relevant texts from Crete (*SEG* XLVIII 1227; *I.Cret.* II XII 31a and 31 bis). T. argues that the Cretan texts imply the existence of a mystery cult in Crete (cf. *I.Cret.* I XXIII 3), especially in the Idaean Cave and its vicinity (cf. *SEG* XL 737 on *IG* XII 6 2 584). Cf. our lemma no. 1977.

On the cult of Aphrodite see V.Pirenne-Delforge in *Influenze vicino-orientali* -- (our lemma no. 809) 169-187 (on 173/173 reference to the epigraphic testimonia).

---

826. Crete. Romans in Crete. M.W.Baldwin Bowsky in E.Dabrowa (ed.), *Tradition and Innovation in the Ancient World* (*Electrum* 6; Cracow 2002) 25-65, identifies a series of important issues in the policy of Marcus Antonius and Octavian/Augustus towards the Cretans in the last decades of the 1st cent. B.C., recognizing in part local traditions and in part innovative elements in the Augustan arrangement of Crete. These issues include the opposition between autonomy and provincilization; the relation between Knossos and Gortyn (division or unity); Roman reward and punishment for a given city's loyalties; and Cretan involvement in the civil wars of the late Roman Republic. B. approaches these issues through a study of relevant persons and the distribution of their nomina in Crete (on 46-61 a prosopography of 57 persons, including Knossian triumviri and other magistrates, Roman soldiers and citizens, recipients of honors, dedicants, and Italian traders; discussion of the distribution of the nomina Acutius, Aemilius, Antonius, Apronius, Atius, Caecilius, Calpurnius, Campanius, Cauponius, Claudius, Cluatius, Doius, Flavius, Fufius, Granius, Iulius, Iunius, Licinius, Lutatius, Mamilius, Marcius, Minucius, Munatidius, Octavius, Ofillius, Petronius, Plotius, Porsennius, Publillius, Scribonius, Sulpicius, Tarius, Tatinius, Tedius, Terentius, Tiburtius, Varius, Vipstanus, Volumnius, and Valerius, as well as of the cognomen Geta); the following Greek inscriptions are adduced: *SEG* XLVIII 1210; *I.Cret.* I v 8; I VIII 7; I XVII 17/18; I XXIII 6 A; I XXV 3; IV 213/214, 215 C (= *SEG* XLVI 1221), 216, 219–221, 224 B, 246, 270, 292, 294, 337, 362, 400, 425, and 427.

In a survey of the epigraphic, primarily onomastic, evidence for the connections between the Roman colony of Knossos and Campania, especially Capua, M.W.Baldwin Bowsky in *Πρακτικὰ ΙΑ΄ Διεθνοῦς Συνεδρίου Κλασικῶν Σπουδῶν. Καβάλα, 24-30 Αὐγούστου 1999. Εἰς μνήμην Νικολάου ᾿Α. Λιβαδάρα* II (Athens 2002) 75-89, focuses in particular on land exploitation and on the production and trade of wine; the foundation of the colony may have been planned already by Caesar. B. refers to the following Greek inscriptions: *I.Cret.* I VIII 17, 21/22; I XVIII 62; I XXVII 4; IV 290; *SEG* XXIII 531. See also our lemma no. 866.

Ead. in G.Salmeri - A.Raggi - A.Baroni (edd.), *Colonie romane del mondo greco* (Rome 2004) 95-150, surveys the presence of Greek and Latin inscriptions in Roman Knossos: Greek inscriptions: 3 epitaphs, 1 honorary inscription, 6 dedications, 3 inscriptions on small statue bases, and 4 inscriptions on local pottery; Latin inscriptions: 1 delimitation record, 5 epitaphs, 2 honorary inscriptions, 1 dedication, and 3 inscriptions on local pottery. Latin was employed in the more prestigious epigraphic genres (including coinage); the use of Latin decreased in the course of the Roman Imperial period. B. mentions several unpublished inscriptions: an epitaph naming two Καnπάνιοι (104 note 12, 118; see *SEG* XLIX 1207 and ead., *art.cit.* [in *Πρακτικά*] 84 nos. 4/5); an epitaph naming [--]λλιος (112 note 13); a dedication naming M. Κλαύδιος Θετταλίσκος (114 note 16; 116 note 21; see also ead., *art.cit.* [in Dabrowa] 50 no. 15 and *art.cit.* [in *Πρακτικά*] 82 note 22, and 85 no. 9); inscriptions on pottery from the Idaean Cave naming M. Ἰο(ύ)λιος, Γ. Ἀφρίκιος, and Δείπων (117 note 23; 118) [the Idaean Cave was not on Knossian territory and these persons are not necessarily Knossians, Chaniotis]. For texts that have never been included in *SEG* see our lemmata nos. 865/866 and 869.

---

827. Crete. Society: Illegitimate children and metronymics. A.Chaniotis, *Cretan Studies* 7 (2002) 51-57, points out that D.Ogden's view that the status of bastardy did not exist in Crete (cf. *SEG* XLVI 1215) is disproved by the existence of the term γνήσιος in Gortyn (*I.Cret.* IV 72 col. X LL. 41 and 44, and col. XI L. 7), by onomastics (the name Νοθοκάρτης in Gortyn and Knossos; *LGPN* I, s.v.), and by the use of metronymics by persons whose father was not known or was of unfree status. C. collects the evidence for metronymics in Cretan inscriptions: *I.Cret.* I VII 16 (Chersonesos): Κλευμενίδας Νικασχοῦς; *I.Cret.* II XXV 6 (Soulia): Στέφανος Ἀριστῶς; *SEG* XXXIX 956 (Eleutherna): Κληπάτρα Παυσῶς; our lemma no. 862 (Idaean Cave): Παῖστος Συβρίτας; *SEG* XLV 1306 (Kydonia): Ἰολία Λουκ̣ήλλα Ν̣ικ̣ασῶς. The use of metronymics in three other inscriptions is not certain: *I.Cret.* II XXVI 19 (Sybritos): [Σ]ωτάδα[ς] | Σαμηράμιο̣[ς?]; *I.Cret.* IV 165: ⟨τῶν⟩ | σὺν Εὐρυβώτα τῶ Δαμασίλας (?); *SEG* XXVI 1050: Ἐρπετιδάμō Παιδοπίλας (?).

---

828. Agia Pelagia (Apollonia?). Graffito on pottery, 7th cent. B.C. Graffito on a Knossian cup; no further information; unpublished. Mentioned by P.Perlman, *art.cit.* (our lemma no. 856) 218 no. 4: Ρ?ΗΣΓ̣ or Ρ?ΗΣΠ̣ ←

829-842. Aphrati. Inscribed pieces of weaponry (booty), late 7th/early 6th cent. B.C. 14 pieces of bronze weaponry. A.E.Raubitschek apud H.Hoffmann, *Early Cretan Armorers* (Mainz 1972) 2-16; M.Bile, *op.cit.* (our lemma no. 822) 35 nos. 15-26 [not mentioned by P.]. Republished by P.Perlman, *art.cit.* (our lemma no. 856) 219-221 nos. 8-21, who interprets the inscriptions as records of personal victories.

829: 219 no. 8; Raubitschek, *op.cit.* 2-4 H1 (ph.); Bile no. 15. **Booty of Neopolis.** Helmet: Νεόπολις ←

Neopolis = Neoboulis?, R.

830: 219 no. 9; Raubitschek, *op.cit.* 4 H2 (ph.); Bile no. 16. **Booty of Synenitos.** Helmet: Σ̣υνήνιτος [τόδε] ← | ὁ Εὐκλώτα →

[Σ]υνήνιτος [τόδε] | ὁ Εὐκλώτα, R., B.; cf. our lemma no. 831.

831: 220 no. 13; Raubitschek, *op.cit.* 10 M1 (ph.); Bile no. 20. **Booty of Synenitos.** Mitra: Σ̣υνήνιτος τόδε | ὁ Εὐκλώτα

2. Εὐκλώτας, perhaps a form of Εὐγλώττας, R.

832: 219 no. 10; Raubitschek, *op.cit.* 5 H3 (ph.); Bile no. 17. **Booty of Isokartes.** Helmet: ϝισοκάρτης ← | τόνδε ←

Cf. our lemma no. 833.

833: 220 no. 17; Raubitschek, *op.cit.* 12 M7 (ph.). **Booty of Isokartes.** Mitra: ϝ̣ι̣σοκάρτης | τόνδε ←

834: 219 no. 11; Raubitschek, *op.cit.* 8 C3 (ph.). **Booty.** Corselet: [---]ων | τόνδ' ἦλε ←

1. [Νέ]ων, R. [see our lemma no. 835].

835: 221 no. 20; Raubitschek, *op.cit.* 13 M10 (ph.); Bile no. 18. **Booty of Neon.** Mitra: Νέων τόνδ' ἦλε ←

836: 220 no. 12; Raubitschek, *op.cit.* 9 C5 (ph.); Bile no. 19. **Booty of Phrix (?).** Corselet: ΠΡ̣ΙϘΣ | Ο[ca. 3]ΝΟ ←

ὁ Πρ̣ίκς?, apparently an ethnic (the Phrygian), followed by a vertical division line, R., B., P. [cf. our lemma no. 837].

837: 221 no. 19; Raubitschek, *op.cit.* 13 M9 (ph.); Bile no. 25. **Booty of Phrix (?).** Mitra: ΟΠΡΙϘΣΟΣ τόνδ' ἦλε ←

1. ὁ Πρίϙς? ὃς τόνδ' ἦλε = R., B., P. [perhaps ὁ Πρῖϙσος τόνδ' ἦλε?, 'Phrixos captured this', Chaniotis].

838: 220 no. 14; Raubitschek, *op.cit.* 11 M2 (ph.); Bile no. 21. **Booty of Aisonidas.** Mitra: Αἰσōνίδας τόνδ' ἧλε ὁ Κλοριδίο ←

839: 220 no. 15; Raubitschek, *op.cit.* 12 M5 (ph.); Bile no. 23. **Booty of Charisthenes.** Mitra: ← Καρισθένης ὁ Πειθία τόν|δ' ἀπήλευσε →

840: 220 no. 16; Raubitschek, *op.cit.* 12 M6 (ph.); Bile no. 22. **Booty of Euonymos.** Mitra: ← Εὐώνυμος [ἧ]λε τόδε ὁ Ἐ[ρ]|ασιμένιος →

841: 221 no. 18; Raubitschek, *op.cit.* 13 M8 (ph.); Bile no. 24. **Booty.** Mitra: ἧλε ←

842: 221 no. 21; Raubitschek, *op.cit.* 13 M12 (ph.); Bile no. 26. **Booty of Kalanos.** Mitra: ὁ Κάλανος ← | traces of letters?

843-847. **Aptera. Posthumous honorary inscriptions, 1st/2nd cent. A.D.** Five inscriptions found during excavations at a precinct near the principal gate of Aptera. The precinct seems to have been used as a heroon from the Classical period to the 7th cent. A.D. Ed.pr. A.Martínez Fernández, V.Niniou-Kindeli, *ZPE* 138 (2002) 270-272 (ph.).

843: 270/271 no. 1 (ph.). **Honorary inscription for Praxiochos, late 1st/early 2nd cent. A.D.** Sandstone pillar damaged on top.

ἡ πόλις | Πραξίοχον | Φιλεταίρου, | ἥρωα

844: 271 no. 2 (ph.). **Honorary inscription, 2nd cent. A.D.** Lower part of a pillar: [ἡ πόλις] | [---] | Τ[---,] | ἥρ̣[ωα]

845: 271 no. 3 (ph.). **Honorary inscription, 2nd cent. A.D.** Lower part of a pillar: [ἡ πόλις] | [---] | [---,] | ἥρωα̣

846: 271 no. 4. **Fragment, 2nd cent. A.D.** Lower part of a pillar: M

847: 271/272 no. 5 (ph.). **Honorary inscription for Aemilius Charidemos.** Lower part of a sandstone block found re-used in a Christian grave.

Αἰμίλιον | Χαρίδη|μον, ἥρωα

E.Perrin-Saminadayar, *An.Ép.* (2002) [2005] no. 1620, points out that one should probably restore [ἡ πόλις] in the lost part of the stone.

848. Chersonesos. Building inscription, 2nd cent. A.D. Two joining fragments of a poros lintel broken on left; found in 1990 re-used in a building of the early Byzantine period. Ed.pr. C.Kritzas in *Σῆμα Μενελάου Παρλαμᾶ* (Iraklio 2002) 267-280 (ph.), with detailed commentary, especially on dedications for the well-being of an emperor [cf. our lemma no. 879], and with an overview of the history of Chersonesos.

Ὑπὲρ τῆς τοῦ κυρίου αὐτοκράτορος τύχης καὶ σωτηρίας, vacat
Χρύσων Ἀτειμή⟨τ⟩ου, ὑπὲρ φιλοτιμίας ἧς ὑπέσχετο πρωτοκοσμῶν τῆς
Χερσονη̣σίων πόλεως, τὸν ναὸν μετὰ τοῦ ἀγάλματος καὶ τῆς στοᾶς μετὰ
Σωτηρί v ας τῆς γυναικ(ὸς) καὶ τῶν τέκν(ων) ἐκ τῶν ἰδίων καθιέρω[σ]εν

The letters of L. 1 are larger || 2. ΑΤΕΙΜΗΙΟΥ, lapis; the name Χρύσων was hitherto unattested in Crete; Chryson's promise to fund the construction of a temple was part of the *munera* (φιλοτιμία) to which he committed himself during his term as πρωτόκοσμος (cf. *SEG* XXXII 869), ed.pr. || 4. perhaps the scribe originally wrote ΣΩΤΗΡΙΧΑΣ and then erased the X, ed.pr.

849. Chersonesos. Epitaph of Timo, 6th cent. B.C. *SEG* XXIX 821 (1); *LSAG*^{2} 316 no. 20C; M.Bile, *op.cit.* (our lemma no. 822) 31 no. 9. Republished by P.Perlman, *art.cit.* (our lemma no. 856) 223 no. 32. We give the entire text, which has never been included in *SEG*.

Τιμõς ἠμι, | Εὔαγρος μ' ἔστασε ←

850. Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500 B.C. *SEG* XXVII 631; XLVI 1209*; *Nomima* I no. 22 (cf. *SEG* XLVII 1377; XLIX 1244). As an example of important epigraphic discoveries, J.K.Davies in T.Wiseman (ed.), *Classics in Progress. Essays on Ancient Greece and Rome* (Oxford 2002) 238-240 (dr.; translation), comments on the importance of this find for the study of literacy and record keeping in a small community.

851. Eleutherna. History and epigraphic finds. P.G.Themelis, *Ἀρχαία Ἐλεύθερνα. Ἀνατολικὸς τομέας* (Athens 2002), summarizes the results of recent excavations at Katsivelos, the area east of the eastern acropolis. He presents the texts and photographs of the following recent epigraphic finds: *SEG* XLV 1263 (= *SEG* XLIII 605 bis; 20, photo only), 1264 (44), 1265 (93) [instead of Χριστοῦ read [μεγ]ίστου, Chaniotis], 1266 (80), 1267 (23 and 94/95), 1269 (84/85),1270 (100), and 1271 (108; photo only); XLVIII 1205 (70). On 16-25 T. reconstructs the history of Eleutherna in the Hellenistic period primarily in the light of inscriptions that concern the external relations of the city (*IG* V 1 939; *IG* IX^2 1 17, 31; *IG* XII 5 718; *SEG* XLI 741-743; *I.Délos* 1416 B I L. 100 and II L. 56; 2593; *I.Cret.* I XVI 17; II XII

20, 25; IV 179; *Milet* I 2 11; *Syll.*[3] 737). See also our lemmata nos. 852-855. Cf. E.Perrin-Saminadayar, *An.Ép.* (2002) [2005] no. 1624.

---

852. Eleutherna. Treaty of alliance between Eleutherna and Rhaukos, ca. 300-250 B.C. P.G.Themelis, *op.cit.* (our lemma no. 851) 15/16 (ph.), publishes an excellent photo of the upper right part of a stele with the text of a treaty of alliance between Eleutherna and Rhaukos (no text). He assumes that this text, which he dates to the early 3rd cent. B.C., presupposes the treaty between Knossos and Miletos (*I.Cret.* I VIII 6 = *Milet* I 3 140), which should consequently be dated to 292 B.C. [The new text presupposes a treaty of one of (or both) partners with Knossos (L. 16), but this has nothing to do with the treaty with Miletos; we do not present a transcription of the text from the photo, which will be published by A.Matthaiou, Chaniotis].

---

853. Eleutherna. Honorary inscription, 1st cent. A.D. *SEG* XLV 1262. This text is republished by P.Themelis, *op.cit.* (our lemma no. 851) 92 (ph.).

[------] | [..].. τ̣ὸ̣ν̣ φ̣ι̣λ̣ο̣κ̣α̣[ί]|σαρα καὶ φιλόδημο̣ν̣ | [κ]α̣ὶ πρῶτο̣[ν? ..]Τ̣Ω[---]

[We present a slightly improved edition based on the photo; T. does not indicate that several letters are only partly preserved || 1. initio, .κ̣ρ̣ν̣, *SEG*, per errorem (for .κ̣ρ̣ο̣ν); but this cannot be confirmed by the ph.; possibly [..]ο̣υ̣, ν τ̣ὸ̣ν̣, i.e., a patronymic in the genitive followed by honorary attributes, Chaniotis] || 3. [κ]αὶ πρῶτο[ν] ἐκ τῶ[ν ..], T.

---

854. Eleutherna. Dedication to the emperor Trajan, 102-106 A.D. Columnar base found in a public building. Ed.pr. P.Themelis, *op.cit.* (our lemma no. 851) 48 (ph.). Cf. E.Perrin-Saminadayar, *An.Ép.* (2002) [2005] no. 1624 [but without Δακικῷ (L. 4 in fine, visible on the photo) and, consequently with a date in 98-102 A.D., Chaniotis].

Αὐτοκράτορι | Νέρβᾳ Τραϊανῷ | Καίσαρι Σεβαστῷ | Γερμανικῷ Δακικῷ

---

855. Eleutherna. Lead seal, 6th/7th cent A.D. *SEG* XLV 1273. Lead seal found in an early Christian basilica; inscribed on both sides; only the inscription on side A was given in *SEG* XLV 1273. See now P.Themelis, *op.cit.* (our lemma no. 851) 105 (ph.):

A: † Φω|τεί|νου **B:** ἀπ|ὸ ὑπά|των

[There are similar seals with the name Φώτεινος (6th/7th cent. A.D.), but with different titles (ἀπὸ ἐπάρχων and στρατηλάτης); see *PLRE* IIIb, s.v. Photinus 1-3, Chaniotis].

---

856. Gortyn. Laws, 7th-6th cent. B.C. P.Perlman in T.H.Nielsen (ed.), *Even More Studies in the Ancient Greek Polis* (Stuttgart 2002) 187-227, presents a thorough study of the disposition, structure, organization, and content of the laws inscribed on the walls of the temple of Apollo Pythios (*I.Cret.* IV 1-24, 27, 29/30, 32, 78/79; list of texts with dates and remarks on the disposition of the texts, the direction of writing, and letter size on 214-216); she discusses the following texts in some detail *I.Cret.* IV 1, 3, 5, 8-15, 20-22, and 30; see also our lemma no. 857.

P. demonstrates that the disposition of the texts and the use of asyndeton, paragraphing, and punctuation suggests that both the drafters of the laws and the masons who inscribed them wanted to help potential readers navigate and comprehend the writing on the walls (188-197); these texts were meant to be consulted (cf. our lemma no. 822 on literacy in Archaic Crete). Archaic paragraphing was used to distinguish provisions within a single law and not separate enactments (194). The authority responsible for the formulation or enactment of the laws inscribed in the Pythion is not mentioned in the texts and remains unknown (197-200); the earliest instance of an enactment formula occurs in a decree of the first half of the 5th cent. B.C. (*I.Cret.* IV 78). The invocation Θιοί, which is often used in decrees (*I.Cret.* IV 78, 80, probably 43 Ba and 64; other instances in laws: *I.Cret.* IV 43 Bb, 51, 65, and 72 col. I L. 1), cannot support the assumption that the political community of Gortyn enacted laws (199/200); the decision of the Gortynians to inscribe their earliest laws on the walls of the Pythion expresses a linkage of written law and Delphic Apollo (212). [In Chaniotis, *Verträge* 83-85 (misleadingly referred to in 200 note 70 among the studies in which the invocation Θιοί is regarded as an apotropaic formula), I suggested that this and other invocations derive from the prayer rituals in the assembly (cf. A.G.Woodhead, *The Study of Greek Inscriptions*, Cambridge 1981^2, 39; G.-J.-M.-J.Riele, *BCH* 111, 1987, 170); there is good evidence for this in the Hellenistic period; should this be true already for the Archaic period, then the invocation might in fact be an indication that the laws were enacted by the assembly, Chaniotis].

In a study of the substance of the laws (201-206), P. identifies the following issues as the most important concern of these laws: procedural law, tort law (injuries to livestock, damages caused by livestock), family law (adoption and inheritance, the heiress), public law (age classes, iteration of office), and sacred law (sacrifices); property and economy (agriculture and pastoralism). She suggests that *I.Cret.* IV 13 may concern conflicts between citizens and transhumant shepherds (201/202 note 77); in *I.Cret.* IV 30 she tentatively restores [κριθ]άριον? ἐπιστάμην μεδί[μνος] (205).

P. also presents an overview of the social and political organization in Archaic Gortyn (206-212): citizenship, age classes, legitimate and illegitimate children, adoption, categories of non-citizens, magistracies (κόσμος, κσένιος ϝόσμος, κόσμος ὁ ἐπιστάς, i.e., the official assigned to a particular proceeding [cf. Chaniotis, *Verträge* 398 with note 1893], τίτας, γνώμων), tribes, rotation of tribes in office and limitation of iteration (probably in order to prevent judicial corruption) [cf. S.Link, *Das griechische Kreta* (Stuttgart 1994) 107/108; P. (211 note 119) assumes that the δικασταί, attested from the late 6th cent. B.C. onward, were special judicial officials; but one should consider the possibility that the δικαστάς is just one of the kosmoi exercising this particular duty, Chaniotis].

857. Gortyn. Law concerning adoption, 6th cent. B.C. *I.Cret.* IV 21 (Koerner, *Gesetzestexte* 123; *Nomima* II 38). P.Perlman, *art.cit.* (our lemma no. 856) 190-192 and 217 (ph., translation), argues (contra M.Gagarin) that the five units of the inscription, separated by paragraphing, belong to a single law and not to five enactments passed at different times. The common subject of the law was the right of adopted children to inherit the property of their adoptive father. P. presents a new critical edition of the text.

[..]ν ǀ μολ̣[---] ←
ὄστις ǀ μεζα[...]ιοι ǀ [------------------------------] ←
τοι ἀνπαντõι μ' ἤμεν ἀνκεμο[λίαν -----------] ←
ὀμοπάτηρ ἄ κ' ἦι καὶ ὀμομάτηρ ἀ[------------] ←
[----- αἰ δέ κ' ὀ μ]ὲν πατρõια μολῆι ὀ δ' ἀλᾶι· →
αἰ κ' ἀνπότερος ἴοντι οἱ μαίτυρε[ς -----------] ←
[------ δικά]ζε[ν] ἀ⟨ϝ⟩τὸς ἐπαιρῆι ǀ πέντε λέβ- →
ητας ǀ καταστᾶσαι· αἰ δέ κα μολ̣[ῆι] τ[-----] ←

1. [τὸ]ν ǀ μολ̣[ίοντα or μολ̣[ιόμενον]; 'the plaintiff? defendant?', P. ǁ 2. ὄστις ǀ μέζα[τος] ἴοι, *I.Cret.*; 'whoever presents himself for arbitration?', P. ǁ 3. 'ankemolia (actions concerning or against a relative?) does not apply to an adopted son', P. ǁ 4-5. 'if a woman with the same father and the same mother --- if one contends that the property is paternal and another objects', P. ǁ 6-8. 'if witness for both are present --- (if) he himself chooses (?) to decide, he (the plaintiff?, defendant?) shall deposit 5 cauldrons. But if he contests ---', P.

---

858. Gortyn. 'Law Code', mid-5th cent. B.C. *I.Cret.* IV 72; *SEG* LI 1135*. In a discussion of the use of the verb οἴφειν in obscene contexts, A.Chankowski, *art.cit.* (our lemma no. 788) 26-31, reprints the text of col. II LL. 2-20 (French translation); he argues that the expressions κάρτει δαμάζειν and κάρτει οἴφειν (col. II LL. 3, 11/12, and 17) are synonymous, denoting the rape of persons of different social status.
E.M.Harris, *CQ* 52 (2002) 418/419, quotes extensively from and translates several passages of *I.Cret.* IV 41 and 72 col. I LL. 2/3, in which the rights and disabilities of the debt-bondsman (κατακείμενος) are defined, noting that debt-bondage was widespread in ancient Greece.

---

859. Gortyn. Dedications of Euthetos and Eubolidas (or Enbolidas), 8th/7th and 6th cent. B.C. A pinakion with floral decoration and dipinto (A) and four joining fragments of a clay miniature shield (B) with a graffito in the interior of the rim; found in the sancturay on the acropolis of Gortyn. Ed.pr. W.Johannowsky, *Il santuario sull'acropoli di Gortina* II (Athens-Rome 2002) 15 no. 70 (A; ph.) and 21 no. 144 (B; dr.), on the basis of the excavation reports. After a photo of the shield B was found in the archive of the Italian Archaeological School, G.Marginesu, *ASAA* 81 (2003) 351-361 (ph.), was able to present an imporoved edition of the text.

A: Εὔθετος ← B: Ἐϝβολίδας·(?) [---]Ι̣ τόδε [----]ΣΕ̣ ←

A. 8th/7th cent. B.C., ed.pr. || B. The name is written on two joining sherds (A/B) which also join the sherd (D) with the last letters; ITOΔE is written on a sherd that can be placed between the other two, without joining them, M; ENPOTIΔAΣ (hence Ἐν(β)ροτίδας) [----]Ṣ TOΔE[----]Λ̣E, ed.pr. (cf. Ἔμβροτος); Ἐϝβολίδας [---]ỊTOΔE[----]Σ̣E, M. (date), who interprets the second letter as an unattested variant of digamma and presents numerous examples of the diphthongs ευ and αυ represented as εϝ and αϝ (e.g., *I.Cret.* IV 64: Ἀϝλῶνι, ἐϝεργεσίας); the name may be followed by a theonym in the dative ([--]ι) and then by the phrase τόδε [ἐποίη]σ̣ε (rather than [ἔστη]σ̣ε or [ἔγραπ]σ̣ε); Eubolidas may have been a foreign artisan, M. In a conference on Geometric and Archaic Crete in the German Archaeological School in Athens (January 2006), A.Johnston suggested reading Ἐνβολίδας = Ἐνβουλίδας. [Ἐποίησε is unlikely in a crude graffito; the ph. shows that there is a very small lacuna between the sherd with ITOΔE and the other sherds of the shield; the line after the name may be a divider (cf. our lemmata nos. 849, 857, 862, and 867); in fine, perhaps not part of a *san*, but a *lambda*; I am tempted to read Εὐβολίδας̣ | τόδ' ἕ̣λ̣ε; for τόδ' ἧλε (cf. our lemmata nos. 834/835, 837/838, and 840); in this case, this is an an ironical comment on Eubolidas' failure to capture a real shield: 'this is what Eubolidas was able to capture', Chaniotis].

860. Gortyn. Dedication of Opilex (?), ca. 600 B.C. Clay Daedalic figurine; a graffito along the front face of the base; found in the vicinity of the altar in the sanctuary of Athena on Agios Ioannis. G.Rizza - V.S.M.Scrinari, *Il santuario sull'acropoli di Gortina* (Rome 1968) 187/188 no. 257 (ph.); L.H.Jeffrey, A.Morpurgo-Davies, *Kadmos* 9 (1970) 153 note 1; M.Bile, *op.cit.* (cf. our lemma no. 822) 34 no. 14. Republished by P.Perlman, *art.cit.* (our lemma no. 856) 221 no. 22 [no reference to J., M-P. and B.].

ΟΠΙΛΗΚΣ

Ὀπίληκς, P. [or ὁ Πίληκς?; for the use of the article see our lemmata nos. 837 and 842, Chaniotis].

861. Gortyn. Graffiti on pottery, late 7th cent. B.C. Two sherds of vases inscribed after firing; found in 1954 in a sanctuary on the acropolis. G.Marginesu, *ZPE* 140 (2002) 67-70 (ph.).

A: [--]κ̣αρίο υ[ἱός?] ←
B: [--]Ι̣Υ[--] | [--]Π̣ΟΙΝΑ̣[--]

A. [Μα]κ̣αρίο, [Λυ]κ̣αρίο or [Ἰ]κ̣αρίο, ed.pr. || B. perhaps a form of δέσποινα; in this case, the cult of Athena in this sanctuary may have been preceded by the cult of a goddess of fertility, ed.pr.

862. Idaean Cave. Dedication of P(h)aistos, late 6th cent. B.C. Bronze cauldron found in the Idaean Cave in 1884; inscription engraved on the rim. Mentioned by F.Halbherr - P.Orsi, *Museo Italiano di Antichità Classica* 2 (1888) 726 no. 1 (without reference to the inscription, which was identified by H.Matthäus in 1991); mentioned in *SEG* XLIV 714 (only the names); to be published by A.Chaniotis [I present the entire text, Chaniotis].

Παῖστος | ἀνέθηκε | Συβρίτας | τ̣ὰν [δ]ε[κ]ά̣τ̣αν ←

[The words are divided by vertical lines; Παῖστος = Φαῖστος, already attested as a personal name (cf. Φαιστιόννας), is one of the many Cretan personal names that derive from polis names (e.g., Ἀπταραῖος, Ἐρταῖος, Λαππαῖος, Μαλλαῖος, Πετραῖος, Πραίσιος, Ῥαύκιος, Ὑρτακίνας; see *LGPN* I, s.vv.); similarly, Συβρίτας is not the ethnic of Sybritos/Sybrita (the ethnic is attested only in the form Συβρίτιος), but the genitive of the female name Συβρίτα, i.e., a metronymic (cf. our lemma no. 827); Phaistos, son of Sybrita, dedicated the cauldron as a tithe, possibly of war booty, Chaniotis].

---

863. Inatos. Loomweight, 2nd/1st cent. B.C. Left part of a clay loomweight in disk form found in the cave of Eileithyia. Ed.pr. K.Sporn, *op.cit.* (our lemma no. 825) 95 (ph.; undated).

Τρυφέ̣[ρας]

ΤΡΥΦΕ̣[ΡΟΣ], ed.pr. [Τρυφέ̣[ρας]; for Cretan loomweights with names of women in the genitive see, e.g., *I.Cret.* I XVI 13 and *SEG* XXXII 899 (Φύλας); II V 56 (Καλλινείκας); *I.Cret.* II IX 2 (Ἀρχαρέστας), Chaniotis].

---

864. Kato Simi Viannou. Signature of the bronzesmith Damothetos of Datala, 6th cent. B.C. Inscribed ring handle of a bronze cauldron. A.Lebessi, *PAAH* (1973) [1975] 191 (ph.) 191. Republished by P.Perlman, *art.cit.* (our lemma no. 856) 221 no. 23.

Δαμόθετος ἐπόησ' ὁ Δαταλές

ΔΑΜΟΘΕΤΟΣ ΕΠΟΕ ΣΟΔΑΤΑΛΗΣ, L.

---

864 bis. Knossos. The Roman colony. See our lemma no. 826.

---

865. Knossos. Dedication, 1st cent. B.C./2nd cent. A.D. Corner of marble statue base. J.N.Coldstream in id. (ed.), *Knossos: The Sanctuary of Demeter* (London 1973) 167 no. 292 (ph.). Mentioned by M.W.Baldwin Bowsky in *Colonie* -- (cf. our lemma no. 826) 130.

[Κ]αλπόρνιος Κίουις

---

866. Knossos (territory of: Asites). Water pipe, Roman Imperial period. Lead water pipe found at Asites (territory of Knossos). Mentioned by in *Kretika Chronika* 11 (1957) 339; unpublished. M.W.Baldwin Bowsky in A.Chaniotis (ed.), *From Minoan Farmers to Roman Traders: Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 326 no. 72 (cf. *SEG* XLIX 1207) and ead. in *Colonie* -- (cf. our lemma no. 826) 87 no. 25, recognizes the Roman name Οὐάρων in the genitive (cf. *I.Cret.* I XXVII 4 and *SEG* XXIII 531): ΟΥΑΡΑΝΤΟϹ

---

867. Knossos. Graffito on aryballos, 8th-7th cent. B.C. Aryballos found in a tomb at Gypsades. J.N.Coldstream, *ABSA* 76 (1981) 157 no. 117; cf. P.Perlman, *art.cit.* (our lemma no. 856) 218 no. 1: [--]ΙΓΑΡ[--] ←

[--]ιγαρ[--], C.; P. observes that the first stroke may be a dividing line.

---

868. Knossos. Inscriptions on pottery and instrumenta domestica. The inscriptions on pottery and instrumenta domestica found in the 'Unexplored Mansion' and included in L.H.Sackett et al., *Knossos. From Greek City to Roman Colony. Excavations at the Unexplored Mansion* II (London 1992), have never been completely presented in *SEG* (cf. *SEG* XLII 807 and XLV 1302). We summarize here the epigraphic material of this volume. L.H.Sackett, V.Grace, M.Savvatianou-Petropoulakou, *ibid.* 137-146 (ph.), present the stamped amphora handles, which include amphoras from Thasos (X1) and Rhodes (X3-19; known types; late 3rd-1st cent. B.C.) and nos. **I-V**. A.W.Johnston, *ibid.* 141/142 nos. X32/33 (ph.), publishes two graffiti on amphoras (nos. **VI/VII**). L.H.Sackett - A.W.Johnston, *ibid.* 142 nos. X34-38, publish graffiti on amphoras of the 1st cent. A.D. (nos. **VIII-XII**). Id., *ibid.* 142 nos. X39-46 (ph.), present eight graffiti on vase sherds (nos. **XIII-XX**). J.Hayes - H.Comfort - K.Slane, *ibid.* 142-146 (ph.), publish the Greek and Latin sigillata stamps; we present the Greek texts (nos. **XXI-XXX**). Nos. Y44 (**XXV**) and Y54 (**XXXII**) are unidentified, the rest are B Eastern Sigillata. H.W.Catling - E.A.Catling, *ibid.* 306/307 (ph.), publish the signatures on lamps (2nd/3rd cent. A.D.; nos. **XXXIII-XLI**). L.H.Sackett - J.Cocking, *ibid.* 403-405 (ph.), present a catalogue of the stamped and incised loomweights. Many of them are incised with single letters and abbreviated names (Greek: W36, 39, 41/42, 44, 47/48, 50/51, 60-69, 72-76, 86; Latin: W59, 83, and 88); see no. **LXII**. Id., *ibid.* 410 (ph.), publish two tiles with incised letters (nos. **XLIII/XLIV**).

Amphora stamps

I:	Χ̣ρυ.	(X2; Corinthian?; monogram; 2nd/1st cent. B.C.)
II:	[Ἥ]ραιος	(X25; from Brundisium; late 1st cent. B.C.)
III:	ΑΓ	(X29; unknown provenancde; 3rd cent. B.C.)
IV:	Εὐ.	(X30; unknown provenancde; 3rd cent. B.C.)
V:	[--]ΙΣ[--]	(X31; unknown provenancde; ca. 300-250 B.C.)

Graffiti on amphoras

VI:	ΙΑΡΕ ←	(X32; handle; ca. 550-500 B.C.)
VII:	ΛΥ?	(X33: handle; undated)
VIII:	Ε	(X34; 1st cent. A.D.)
IX:	ΚΛ̣Ρ	(X35; 1st cent. A.D.)
X:	CCỊỊΚΛ̣	(X36; 1st cent. A.D.)
XI:	Ἀρ̣τ̣.	(X37; 1st cent. A.D.)
XII:	Ἀρ̣ι̣τ.	(X38; 1st cent. A.D.)

Graffiti on sherds of vases

XIII:	[--]Κ̣Ρ̣[--] [--]Κ̣Α̣[--]	(X39; g; Hellenistic)
XIV:	casual scatter of letters	(X40; undated)
XV:	Σω̣[--]	(X41; 4th cent. B.C.)
XVI:	Α	(X42; Attic kantharos; 4th cent. B.C.)
XVII:	Α	(X43; Claudian?)
XVIII:	ΧΑ	(X44; 2nd/1st cent. B.C.)
XIX:	Ε̣	(X45; Augustan)
XX:	Ἑρμᾶ?	(X6; late 4th cent.? B.C.)

Terra sigillata stamps

XXI:	ΟΝΗΡΑ	(Y35)
XXII:	Ἑρμῆν	(Y37)
XXIII:	δῶρον	(Y43)
XXIV:	Δώρου	(Y42)
XXV:	Ἡρμῆς	(Y44)
XXVI:	κέρδος	(Y45)
XXVII:	Ἑρμᾶ	(Y47)
XXVIII:	Κοιράνου	(Y48)
XXIX:	Δαμᾶ	(Y49)
XXX:	Πόθου	(Y51)
XXXI:	Ματέου	(Y53)
XXXII:	Μίμου	(Y54)
XXXIII:	Μενεμάχου	(L688)

Signatures on lamps

XXXIV:	Τρωΐλου	(L689 = *SEG* XLV 1302)
XXXV:	[--]δικίου	(L690)
XXXVI-XXXVIII:	Γάμου	(L691-693)
XXXIX:	Εὐ.	(L695)
XL:	Σπω[σιανοῦ]	(L696)
XLI:	ΠẠ....Ι...Η	(L698)

Graffito on loomweight

XLII:	Μαρ.	(W68)

Inscribed tiles

XLIII:	ΘΑ	(J41; Augustan)
XLIV:	ΙΚ	(J42; undated)

VI. Cf. P.Perlman, *art.cit.* (our lemma no. 856) 222 no. 27; possibly the beginning of a name; J. [as J. points out, the text is not written in the Cretan alphabet, and consequently cannot be included among the evidence for Cretan literacy collected by Perlman || **XX-XXXII.** for δῶρον and κέρδος cf. our lemmata nos. 731 and 1145 bis; for the signatures cf. our lemma no. 1145 bis || **XXXII-XLI.** the workshops of Troilos and Gamos are Cretan (cf. *SEG* XLVIII 1212), those of Loukios and Sposianos Corinthian, that of Eutuches Attic. || **XXXV.** [Λ]ọụκίου?, Chaniotis] || **XXXIX.** (Εὐ(τύχους)?, edd.pr. || **XLII.** perhaps Μαρ(ίας) or Μαρ(κίας), Chaniotis].

869. Knossos (area of: Ag. Paraskies). Inscription on pottery, Roman Imperial period. Fragment of a pithos. S.Alexiou, *PAAH* (1968) 186. Cf. M.W.Baldwin Bowsky in *Colonie* -- (cf. our lemma no. 862) 117 note 23: [--]ρικου

870. Knossos. Parian amphora stamp, late 2nd/early 1st cent. B.C. Stamped amphora handle. Edd.pr. J.Eiring, M.-C.Boileau, I.Whitbread in F.Blondé, P. Ballet, J.-F.Salles (edd.), *Céramiques hellénistiques et romaines. Productions et diffusion en Méditerranée orientale (Chypre, Égypte et côte syro-palestinienne)* (Paris 2002) 62 (dr.): Πα(ρίων)

For the stamp cf. *ED* XXVII 358 nos. 225/226, edd.pr.

871. Lato pros Kamara. Epitaph of Apellas and Rhoda, 1st cent. B.C/A.D. Limestone block found in Agios Nikolaos in 1991. Edd.pr. A.Martínez Fernández, V.Zographaki, *ZPE* 139 (2002) 111-118 (ph.; Spanish translation), with parallels for the names (LL. 1/2) and the expressions προσηνής, σὺ δὲ χαῖρε, θάλλω, and εἰ χαίρουσι θανόντες. The toponym Καμάρα was hitherto epigraphically attested only in the expression Λατὼ πρὸς Καμάρᾳ. Cf. E.Perrin-Saminadayar, *An.Ép.* (2002) [2005] no. 1622 (French translation).

Ἀπελλᾶς Πάτρωνος καὶ
Ῥόδα ἡ σύμβιος αὐτοῦ ἀμ-
φότεροι ὑπὸ γᾶν ἐνθάδε κῖν-
ται, ζῶντες τὰ πρὸς αὐτοὺς
πάντα καλῶς καὶ προσηνῖς
πᾶσι πολίταις καὶ ξένοισι πο-
θινοί· σὺ δὲ χαῖρε πόλις Καμάρα
καὶ θάλλοις διὰ παντὸς ἀ̣ε̣ί̣· καὶ
ἡμεῖς χαίρωμεν, εἰ χαίρουσι
θανόντες

---

872. Lebena. The θησαυρός of the Asklepieion. M.Melfi, *ASAA* 40-42 (1998-2000) [2001] 281-314, discusses the room identified as a θησαυρός (mentioned in *I.Cret.* I XVII 6) in the Asklepieion of Lebena, its mosaic, and its date. A comparison with the evidence for thesauroi in other cities (on 292-294 a list of thesauroi, with data on their location, their architectural features, and the measures for the security of their content; cf. *IG* IV^2 102 and 124; *I.Didyma* 418; *LSCG* 115, 159, and 164) [see now also *SEG* L 766] supports a date of the construction in the first half of the 4th cent. B.C. M. discusses the significant role of thesauroi in the Asklepicia, but also in the sanctuaries of other healing deities and in mystery cults, as well as their relation to the practice of incubation (on 301-304 a list of the archaeological and epigraphic evidence; cf. *IG* IV^2 102 and 124; *IG* XI 2 142 L. 67; 159 A L. 67; 199 A L. 55; 203 A LL. 32 and 81; 287 A LL. 43 and 79; 290 L. 49; 316 L. 68; 338 A L. 19; 372 A L. 96; 442 A L. 204; *IG* XII 3 1085; *I.Oropos* 276/277, 290, and 324; *I.Beroia* 16; *AvP* VIII 3 161; *LSCG* 74, 115, 159, and 164; *LSCG Suppl.* 72 and 108).

---

873. Olous. Honorary decree for a Rhodian garrison commander, early 2nd cent. B.C. *SEG* XXIII 548. H.-U.Wiemer, *op.cit.* (our lemma no. 763) 163/164, reprints the text and rightly points out that the expression παρ[α]δεδώκαντι τὰν ν̣[ᾶσον καὶ | τ]ὸ φρούρ̣ιον (LL. 7/8) does not refer to the return of the island of Spinalonga and its fort by the Rhodians to the Olountians (ἀποδίδωμι), but to the handing over of the fort by an ἐπιστάτας and his troops to their successors (παραδίδωμι) within the stipulated time period (L. 4: ὁ χρόνος ὁ ταχθείς). Consequently, this text cannot be used as evidence for the end of Rhodian military presence in Olous. W. discusses in detail the distinction between ἀποδίδωμι and παραδίδωμι in the literary and epigraphic sources.

---

874. Olous. Dedicatory epigram for a statue of Nike, late 4th cent. A.D. *I.Cret.* I XXII 13B. C.Roueché, *T&MByz* 14 (2002) 544/545, republishes the inscription (translation) and argues that ἀνέθηκε (L. 2) is not a sign of pagan archaizing (thus L.Robert, *Hellenica* IV 103-106), but reflects the continued use of this verb by Christians. The dedication of a statue of victory was not necessarily a provocatively pagan gesture. The governor

Οἰκουμένιος Δωσίθεος Ἀσκληπιόδοτος [possibly identical with Oikoumenios in our lemmata nos. 1035/1036, Chaniotis] is honored with an inscription written on the obverse of this stone (*I.Cret.* I XXII 13A; 382/383 A.D.); the evidence for him as pagan is not particularly strong, since he is known to have honored in Gortyn both pagan and Christian senators (*I.Cret.* IV 314-321).

---

875. Paganiana. Christian epitaph of the monk Gerasimos, early Byzantine period (or later?). *I.Cret.* I XXXI 4. This text, inscribed on a cippus seen by F.Halbherr among the ruins of the church of St. Georgios at Paganiana, had been presented in *I.Cret.* in majuscules and without division of words, on the basis of Halbherr's drawing. A.Chaniotis, *Tekmeria* 7 (2002) 159, recognizes the text as the epitaph (ἔξοδος) of a monk and presents an edition of the text. Halbherr's drawing does not permit a dating.

Ἔξοδος | Γερασί|μου, ἱε|ρομονά||χου Παγα|[---]

5. Probably the beginning of a toponym, which survives in the modern name of the village Παγανιανά, C.

---

876. Phaistos. Graffiti on pottery, 6th cent. B.C. Two sherds of uncertain date (Late Minoan III or later), inscribed post-breakage in the Aiginetan alphabet of Kydonia. M.Guarducci, *ASAA* 14-16 (1952-1954) 167-173 (ph.; dr.); M.Bile, *op.cit.* (our lemma no. 822) 31/32 no. 10 [erroneous reference to 'pierres', Chaniotis]. Republished by P.Perlman, *art.cit.* (our lemma no. 856) 223 nos. 30/31 [no reference to M. and B.].

A: hερακλε̃ς | Γόρτυς   B: Σαστωκ | Θεμιστοκλε̃ς

A. Herakles and (the heros) Gortys, G. || B 1. Κάστωρ, M. || B 2. an Egyptian or Eteocretan name, G.

---

877. Prinias. Graffito (practice text?), 7th cent. B.C. *I.Cret.* I XXVIII 1; *LSAG*^{2} 315 no. 10. P.Perlman, *art.cit.* (our lemma no. 856) 196 and 219 no. 6, points out that the text, consisting perhaps of personal names written repeatedly, may be a practice text, attesting the practice of the skill of writing in Archaic Crete.

---

878. Tallaion Antron. Dedicatory epigram to Hermes, 2nd cent. A.D. *I.Cret.* II XXVIII 2. M.Bile, *Cretan Studies* 7 (2002) 21-31, republishes the epigram dedicated by Silvius Menas to Hermes and discusses its linguistic features, the Homeric influence on the vocabulary, the cult of Hermes on the Tallaian Mountain (οὔρεσι Ταλλαίοισι), the expression ψυχικὰ δῶρα ('des dons d'animaux' or 'dons faits du fond de l'âme'), and the epithet παντοκράτωρ Ἐριούνιος. A.Chaniotis, *EBGR* 2002 [2005] 434/435 no. 9, points out that the 'spiritual gifts

of a pious possession' may be hymns or other poetic offerings, such as the present epigram; the offering of 'spiritual sacrifices' is a religious featute of the Imperial period.

---

879. Unknown provenance (Chersonesos?). Dedication on behalf of an emperor (Domitian or Trajan), late 1st/early 2nd cent. A.D. *I.Cret.* I VII 9 = III IX 10; *SEG* XXVIII 758. C.Kritzas, *art.cit.* (our lemma no. 848) 279, points out that according to the catalogue of the inscriptions of the Museum of Herakleion the largest fragment of this inscription (*I.Cret.* I VII 9) was bought in 1905 in Chersonesos; this and the type of the inscription (dedication on behalf of an emperor; cf. our lemma no. 848) allow an attribution of this text to Chersonesos.

---

880. Unknown provenance (Crete?). Dedication to Euboulos, Roman Imperial period. No description; known from a copy given by Antonios Alexandridis, inhabitant of Candia to F.Halbherr. S.Ricci, *Monumenti Antichi* 2 (1893) 304/305 no. 13, regarded it as an epitaph. The text was not included in *I.Cret.* Mentioned by M.W.Baldwin Bowsky in *Tradition and Innovation* -- (cf. our lemma no. 826) 35 note 21, who assumes a provenance from Knossos. [This is a thanksgiving dedication (χαριστήριον); the cult of Euboulos is not attested in Crete. A provenance of the stone from Knossos (or from Crete) is not certain; another inscription shown to Halbherr in Candia (S.Ricci, *ibid.* 305 no. 15) and included among the Knossian inscriptions (*I.Cret.* I VIII 29) is in fact from Kantanos (L.Robert, *OMS* III 1396/1397), Chaniotis].

Μ(ᾶρκος) Ἀντώνιος Κλω|διανὸς Εὐβούλῳ | χαριστήριο[ν]

MELITA

881. Melita (Malta). Bilingual (Phoenician-Greek) dedications to Melqart/ Herakles, ca. 250-100 B.C. *IG* XIV 600 (*SEG* XXXI 818; cf. XLIII 1288; *CIS* I 122/122 bis). M.G.Amadasi Guzzo - M.P.Rossignani in M.G.Amadasi Guzzo - M.Liverani - P.Matthiae (edd.), *Da Pyrgi a Mozia. Studi sull'archeologia del Mediterreano in memoria di Antonia Ciasca* (Rome 2002) 5-28 (ph.), re-examine these two nearly identical dedications and the conical pillars with foliage surmounting the inscribed bases (cf. *SEG* XLIII); the monuments are now in the Louvre and in the Archaeological Museum of Valletta. A.G.-R. provide an elaborate history of earlier scholarship, with special attention to the antiquarians of the 17th cent., and the cultural climate of Malta at that period, and conclude that the dedications may well be 'pierres errantes' imported into Malta. Detailed study of the Phoenician texts; the Phoenician letter forms point to a date not before the mid or late 3rd cent. B.C. (3rd or 2nd cent. B.C., previous scholars), and to (the area of) Tyre as the place of manufacture: either the monuments came to Malta in the Hellenistic period (providing evidence of a community of Τύριοι on the island) or in the 17th cent. (cf. e.g. the long travels of *I.Délos* 1519, a decree by the Herakleistai of Tyre issued in 154/153 B.C., from Delos, via Chios and Constantinople, to Paris). See also our lemma no. 1538 sub (5).

SICILY

882. Sicily (and Magna Graecia). Dedications on stone in urban sanctuaries. See our lemma no. 955.

883. Sicily. Jewry: Greek inscriptions of Jews. G.Manganaro in N.Bucaria - M.Luzzati - A.Tarantino (edd.), *Ebrei e Sicilia* (Palermo 2002) 31-41, briefly reflects on the following texts: *JIWE* I 143; 144 (*SEG* XLV 1347; LI 1183); 148/149 (the deceased is said not to have violated τὴν Ἐντολήν. M. refers to *CIJ* 1404, from Jerusalem, in which a benefactor built a synagogue εἰς ἀνάγνωσιν Νόμου καὶ διδαχὴν Ἐντολῶν. In spite of the absence of a menorah, M. interprets nos. 148/149 as Jewish texts and refers to the Jewish epithet φιλέντολος); *JIWE* I 151; 152 (*CIJ* I^2 652; *SEG* XLVI 1244); 159 (*SEG* XXXI 844); *IG* XIV 189 and 534 (from Katane; M.'s text runs as follows: [ἐνθ]άδε κῖτε [Εὐσ]έβιος πρεσ[βύτ]ερος, πατὴρ [τῆς συναγωγῆς?]; *IG* has nothing after πατήρ); *SEG* XLVI 1294; XLIX 1266 ad (9) and (10); L 1014, 1017 (*SEG* XLIV 781).

G.Lacerenza, *ibid.* 54/55, briefly reflects on the following inscribed late antique Jewish amulets: *SEG* XIV 593 (*IG* XIV 2413 (17); see also G.Manganaro, *art.cit.* 35/36); XXXI 844 (*JIWE* I 159); G.Libertini, *Rivista Indo-Greca-Italica* 11 (1927) 289-303 (small lead piece mentioning the demon Ἀρχαήλ and the σφραγὶς Σαλομόνος; see also G.Manganaro, *art.cit.* 34).

884. Sicily. Magical amulets, 4th-6th cent. A.D. S.Giannobile, *JbAC* 45 (2002) 170-201 (ph. and/or dr.), republishes as a coherent group 23 bronze or lead medallions serving as magical amulets and discusses them under various aspects (magic; iconography; epigraphy), adducing numerous parallels from outside Sicily. All are edita, known from various publications by G.Manganaro; 16 have Greek (G.'s nos. 1-7, 13-17, 19, and 21/22; no. 15 was mentioned but not transcribed by M.: see our lemma no. 938) and two have Latin inscriptions (nos. 20 and 23); the remaining six are anepigraphic (nos. 8-12) or have illegible traces of letters (nos. 11 and 18). A catalogue on 194-201 provides all details of the 23 objects, including their texts. G. distinguishes three main groups: 1) Solomon amulets (nos. 1-5); for the very similar inscriptions see the tabular survey on 175: σφραγὶς Σολομῶνος, εἰς πᾶσαν ψυχήν ('per tutta la vita'), and various sequences of magical words; 2) amulets representing a rider (identified as Solomon on parallel pieces) piercing a prostrate woman with his lance (nos. 6-15); 3) Varia (nos. 16-23; inter alia the anguipede cockheaded demon accompanied by the names Ιαω and Αβρασαξ). For no. 18, G. adduces (182; ph.) as a parallel a very similar bronze medallion in the Antiquarium of the Musei Capitolini (G.Bevilacqua in A.Donati, ed., *Pietro e Paolo. La storia, il culto, la memoria nei primi secoli*, Milano 2000, 198 no. 26), and (on 188) reads some letters on the reverse: Θ, K and Ω in the field, and ИОKNH at left (accompanying the anguipede demon [below some more letters; the dr. shows ƎΩИ]); on the obverse Eros healing a wounded lion [with some letters below; the dr. shows ИΘK()].

We present a *comparatio numerorum* for the Greek inscriptions [M. 1963 = G. Manganaro, *RAL* 17 (1963) 57-74].

SEG XLIV	G. nos.	*SEG* XLIV	G. nos.	M. 1963 pp.	G. nos.
741 (1)	16	741 (6)	14	67-69	1
741 (2)	17	741 (7)	13	69	2
741 (3)	3/4	752	22		
741 (4)	19	769	21		
741 (5)	6/7	771	5		

G. provides new readings for nine Greek inscriptions; we present the most important in separate lemmata (nos. 913, 916, 921, and 937/938) and list minor corrections in the survey below (G. 194-196 nos. 1-4).

<table>
<tr><th></th><th>G.</th><th>M.</th></tr>
<tr><td>1</td><td>σαλαμlαξα βαlμεαζα |) (| ους
αβlυασlμοη ἐlν ἔτεlκεν εlηηεlδαβ
ηηω | μα | μω | ων | βαλ | ολ | βαλ | σθε</td><td>σαλαμlα ξαβα | μεαζα | οσlσυε
Δβlυασlμοηε | νετεlκενε | ηηεlδαβ
Ηηωlμαlμω | ωνlβαλlολ | βαλlες</td></tr>
<tr><td>2</td><td>ηηω̣ | μα | μω | ων̣ | βαλ | ολ | βαλ | σθ̣ε</td><td>Ηωlμαlμωlωνlβαλlολlβαλlσοlει</td></tr>
<tr><td>3/4</td><td>Αβαlυασlμοη ἐlν ἔτεlκεν εlηηεlδαβ
Επηνα | συμαηα | ο σαλαμαlξα βαl-
μεαζα |) (| ους
ηηω | μα | μω | ων | βαλ | ολ | βαλ | σθε</td><td>ΑΒΑΙΩΑCΙΜΟΩΙΝΕΤΕΙΚΕΝΕΙΗΕΙΛΑΒ
ΕΠΗΝΑΙΕΝΜΑΞΑΙΟCΔΔΝΛΙΑΞΑΒΑΙ-
ΜΕΑΖΛΙ
ΗΗΩΙΜΑΙΜVΙΩΝΙΒΑΛΙΟΛΙΒΑΛCΘΕ</td></tr>
</table>

[In (1) and 3/4 read Αβυασμοη ἒlν (for ἦν) ἔτεκεν Εηηεδαβ, (as correctly stated by G. 176 note 23). Tybout].

---

885. Sicily. Relations with Corinth and Epeiros. G.Manganaro in L.Braccesi - M.Luni (edd.), *I Greci in Adriatico* -- (cf. our lemma no. 574) 113-122, examines the literary, numismatical and epigraphical testimonia concerning the Corinthian expansion, in the context of colonization, into the Adriatic (Epeiros) in the 4th cent. B.C., and the Sicilian expedition of Timoleon. Discussion of dedications by Timoleon from Corinth (*SEG* XI 126 a; XXXIII 266*; *Corinth* 8.3 no. 23; *I.Apollonia* 307 (cf. *SEG* XLVII 836); dr.; for M.'s new restorations see our lemma no. 294) and Delphi (see our lemma no. 536), and of oracular tablets from Dodona with questions concerning the emigration of Greeks from Epeiros to Sicily (*SEG* XLIII 329-331; dr.; see our lemma no. 570), which M. relates to Timoleon's expedition. M. considers Syracuse (cf. XLIII 330) rather than Akragas or Kos the center of immigration on arrival. Mentioned in passing are *SEG* XII 379/380 (asylia decrees of Kamarina and Gela for the Koan Asklepieion; 117) and XLIX 1279 (anchor found at Gela inscribed with the name Ἀκτιονίκου: either that of the captain or that of the ship (πλοίου) Ἀκτιονίκου, possibly referring to a victory of the ship in a regatta at the *Aktia*; 122). M. draws attention to the presence of characteristic Epeirote and Illyrian names (Ἀγέλοχος, Κλείας, Μολοσσός, Ὄλτος, and Σωσήν [for this name see also our lemma no. 924]) in inscriptions from Sicily (120).

---

886. Akragas (and Gela). The archaic inscriptions. R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* II. *Iscrizioni di Gela e Agrigento* (Alessandria 2002; many ph.), is a second edition (Arena II^2) of the collection published in 1992 under the same title (Arena II; see *SEG* XLII 822). Arena II^2 is meant as an update of Arena II; it has the very same introductory chapters on the foundation, geography, and alphabet of the cities and equally identical concluding sections on the grammar of the inscriptions. The corpus itself, however, differs from the first edition, not so much in content as in numbering: very unfortunately, most inscriptions are assigned other nos. than those in Arena II, and there are no references to the nos. in the older edition whatsoever; Arena II^2 has 137 nos. against 152 in Arena II, but this is mainly due to the presentation of the old nos. 124-141 under the single new number 126 (subdivided into 1-18). A few texts are new in Arena II^2: nos. 11 (graffito on a local cup; ca. 530 B.C.; ἐνθάφιον) and 46 (b-d) (dedications to Δαμάτηρ on Attic skyphoi; 500-440 B.C.) [nos. 11 and 46 (b-d) are from the sanctuary of Demeter Thesmophoros; to be published by P.Orlandini in *Studi E.De Miro*; however, for 46 b/c see already *SEG* XLIV 751 bis (a/b); in 751 bis (b), Δάματ[ρος] or Δάματ[ρι] instead of Δαμάτηρ should be read; for the sanctuary see also *SEG* XLII 1808]; 70 (= *SEG* XXIX 832; A. reads Σαπρῖōν [unexplained; not included in any of A.'s Indices; the graffito (genitive plural of σαπρία) is incised on the rim of an Attic lekythos to indicate its contents: 'old, mellow wine', Tybout] instead of ξαδριον or ξαōριōν), 73 (b) (graffito on an amphora; 7th/6th cent. B.C.; αρυ[--]; perhaps ἀρυ[στήρ]; Ionic provenance?) and 115-117 [= *SEG* XLII 880, 878, and 877, respectively]. Omitted from the new edition are Arena II nos. 24, 96 (f), 98, 98 (a), and 99; as to why these texts are now excluded, the reader is left in the dark.

We mention the inscriptions for which Arena II^2 provides significant new readings compared to Arena II: 34 (= II 36; Γοργε[...]ụφος (perhaps Γοργε[ῖος κόρ]ụφος) instead of Σοφạ[ίνε-

τος] Γοργε[ῖος] or Σόφα (?) Γόργε̄[ς]), 37 (= II 39; Μέγα rather than μέλα [cf., however, *SEG* XLIX 1258], 52 (= II 54; Μέλισσα σέει (= σε⟨ύ⟩ει) instead of Μελίσσας ἐ⟨μ⟩ί), 107 (see *SEG* L 1018), 109 (= II 111; Χάρι instead of Ψάει: a vocative either addressed to a woman called Χάρις or 'alla Grazia sotto la cui protezione si collocavano le tessatrici'; cf. *SEG* XLII 879), and 119 (= II 118: following G.Manganaro: in fine (L. 13) ἔσστο̄σ[αν] rather than ἔσστο̄).

There are no concordances, not even with Arena II; we provide the latter below, and add a *comparatio numerorum* with the older corpora, *LSAG*², *IGDS*, and *SEG* (omitted in *SEG* XLII) [we corrected some of A.'s references, and added many others, especially to *SEG*].

Arena I	Arena II²
77 (= I² 77)	79
Arena II	
1-6	1-6
7	23 (a)
8-10	7-9
11	10 (a)
12	10 (b)
13-23	12-22
25	23 (b)
26-47	24-45
48	46 (a)
49	57
50-58	48-56
59	47
60-71	58-69
72/73	71/72
74	73 (a)
75-92	74-91
92 (a)	92
93-95	93-95
96 (a-e)	96 (a-e)
96 (g)	96 (f)
96 (h)	96 (g)
97	97
100-116	98-114
117-122	118-123
122 (a/b)	124 (a/b)
123	125
124-141	126 (1-18)
142-148	127-133
149/150	135/136

Arena II	Arena II²
151	134
152	137
IG XIV	
263	90
593	16
595/596	77/78
IvO	
142	4
F.Delphes	
III 4	
452	44
SEG	
III	
396	44
IV	
29/30	127/128
XI	
1215	4
XII	
409	27
410	61
XV	
592 (a)	18
592 (b)	2
XVI	
542	128
543	73 (a)
544	2

SEG	Arena II²
XVI	
547	26
548	10 (a)
549	9
550	12
551/552	18/19
553	76
554	20
555	28
557-559	29-31
560	51
561	37
562	22
563	49
564	56
565	38
XVIII	
412	27
413	61
XIX	
609	5
611 (a)	99
XXVI	
1056/1057	101/102
XXVII	
656/657	118/119
XXVIII	
767	121
XXIX	
832	70
835	85
837	50

SEG	Arena II^2	*SEG*	Arena II^2	*LSAG*^{2}	Arena II^2
XXIX		XL		275 no. 9	44
842/843	52/53	795	3	276 no. 17	136
845	21	799 (1, 3)	127/128	no. 18	128
846	71	XLI		no. 19	127
853	32	775	21	no. 20	129
860	15	778-795	126 (1-18)	278 no. 47	2
861	33	XLII		no. 48	4
863	34	876	110/111	no. 49	3
867	62	877	117	no. 51	16
869	86	878	116	no. 53	27
870	17	879	109	no. 54	35
872	74	880	115	no. 56	43
874	54	XLIV		no. 57	72
879	60	751 bis (a/b)	46 (b/c)	no. 58	101
880	59	XLV		no. 59	88
886	36	1359	79	no. 61	91
899	64	1360	34	no. 62	90
901	24	1361	26	no. 63	102
904	63	XLVII		no. 64	93
905	87	1415	119	376 ad p. 274	94
908	80	1422	77/78, 118		
918	55	1423	74	*IGDS*	
919	82	XLVIII		127	136
XXXI		1235	107	128	3
824	120	1237	34, 50, 53,	129	5
XXXIV			74, 82, 87	130	35
946	136	1238	47	131	43
XXXV		XLIX		132	4
1009	120	1258	37	133	44
XXXVII		1264	45	134 (a)	79
766	119	1278	77/78	134 (b)	45
XXXVIII		1288 (1/2)	120/121	135	27
934	131	1288 (24)	124 (a/b)	136	41
935	132	L		137	2
936	129	1015	119	138	65
937	133	1018	107	139	18
938	130	LI		140	51
XXXVIII		1187	137	141	7
939	127			142 (a)	28
940	128	*LSAG*^{2}		142 (b)	12
948	120	77 no. 10 (a)	73 (a)	142 (c)	22
		248 nos. 20/21	77/78	142 (d)	49

IGDS	Arena II²	*LSAG*	Arena II²	*LSAG*	Arena II²
143 (a)	17	149 (c)	37	172	105
143 (b)	19	149 (d-f)	29-31	173	108
144 (a)	80	149 (g)	38	174	107
144 (b)	63	150	15	175 (a)	112
144 (c)	53	152	26	175 (b)	110
144 (d)	33	153	16	175 (c)	113
144 (e)	20	155	46 (a)	175 (d)	114
144 (f)	25	156	58	176/177	118/119
144 (g)	76	157	47	178	88
145	34	162/163	98/99	179	90
146 (a)	9/10 (a)	165	101	180	89
146 (b)	10 (b)	166	121	182 (a)	94
148	21	167	120	182 (b)	93
149 (a)	52	168 (b)	122		
149 (b)	32	169	137	*Syll.*³	
		171	106	35 (d)	44

887. **Akrai. Wine production in Late Antiquity and Middle Ages.** In his study on a rock-cut complex south of Akrai (Acremonte) prepared for treading grapes and used from Late Antiquity to the Late Middle Ages, S.Distefano, *Sicilia Archeologica* 35 (2002) [2003] 89-112, collects literary and epigraphical sources on the wine production in (the area of) Akrai; on 101/102 he briefly discusses some Greek phylakteria connected with vinification or the wine trade; some of these texts are reproduced on 106 [without breathings and accentuation]: 1) G.Pugliese Carratelli in L.Bernabò Brea, *Akrai* (Catania 1956 [cf. *SEG* XVI 541]) 169/170 no. 50 (D. 106 no. 9); 2) *SEG* L 1014* (D. 106 no. 12); 3) *Akrai* (cf. above sub 1) 170/171 no. 52 (*SEG* XIV 593; XV 591); 4) P.Orsi, *Sicilia Bizantina* (Tivoli 1942; San Giovanni La Punta 2000²) 149/150 no. 1; 5) mentioned by P.Orsi, *NSA* (1891) 355-357; the monogram on this seal consists of four letters, two of which may be read as (Κύ)ρ(ιε) β(οήθει) (D. 106 no. 13); 6) P.Orsi, *Sicilia* -- (cf. above sub 4) 45. On 102, D. comments on some toponyms of the *ager Acrensis*, inter alia Longarinae/praedium Longarini (modern Gaetanì), on record in the epitaph S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) 38 no. 66 (D. 106 no. 10; P.Orsi, *Sicilia* -- (cf. above sub 4) 208; L. 2: ἐν Λογαρανίοις); in this context D. mentions a virtually unpublished epitaph from Noto: see our lemma no. 930.

On 92, D. reports that several roughly incised graffiti were found in the rock complex; some were drawn in modern times, but others seem to include Greek letters: two monograms (ΝΓ or ΝΙ; Ρ and ΜΝΑ connected by a double cross), and 'altre strane parole che per l'oscurità e la difficoltà di lettura non trovano ... alcuna spiegazione' (inter alia ∃ΑΦΙUΧ, which D. explains as an awkward transliteration of the name Fabius).

888. Centuripae. Ambassadors to Lanuvium, who brought back a decree of the senate of Lanuvium concerning renewal of the ties of kinship, ca. 70 or late 1st cent. B.C. *SEG* XLII 837; XLVII 1417; *IGDS* 189. Republished by F.Canali De Rossi, *ISE* III (cf. our lemma no. 1932) 163 (Italian translation; commentary), who suggests new identifications for one of the envoys (two rather than three) and the dictator of Lanuvium, on record in LL. 2 and 6, respectively, resulting in a date ca. 70 B.C. (late 1st cent. B.C., earlier editors). C. De R. provides new restorations for virtually all lines; for the restorations of ed.pr. G.Manganaro and of J. and L.Robert see *SEG* XLII 837 app.cr.; to Manganaro (1963) add id., *PP* 29 (1974) 395/396, and id. in A.Alföldi (ed.), *Römische Frühgeschichte* (Heidelberg 1976) 87/88 (with restorations partly differing from those suggested in the 1963 publication).

[Οἱ πρέσ]βεις οἱ πορευθέντες ἐς Ῥώμαν κα[ὶ διαλεχθέντες τῆι συγκλήτωι περὶ]
[ὧν ἐπι]στέλματα εἶχον, Φιλίαρχος Φιλιάρχου Λαμπ[--, Ζώαρχος Μενίσκου tribus]
[φασιν] αὐτούστα ἐς Λανόϊον πεπορεῦσθαι καὶ ἀνανενειῶσ[θαι τὰν ὑπάρχουσαν τῶι δάμωι]
[τ]ῶν Λανοϊνῶν ποτὶ τὸν δᾶμον τῶν Κεντοριπίνων συγγένει[αν καὶ ξενίαν καὶ οἰκειοσύναν]
ἥκειν αὐτούστα δόγμα παρὰ τᾶς συγκλήτου τῶν Λανοινῶ[ν κομίζοντας τόδε· vacat Πόπλιος]
Φούριος Ποπλίου υἱὸς στραταγὸς αὐτοκράτωρ καὶ Γάϊος Ἀτέλλ[ιος praenomen υἱός, praenomen nomen]
Γαΐου υἱὸς ἀγορανόμοι τᾶι συγκλήτωι συνεβουλεύσαντο ἀν[locum , πρὸ ἡμερῶν ..]
καλανδᾶν Δεκεμβρίων, γραφομένωι παρεγένοντο Λεύ[κιος nomen praenomen υἱός, praenomen]
Μαάρκιος Κοίντου υἱός, Λεύκιος Κάπτιος Μαάρκου υἱός· [περὶ ὧν Φιλίαρχος Φιλιάρχου υἱὸς],
Ζώαρχος Μενίσκου υἱὸς, πρέσβεις Κεντοριπίνων, λό[γους ἐποιήσαντο ὅπως αὐτοῖς θυσίαν ὑπὲρ]
[τ]οῦ δάμου καὶ τᾶς συγκλήτου τῶν Κεντοριπίνων [ἐν τῶι ἱερῶι τοῦ Διὸς ποῆσαι ἐξῆι, συγγένειαν]
[καὶ] ξενίαν καὶ οἰκειοσύναν ἀνανειωσσούμενοι, κα[ὶ λάβωσιν δόγμα παρὰ τοῦ ἁμετέρου δάμου]
[ἵνα τ]οῖς ἐκγόνοις αὐτῶντα ἐς ὑπόμναμα παραδ[εδόμενον ἦι· περὶ τούτων τῶν πραγμάτων οὕτως]
[ἔδοξεν· ὅ]πως ἃ οἱ πρέσβεις καλοὶ καὶ ἀγαθοὶ ἄνδ[ρες παρὰ δάμου καλοῦ καὶ ἀγάθου ἡμῶν συγ]-
[γενοῦς ἀνακαρ]υγμένου τὰ ἀνενειώσαντο, τα[ῦτα κεκυρωμένα ὦσιν ἐπεὶ καὶ ἡμεῖς ὁμολογοῦμεν]
[ἐκ προγόνων αὐτὰ πα]ραλελαβήκειν, καὶ τα[ῦτα εἰς χαλκώματα δύω ἐγχαραχθῶσιν, ὧν τὸ μὲν]
[ἓν αὐτοῖς κομίζειν εἰς τὴν] ἀποικίαν τῶν Κε[ντοριπίνων ἐξῇ, τὸ δὲ ἕτερον φροντί-

σωσιν οἱ ταμίαι]
[οἱ ἐν τᾶι ἁμετέραι πόλει ὅπω]ς ἐν τῶι το[ῦ Διὸς ἱερῶι προσηλωμένον ἦ vacat]

1. διαλέγοντες, C. De R. [διαλεχθέντες, Chaniotis] || 2. Φιλίαρχος is probably identical with the Phylarchus who was ambassador of Centuripae at Rome during the process against Verres according to Cicero, 2 *Verr.* 12 and 23, C.De R. || 6. possibly Φούριος, dictator of Lanuvium, is to be identified with P. Fourius P. [f.] dic(tator), on record in the dedication to Hercules *CIL* I^2 1428, C. De R. || [7. rather ἡμερᾶν in view of καλανδᾶν (L. 8); similarly, C.De R. does not take into account the Doric dialect in his restorations τῆι and τὴν in LL. 1 and 17, respectively, Lazzarini].

---

889. **Centuripae. Epitaph of M[--]s, Hellenistic period?** Dipinto under a painting of three pomegranates found in a tomb in Contrada Biliuzzo. Ed.pr. G.Rizza in id. (ed.), *Scavi e ricerche a Centuripe* (Catania 2002) 13/14 (ph.; dr.): M[--]ς ἥρως ἀγαθός

---

890. **Centuripae. Stamps (and a graffito) on amphoras, Hellenistic period.** R.P.A.Patané in G.Rizza (ed.), *op.cit.* (cf. our lemma no. 889) 157-167, (re)publishes the fragments of amphoras (all Rhodian) in the Museo Civico at Centuripe. There are 26 previously unpublished fragments, eight of which bear stamps, all of known type: 158-160 nos. 1-4, 6/7, 9, and 11; on 162 no. 21 (dr.) a shoulder fragment with the graffito XPYA. P. republishes the stamps first published by F.Ansaldi, *Memorie storiche di Centuripe* (Catania 1871; republished by P.Cacia, Catania 1981) 298-309 (P. 163-166 nos. 1-57; largely incorporated in *IG* XIV: 2393 (8, 42, 71 d, 80, 81 h, 92 c, 107 e/f, 113, 124 c, 126 a, 130, 133, 157, 204 d, f, 222 a, 226, 255, 267 b, 268 a, 285, 291, 297, 300 b, 305 a, 308 f, 315, 317, 352 a, 383 a, 395, 396 a, 414, 422, 434, 438, 446 a/b, 458 a, f, 480 b, 493 b, 499, 505 b/c, 534, and 594)) and B.Gentili, *Archivio Storico Siracusano* 4 (1958) 18-95 (P. 166/167 nos. 1-3, 6-8, 12, 14, 16-22, 30.5, 71, 121.8, 157.6, and 218 [these are the same nos. as in G.]); for these edita, P. provides updated references and dates in notes.

Two more new Rhodian amphora stamps (equally of known types) found in the area of Monte Calvario are published by G.Biondi, *ibid.* 171, 173 and 184 nos. 10/11 (ph. of one).

---

891. **Centuripae. Stamps on various objects, Hellenistic/Roman Imperial period.** Three stamped objects; nos. 1/2 were found in different tombs, no. 3 comes from the area of Monte Calvario. Ed.pr. G.Biondi in G.Rizza (ed.), *op.cit.* (cf. our lemma no. 889) (dr.): 1) monogram probably to be read Δαμάτηρ (51 and 52 no. 9.8; stamped tile 'di tipo c.d. "imperiale" '); 2) IEP(--) (54-56 no. 12.3; rectangular stamp on a brick): name of the manufacturer Ἱέραξ, on record in the genitive on other bricks from Centuripae, rather than ἱερός (referring to the sacred building for which the bricks were used); 3) MAN (184 no. 13; circular stamp on the inside of a fragmentary clay pan). On 169, B. mentions a brick stamped Πετραίων from the area of Monte Calvario, first published by F.Ansaldi, *Memorie* -- (cf. our lemma no. 890) 315.

892-905. **Drepana. Dedications and epitaphs, undated.** A.Filippi, *Sicilia Archeologica* 35 (2002) [2003] 73-76, publishes the transcriptions, in majuscules, of 14 Greek inscriptions found in 1768 during excavations in/near the St. Peter in Trapani; the stones were copied by G.Polizzi and F.Mondello, whose manuscripts are now in the Biblioteca Fardelliana (Museo Pepoli; ms. 33 and 221, respectively). The stones are now lost. We present transcriptions of these texts as far as possible [the Roman numerals refer to the pages in the manuscript of Polizzi and Mondello (the latter between brackets)].

892: 73 no. VIII (II). **Dedication to the Guardian Deities of the city.**

Θεοῖς ἁγν⟨ο⟩ῖς πολιούχοις | ὁ δᾶμος | ΚΑΤΙΦΗΣ | Δρεπαν[αίων?] || εὐεργεσί⟨α⟩ς ἕνεκεν

1. ΑΓΝΑΙΣ, copy || 5. ΣΙΟΣ, copy.

893: 73 no. IX (I). **Dedication to the Savior Deities of the city.**

Θεοῖς πᾶσι | Δρεπαναί[ων] | πόλεω[ς] σ⟨ω⟩τῆρσι | [τ]ραπέ[ζ]α⟨ν⟩ καὶ τ⟨ὸ⟩ν βωμὸν || Λ(ούκιος) Μάλιος [--] | χι⟨λ⟩ιάρχησα[ς] | Π Π

3. ΣΟΤ, copy || 4. [Γ]ΡΑΠΕ[.]Α ΚΑΙ ΤΩΝ, copy || 6. ΧΙΑΙΑ, copy || [7. Π Π is likely to represent a Latin abbreviation: *p(ropria) p(ecunia)* or *p(ecunia) p(osuit)*, Tybout].

894: 73 no. XV (V). **Dedication to Herakles.**

Ἀρχηγέτ⟨η⟩ι εὐχὴ Ἡρακλεῖ Θαλλοφόρῳ | ἱερῷ εὐαγ{σ}εστάτῳ ⟨Λ(ούκιος)⟩ Κορνήλιος Λ(ουκίου) | Κορνηλίου υἱὸς ΓΑΝ Τερεντιανὸς | καὶ Λήμνιος ἀπελεύθ[ε]ρος ἐποίησαν | Π Π

1. ΤΕΙ, copy || 2. ΤΑΤΩΑ, copy || [3. ΓΑΝ: possibly a slightly corrupt indication of the *tribus*: Γα⟨λ⟩(ερία) || 5. for Π Π see our lemma no. 893 app.cr. ad L. 7, Tybout].

895: 74 no. I (IX). **Epitaph of Petronia.**

Πετρονία | ἔζησεν ἀμέμπτως καὶ σεμνῶς | ἔτη ιβ′, μῆνας δ′, ἱμέρας δ′· Γ(άϊος) Κορνήλιος πατὴρ || {ΙΕΙΔΙΑ} εἰδίᾳ [--]

896: 74 no. II (X), **Epitaph.**

---- (?) | ἰδίῳ τέ⟨κ⟩ν⟨ῳ⟩ | ἐπο⟨ί⟩ησ[ε]ν | μάτηρ | ---- (?)

1. ΤΕΧΝΗ, copy || 2. ΠΟΤΗ, copy.

897: 74 no. III (XII). **Epitaph.**

[--]ΔΕ ⟨θ⟩υγατρ[--] | εὐσεβὴς καὶ ἀγαθὴ | ἰδίᾳ ⟨μ⟩ητρὶ χρηστ⟨ῇ⟩ | τάφον κατεσκ⟨ευ⟩άσατο

1. ΟΥΓΑ, copy || 3. ΝΗΤΡΙ ΧΡΗΣΤΕ, copy || ΚΑΤΕΣΚΑΣΑΤΟ, copy.

898: 74 no. IV (XIII). **Epitaph.**

---- (?) | κε̃τε ἐνθάδε | ἄμεμπτε καὶ [--] | ⟨γ⟩υν[ή --] Ἀδριανα[--] || ἀνδρὶ εὐσεβ[εῖ]

3. ΠΥΝ[Η], copy.

899: 74/75 no. V (XIV). **Epitaph of Scribonia and her family.**

Σκρειβωνία | ζῶσα ἑαυτῇ | ἐποίησεν | καὶ τοῖς ἰδίοις || πᾶσιν

900: 74/75 no. VI (VIII). **Christian inscription (part of epitaph?).**

Α | Ἰησοῦς Χριστὸς Θεοῦ | υἱὸς Σωτὴρ καὶ σταυρωθε[ίς] || Ω

901: 75 no. VII (III). **Epitaph of [--] and Egnatia (?).**

---- (?) | συνβί[ῳ] καὶ ματρὶ Ἰχν⟨α⟩τί[ᾳ] | Ζαχαρίας [--?] | καὶ Κούϊντος | υἱὸς Πριμ[ιγέ]ν⟨ε⟩ως | μνήμης χάριν || ἐποίησαν

1. ΙΧΝΔΤΙ, copy [Ἰχνατία = Ἰγνατία (Egnatia)?].

902: 75 no. X (VII). **Epitaph.**

Θ(εοῖ)ς Κα(ταχθονίοις) | ἰδίῳ συμβίῳ [--], | ὅς ἔζησ[εν] ἔτη [--] ΟΓ | τὸν μνημόσυνον || ἐποίησε εὐνοίας | καὶ μνήμης ἕνεκεν | Ἰουλία Γ⟨α⟩μικὴ Ἰχν⟨α⟩τ(ία) (?)

7. ΓΛΜΙΚΗ ΙΧΝΔΤ, copy; for ΙΧΝΔΤΙ see our lemma no. 901 app.cr. ad L. 1.

903: 75 no. XI (XI). **Epitaph of Pesk(e?)n[--]?**

Θ(εοῖς) Κ(αταχθονίοις) Δ(αίμοσιν) | Πεσκν[--] Σικέλη Δρεπαν[ὶς] | χριστὴ ἀμέμπτως | ἔζησ[εν] ἔτη [--]· || Αὐρέλιος σίμβιος | σινβίῳ εἰδίᾳ | εὐσεβεστάτῃ | ἐποίησε

[2. Πεσκ⟨ε⟩ν[νία?], Lazzarini].

904: 75 no. XIII (IV). **Epitaph.**

---- (?) | πάσῃ ἀρετῇ [--] σοφία [--] καὶ ΤΗ ΠΙΤΑΝΗ | Κλαυδίου [--] Γα⟨ΐ⟩ου | ἐποίησε καὶ ἐνεωτέ[ρισε] | μνήμης χάριν

[1. corrupt form of θυγάτηρ?] || 2. ΓΑΥΟΥ, copy.

905: 75 no. XIV (VI). **Epitaph.**

Θ(εοῖς) Κ(αταχθονίοις) Δ(αίμοσιν) | χαῖρε, ⟨π⟩αροδεῖτα, ΧΙΡΕΤΕ ΠΟΝΓΕ τεκνίον | ἐνθάδε κῖτε [--]· || θανεῖν πέπρ⟨ω⟩ται | πᾶσιν

5. ΠΡΟΤΑΙ, copy.

---

906. Entella. Orphic text, ca. 350 B.C. *SEG* XLIV 750; LI 1186*. C.Riedweg, *art.cit.* (cf. our lemma no. 1977) 481, suggests reading ἐ⟨μ⟩πελάσ⟨η⟩ισ⟨θ⟩α ('approche-toi'; not ἐ⟨μ⟩πελάσ⟨ασ⟩θαι) in L. 7. Republished by A.Bernabé - A.I.Jiménez San Cristóbal, *op.cit.* (our lemma no. 1977) 261–263 no. 2.

---

907. Gela. The archaic inscriptions. See our lemma no. 886.

---

908. Gela (and territory). Various inscriptions, 2nd-6th cent. A.D. R.M.Bonacasa Carra - R.Panvini (edd.), *La Sicilia centro-meridionale tra il II ed il VI sec. d.C. Catalogo della mostra Caltanissetta-Gela / aprile-dicembre 1997* (Caltanissetta 2002), contains several inscriptions. In a section headed 'Le iscrizioni' (293-301; excellent color ph.), A.Brugnone presents six texts, previously published except for that in our lemma no. 910 (B): 297/298 no. 3 = *SEG* XV 599 (XLVI 1245; *JIWE* I 157); 298 no. 4 = *JIWE* I 158; 300/301 no. 6 = *SEG* XVI 569 (LI 1189); for no. 1, republished in a heavily corrected form, see our lemma no. 909; for nos. 2 and 5 see nos. 910 and 914. All other inscriptions are stamps and graffiti on *instrumentum*, mostly single letters. The inscriptions which can be identified as Greek with certainty are graffiti incised on the bottom of terracotta lamps: signatures of the manufacturer Πρόκλος from the city of Agyrion, all of known types (100-150 A.D. [cf. *SEG* XLVIII 1232 bis; for the ethnic see *ibid.*: 'Αγύριος or 'Αγυριναῖος]): 1) Προκ(--) | 'Αγυρι(--) (133 no. 60; ph.; from Sofiana); 2) Προκ(--) (248 no. 28; from the area of Caltanissetta); 3) 'Αγυ(--) (70 no. 27; ph.; from Bitalemi; 135 no. 61; ph.; from Sofiana; 242 no. 5 and 256 no. 56; from the area of Caltanissetta); 4) 'Αγυρι(--) | Πουπ(--) (133 no. 59; ph.; from Sofiana [for the potter Πουπίλιος cf. *SEG* XLVIII 1232 bis]).

909. Gela (area of: Manfria). Epitaph of Primitiva and Mannas, 4th cent. A.D. Rectangular limestone stele with circular element on top; from the nekropolis *sub divo* in Manfria; now in the museum of Caltanissetta. G.Fiorentini, *Kokalos* 32 (1986) [1989] 303. Republished by A.Brugnone in *La Sicilia centro-meridionale* -- (cf. our lemma no. 908) 295/296 no. 1 (color ph.).

[Π]ρηµιτεῖβα | [χ]ρηστή, χαῖρε· | Μαννα τέκνον, | vacat χαῖρε· vacat || Μαννας γυναι|κὶ καὶ τέκνῳ

1. [--]ΜΙΤΕΙΒΑ, F. || 2. [.]Ρ[.]ΕΤΗ ΧΑΙΡΕ, F.; the formula name + χαῖρε (or χρηστή/χρηστέ, χαῖρε) is not on record in inscriptions from Sicily which are clearly Christian, B. || 3. in fine: small O [added?] between NN; Μαννας (cf. also L. 5) is only on record as the name of a manufacturer on a terracotta plate (*CIL* VII 1336 (625)); Μαννος is an Arabic name attested in Osrhoene (cf. inter alia *JIWE* II 197), B.

---

910. Gela (area of: Sofiana). Epitaphs of Secunda and Oikoumenia, 4th/ 5th cent. A.D. Fragment of a stone plaque; inscriptions on both sides; reused in the pavement of a tomb in the western nekropolis of Sofiana; now in the museum of Caltanissetta. For (A) see L.Bonomi, *RAC* 40 (1964) 202, 206, and 219; G.Manganaro, *art.cit.* in *SEG* XLIII 616, 568; (B) is an ineditum. Republished by A.Brugnone in *La Sicilia centro-meridionale* -- (cf. our lemma no. 908) 296/297 no. 2 (color ph.); cf. also D.Feissel, *An.Ép.* (2002) [2005] no. 614 (b).

A: Σεκοῦ|νδα B: Οἰκουμε|νία

A. 2. N sinistrorsum || B. ΚΟΥΜΕ: the reading of the ligature is uncertain, F.; Οἰκουμενία: previously unattested name (cf. Οἰκουμένη and Οἰκουμένιος), B.

---

911. Gela. Graffito on a kylix, late 6th/early 5th cent. B.C.? *LSAG*[2] 278 no. 50; *IGDS* 147; Arena I[2] 10; *SEG* XXXVI 827*. For τõν φίλõν qοινά εἰμί, E.Peruzzi, *PP* 57 (2002) 384-386, refers to the expression κοινὰ τὰ τῶν φίλων which, used for the first time in Magna Graecia by Pythagoras, became proverbial (cf. *Schol. ad Plat.*, *Lys.* 207 c; Diog. Laert., *Pyth.* 8.10); on the vase, it echoes the *dictum* of Pythagoras, perhaps in a funny way, referring to the generosity of the vase-owner Panchares in a symposiastic context.

---

912. Gela. Owner's inscription on an Attic amphora, Archaic period. Fragment of an Attic amphora of the 'SOS' type; graffito incised sinistrorsum on the shoulder; found in a room of the 'Doric temple' (Athenaion). Mentioned by G.Fiorentini, *Kokalos* 43/44 (1997/1998) 2, 1 [2002] 30 (ph.; text in majuscules).

Εὐθυμέō εἰμί

ΕΥΘΥΜΕΟ, F. [who erroneously qualifies the script as boustrophedon || one would expect Εὐθύμō, Tybout; however, the E is clearly visibile and may be justified in view of the existence of the name Θυμέας, Lazzarini].

---

913. Gela. Magical amulet, probably 5th cent. A.D. *SEG* XLIV 752. Republished by S.Giannobile, *art.cit.* (cf. our lemma no. 884) 188-191 and 201 no. 22 (ph.; dr.).

A: [--] Χ̣ερουβὶν (καὶ) Σερα[φίν --|-- ἅ]γιος, ἅγιος, ἅγιος Κ̣[--|--]του δόξις ὁρκί-ζο σε τ̣ο̣[--|--]νου (καὶ) τῖς δουλίτρα||ς το|[--]|ιφις | τριχ|ῶν (καὶ) || ἄκρο(υ)

B: [-- δου]λίτρων ἢ ἔχο̣υ̣σ̣α̣ [--|--]η̣ αναρυομενι̣ο̣ς π̣[--|--]κ̣ουμενιος β̣ρυο θ[--|--] α̣κρωρη ὁρκίζο σε τ̣ο̣[--||--]α̣θνων τ παντο̣[--|--]ων τρεμ̣ο[--|--]ινο[--]

A. 1. [--]αμις Χερουβὶν, *SEG* || 3. initio [κατὰ αὐ]τοῦ; in fine Μ[ιχαήλ ? -] *SEG* || 4. δούλι(ς) [--], *SEG* || 4-6. τῖς δουλί||τρας (for δουλεύτριας) το(ῦ) | [Θεοῦ], G.; L. 5. not in *SEG* || 6-10. probably [ἐκ or ἀπὸ | κορ]ιφῖς (for κορυφῆς) | κτλ.; 'from top [to bottom]', aiming at complete protection or healing, G., who refers to Cyrillus, *Mystagogiae catechesis* 2.3.2: ἀπ' ἄκρων κορυφῆς τριχῶν ἕως τῶν κατωτάτων || 7-10. = *SEG* LL. 6-9; *SEG* LL. 10/11 (τρα||στο): not read by G. || B. 1-2. [τῶν δου]λίτρων ἢ ἔχο̣υ̣σ̣α: 'fra le ancelle colei che possiede', G.; [--]μιτρων η εχουσα [--] | ι̣π̣αναρυομενιος, *SEG* || 2. αρυομενιος: possibly a form of ἀρύω, G. || 3. β̣ρυο = βρύω ('sono colmo'), G. || 3-4. βουοθ[--|--]ικρωρη, *SEG* || 4. α̣κρωρη: cf. ἀκρωρία [?; 'daybreak'], G. || 4-5. Τι̣[--||--]ιθ Νων τπαντ[--] (in L. 4 perhaps Τε̣[δχιήλ), *SEG* || 6. perhaps [τ]ῶν τρεμό[ντων], referring to fearing demons, G. || 7. in fine | | |, *SEG* (not read by G.).

---

914. Gela (area of: Priolo). Christian dipinto on a lamp, 6th cent. A.D. Terracotta lamp; dipinto on one of its sides. D.Adamesteanu, *RAL* 10 (1955) 562-566, and *NS* (1960) 246; G.Fiorentini, *Kokalos* 32 (1986) [1989] 298; cf. G.Manganaro, *ANRW* II 11.1 (1988; cf. *SEG* XXXVIII 919) 86 note 480, and *art.cit.* in *SEG* XLIV 741 sub (2), 460 note 8. Republished by A.Brugnone in *La Sicilia centro-meridionale* -- (cf. our lemma no. 908) 299/300 no. 5 (color ph.): † Ὦ ἅγιος Ἀλέξανδρ[ο]ς

No saint of this name is attested in Sicily, but there are many in Asia Minor; probably Alexander is one of the numerous saints from the east worshipped on the island, B., who points to *SEG* XIV 585: a very similar lamp with the dipinto † Ὦ ἄγηος Λῃώνηως (= Leonius) found in the Apollonion of Ortygia.

---

915. Grammichele. Two inscriptions on Attic cups, ca. 450 B.C. Edd.pr. L.Agostiniani - F.Cordano in *Il Guerriero* -- (cf. our lemma no. 919) 82-87 (ph.), publish the following two graffiti engraved on the bottom of Attic black glazed kylikes found in graves (A: 83-85 no. 1; M. 149; B: 85-87 no. 2; M. 150/151). See also G.Manganaro, *ZPE* 144 (2003) 149-151 and L.Dubois, *BE* (2004) no. 477.

A: Νεδαι B: ϙυπειπινιγοιεμι

A. Νεδαι = Νέ(ν)δαι : dative of Νένδας; for this name see Arena II 75 [cf. *SEG* LI 1194*], edd.pr.; probably a theonym of Sikel origin (nymph), M. || B. Edd.pr. consider two possibilities: 1) Ϙυπει Πινιγοι ἐμι: 'I belong to Kypes Pinigos' (praenomen + gentilicium: the indigenous and Italian name-system); 2) on the assumption that the vertical hasta after ϙυπε is a separation mark rather than a iota, we have ϙυπε Πινιγοι ἐμι: ('I am the cup of Pinigos'); they prefer the former option. M. argues that the two vertical strokes after ϙυπε and πινιγο are both separation marks: Ϙύπē Πινίγō ἐμί ('I am the cup of Pinigos'). M. relates Πινιγός to πίνικον ('pearl from the sea'). D. accepts M.'s reading but prefers to regard Πίνιγος as 'une graphie locale pour Πνῖγος ..., sobriquet bâti sur le radical de πνίξ, πνιγός = "suffocation" '.

---

916. Grammichele (area). Magical amulet with a psalm-quotation, 5th/6th cent. A.D. *SEG* XLIV 741 (6). Republished by S.Giannobile, *art.cit.* (cf. our lemma no. 884) 198/199 no. 14 (ph.), who recognizes that the text is the beginning of *Psalm* 91.

† 'Ω κα[τ|οι]κῶν ἐ̣ν | βωηθ|ίᾳ̣

ΙΩΚΑ | ΚΟΝΕΝ | βωήθι | ΙΑΠΙCCΙΦṾẠỊ, *SEG* [perhaps the remaining sequence of letters (ΠΙCCΙΦṾẠỊ) conceals the following words of the psalm, sc. τοῦ ὑψίστου; see also our lemmata nos. 937 and 1488, Tybout].

---

917. Halaesae. Tabulae Halaesinae, 2nd/1st cent. B.C. *IG* XIV 352 (*IGDS* 196; *SEG* XLVIII 1240*). G.Scibona, *Tyche* 17 (2002) 159-164, comments on the terms ῥίς (159-162) and διάπαυμα (162/163), both appearing as points of reference defining the extension of κλᾶροι underlying the walls. The ῥῖνες ('noses', 'snouts') present in the walls of Halaesa (Col. II LL. 36, 39, 53, 63-66, and 76-79) have been interpreted either as (mouths of) canals/drains or as elements protruding from the fortification. The upper parts of the walls of Halaesa are destroyed, which makes verification impossible, but S. points out that the walls of the Hellenistic-Roman settlement at Troina, southeast of Halaesa, have drain outlets with double openings; those of Halaesa may have had the same shape, resembling 'nostrils'. Διάπαυμα (Col. II LL. 48, 52, and 56, referring to the same topographical point, from which the canal/ῥοΐσκος separating the third from the fourth plot starts its course towards the river "Αλαισος) was interpreted either rather vaguely as 'interval', *vel sim.*, or as 'un endroit où la canalisation est interrompue et coule en cascade (?)' (*IGDS*). Given the fact that every ῥοΐσκος/ῥοείδιον is fed by ῥῖνες, S. interprets διάπαυμα as a cleavage due to collapse of the wall in the place where the ῥῖνες fed the canal between the third and fourth plot. Being used as a fixed topographical element, the interruption of the wall must have been considered a permanent feature, apparently not to be repaired. Cf. M.Sève, *BE* (2004) no. 29: 'on peut néanmoins s'étonner d'un tel point de repère: le rempart aurait-il connu de tels problèmes d'entretien?'.

918. Iaitas (Monte Iato). Stamp on a lamp, Hellenistic period. H.P.Isler, *Sicilia Archeologica* 35 (2002) [2003] 12 (ph.), mentions a stamped lamp found in the southern section of the agora; monogram: HP (i.e., a signature by the potter Ἡραῖος, I.).

---

919. Kamarina (area of: Castiglione di Ragusa). Epitaph of Pyrinos, ca. 600 B.C. *SEG* XLIX 1273. F.Cordano - M.Di Salvatore (edd.), *Il guerriero di Castiglione di Ragusa. Greci e Siculi nella Sicilia sud-orientale. Atti del Seminario, Milano 15 maggio 2000* (Hesperìa 16; Rome 2002), publish four articles on this inscribed relief. G.Di Stefano describes the relief in great detail (17-49; ph.; dr.), with special reference to the iconographical context; F.Cordano focuses on the inscription (51-58; ph.), whereas P.Anello (59-76) and L.Agostiniani - F.Cordano (77-89) discuss the Greek and indigenous-Sikel features of the area, respectively, with hypotheses about the context in which the warrior Pyrinos may have fought and died. On 120-125 the reader finds the text of the interventions of four epigraphists and Cordano's reaction.

Large block; in the bottom two small holes into which supports were fixed; the stone was probably placed above the architrave of a gate (Di Stefano). On the front representation of a horse, mounted by a rider; the latter's head figures prominently above the horse; part of his left leg and of a lance are still visible; a large shield is attached to the flank of the horse; at left and right a large protruding protome representing a bull's head (left) and the head of a sphinx (right); on the bottom of the block representation of another relief; clearly visitors were supposed to see the relief from below; under the horse's mouth on a prepared surface an inscription written sinistrorsum. Di Stefano dates the relief to ca. 600-575 on stylistic grounds. Comparison with Arena II 150 [= II^2 136] (ph.; *IGDS* 127; *CEG* 147; *GV* 322; *LSAG*^{2} 276 no. 17; *SEG* XXXIV 946; XXXIX 995; XLII 847), Arena V 98 (*LSAG*^{2} 276 no. 21; *SEG* XXVI 1065; Hybla Heraia) and Arena I^2 3 (ph.; *LSAG*^{2} 276 no. 25; *SEG* XIV 599; XXVI 1101; Megara Hyblaia) leads Cordano to date the relief to the period ca. 600-550 B.C. Cordano argues that the alphabet of our inscription is that of the Doric cities in Sicily; she retains the reading given in *SEG* XLIX: τõι Πυτίκ(κ)α | Πυρ(ρ)ίνοι | ἐποίε̄σε | Σϙύλ(λ)ος. She compares Πυτίκκας with names like Περδίκκας and connects the name with the word πύτα on record in Hesychius, who writes that in Lakonia πύτα stands for ἐρυθρὰ ἱμάτια; as a result the name is held to denote a 'red (-haired)' person; Πυρ(ρ)ίνος is related to Πύρρος which similarly denotes a red-haired man; contra L.Dubois, *BE* (2004) no. 477, who prefers the interpretation of A.Cassio (p. 123): we have a diminutive of Πυθικέτας. Cassio retains Cordano's over-all interpretation, with the patronymic squeezed in between τõι and Πυρ(ρ)ίνοι. Dubois tends to reject his earlier interpretation (see the app.cr. of *SEG* XLIX) and to accept the suggestion of T.Alfieri (120; see also L.Lehnus (121/122) for the same view) to read the text from the top downwards: Σϙύλος | ἐποίε̄σε | Πυρίνοι | τõι Πυτίκα. A. suggests translating ἐποίε̄σε as 'dedicated'.

Cf. also F.De Angelis, *AR* (2000/2001) 167/168 (ph.; description).

---

920. Kamarina. Lead tesserae, ca. 450 B.C. *SEG* XLI 778-795; XLII 846; L 1007*. Exploring a fresh track to establish the purpose of these tablets E.W.Robinson in *Oikis-*

tes 61-77, points to the significance of their material: the relatively soft lead is easily cut and folded for specific purposes (rolling up of curses; sealing of letters), but not suited to endure repeated physical stress. Hence it is implausible that the strips were used in sortition procedures (for the selection of magistrates; F.Cordano: see *SEG* XLI 778-795 in fine) or as assembly 'tickets' (for payment of participants; G.Manganaro; see *SEG* XLV 1368); in Athens bronze or wooden tokens were used for these purposes. R. follows O.Murray (cf. *SEG* XLVII 1430) in considering them lasting symbols of membership of the civic community, to be consulted only occasionally (e.g. in disputes concerning citizenship, claims to a *kleros*, etc.); alternatively he suggests more specific purposes: a list of subscribers to some public monument or cultic activity (cf. *IG* II[2] 2345; 4th cent. B.C. list of voluntary contributions by members of *thiasoi*) or a military register (so already D.Musti; cf. *SEG* XLIV 758 app.cr. in fine; as a close parallel R. adduces the Athenian cavalry archive on lead tablets: cf. *SEG* XXVI 163). Whatever their precise purpose, the tablets form a semi-permanent official archive of symbolic importance with the practical benefits of modification and updating (cf. the indication τέθνακε on five tablets, to which a sixth one can now be added: see below; also the occasional symbols denoting monetary (or other?) amounts). In this interpretation, the tablets are compatible with but not evidence of a democratic constitution which Kamarina may or may not have had after ca. 461 B.C.

L.Del Monaco, *Epigraphica* 64 (2002) 209-212, reads no. 112 (ph.; dr.) as [..]μα[--] | 'A[γ]αθο[κλέος] (recto) and hενά̣τ[α] | τ[έ]θν[ακε] (verso) ([--]NAT[--|--]ΘN[--] (recto); [--]MA--|--]AΘO[--] (verso), F.Cordano; the new reading makes clear that C.'s indications 'recto' and 'verso' should be inverted, since the side bearing the name is always referred to as 'recto') [no. 112 was omitted in *SEG* XLII as an insignificant fragment; for τέθνακε see above and *SEG* XLII ad no. 56].

---

921. Leontinoi (area of). Magic amulet, probably 5th cent. A.D. *SEG* XLIV 771. Republished by S.Giannobile, *art.cit.* (cf. our lemma no. 884) 196 no. 5 (ph.).

A: Επινα | συμαηα ο | σαλαμαξα | βαμεαζα Ζ || :Z:AΔ:Z:ωN:Z: | ἐπὶ ἀξίαν Μlαρκιανός, ὃν | ἔτεκεν Λαβιlν(ί)α star N

B: ηηω | μα | μω | ων | βαλολ | βαλ | σθε

C: Ιαωαλων D: Ια|ωη E: [εἰς πᾶσαν ψ]υ[χήν]

A. ΕΠΙΜΑ | CV MAN AP | Σαλαμωνας | BAMEA3A || :Z:AΔ:Z:ωN:Z: | ἐπὶ ἀξίαν Μlαρκιανός, ὃν | ἔτεκεν Σαβῖlνα star N, *SEG* || B. ω | Cω | MA | Mω || ωN | BΛOA | BAM | CO | E || IC | Λ̄ωAΛωNAI | -H | Kω XX, *SEG* || C-E. G. presents the second part of *SEG*'s (B) as three separate inscriptions.

---

922. Lipara. Christian epitaph of Proba, ca. 470 A.D. *I.Lipara* 789; *SEG* XLIII 626 (3). A.Pagliara, *Seia* 6/7 (2001/2002) 133-176 (ph.; dr.; cf. *An.Ép.* 2002 [2005] no. 616), suggests connecting the expression ἡ ἁγία καὶ καθοληκὴ ἐκλησία (LL. 4/5) with the

Laurentian schism dividing the Roman church in the late 5th/early 6th cent. A.D. rather than with the hypothetical presence of Arian vandals in the Liparean archipelago; in that period, bishop Augustus of Lipara sided with Symmachus contra Laurentius. D.Fusi, *ibid.* 177-210, offers a reconstruction of the outward appearance of the inscription on the basis of a process used for electronic editions of inscriptions.

---

923. **Messana. Dedication or toast to Hygieia, ca. 250 B.C.** *SEG* XLIV 773 bis. J.-Y.Strasser, *EA* 34 (2002) 152/153, argues that this graffito represents a 'toast' to the goddess made during a symposion rather than a dedication to Ὑγιεία (as the heading in *SEG* XLIV reads).

---

924. **Messana. Manufacturer's stamp on a tile, 3rd/2nd cent. B.C.** Fragment of a tile with stamp in a rectangular frame; found during the excavations of a house on the Via Catania. Mentioned by C.Bonanno, *Kokalos* 43/44 (1997/1998) 2, 1 [2002] 405 (dr.): Σωσῆνος

Cf. e.g. *IG* XIV 2395 (6) (from Lipara), with the same ligature, B. [cf. also *SEG* LI 1408 (33)*; for the name Σωσήν see also our lemma no. 885 in fine, Tybout]; B. also reports that fragments of stamped Rhodian amphora handles were found (dr.; late 3rd cent.-ca. 150 B.C.).

925-928. **Mineo. Four epitaphs, 4th/3rd cent. B.C. / Roman Imperial period.** Four tufa plaques found in the nekropolis of S.Ippolito; now in the Museum of Mineo. Ed.pr. F.Cordano, *Kokalos* 43/44 (1997/1998) [2002] 2, 1 170/171 (ph.).

925: 170/171 no. 2. **Epitaph of Eumenes, 4th/3rd cent. B.C.:** Εὐμέ|νης

926: 171 no. 3. **Epitaph of Sy[--], 4th/3rd cent. B.C.:** Συ[--]|ου

Name plus patronymic, ed.pr.

927: 170 no. 1. **Epitaph of Theodoros, early Roman Imperial period.**

Θεόδωρε | χρηστὲ καὶ | ἄμεμπτε

928: 171 no. 4. **Epitaph, Hellenistic period/Roman Imperial period.**

[--?]ΑΜ[--?]

---

929. **Neaition (Noto). Published inscriptions and two new inedita.** G.Manganaro in V.Balsamo - V.La Rosa (edd.), *Contributi alla geografia storica dell'agro netino. Atti*

delle 'Giornate di Studio', Noto 29-30-31 maggio 1998 (Rosolini 2001) 73-96 (*non vidimus*; cf. L.Dubois, *BE* 2002 no. 555), presents the epigraphical corpus of Noto (the ancient Νεαίτιον): all edita except for two inscriptions of similar structure but found in different places, engraved on blocks and dating to the 4th cent. B.C. We give these texts as read by D.: **1)** Δεύτερος | ποτικε-φα; **2)** Πρᾶτος | ποτικε|φαλᾶς. M. interpreted these four words as four names (with Ποτικε-φα as an abbreviation of Ποτικεφαλᾶς). D. rejects this suggestion in view of the two numerals and argues that ποτικεφαλᾶς, previously unattested, denotes the name of an occupation, viz. a manufacturer of cushions (cf. ποτικεφάλαιον, the Doric equivalent of προσκεφάλαιον, 'cushion'). The inscribed blocks may have indicated, at the entry of a street, the shops of a first and second cushion maker or merchant; cushions were apparently a local specialty [Perhaps rather ποτὶ Κεφαλάς: 'the first/second stone towards the Κεφαλαί', Chaniotis].

---

930. Neaition (Noto; area of: Benesiti). Fragment of unknown character, Late Roman Imperial period. S.Distefano, *art.cit.* (cf. our lemma no. 887) 102 with note 54 (dr.), mentions a block bearing an inscription which he interprets as the 'epitaph of Rufa Longina'; on 106 no. 11, he reprints his adventurous restoration previously presented in *Prospettive Siracusa* 6, 3 (1993) 25 (*non vidimus*) [We read the text from the dr. and present D.'s restoration in the app.cr. for curiosity's sake].

[--]Α vv ΕΙΔΕΚV vacat
[--]Ν vv ΓΓΝΗ vacat
[--]¯Ν (or M?) v ΩΜΓ vacat
4 [--]ΣΚ vv ΣΣ' ΤΟΣ vacat
[--]ΟΝΟΣΠ ΟΚΑΙ
[--]ΧΣΟΡΟ̣ΦΑΝΕ
ΚΛΕΗ vv tΟΣΑΝΕ [--?]
8 Α vv Σ vacat

Between the LL. 1/2 and 2/3 (left parts) a horizontal line || (ζησ)α(ς) (.........) ε(νθα)δε χυ(τε) | (Ροφα)ν (Λο)γγ(ε)νη(ν) .... | (ε)γν(..........) (ωκτ)ω (α)μ(ε|μπτο)ς κ(αι) (μηνο)ς Σ το σ(ημα) || (Λογγιν)ονος το και (εποιεσεν) | χ(ρη)σ(τ)ο(ς) Ροφαν ε(τη) | (προ) κ(α)λεν(δων) Η (Αγοστ)τος αμε(ν) | (ημερ)α(ι)ς, D.

---

931. Palagonia (area of: Coste di S. Febronia). Sikel (?) inscriptions in a tomb, Archaic period. Three graffiti on the walls of a tomb. Ed.pr. F.Cordano, *Kokalos* 43/44 (1997/1998) 2, 1 [2002] 165-169 (dr.): **1) a:** [--]ΒΑΗΙΑΕ; **b** (under a): ΒΑΡ-ΙΓΑ or ΒΑΡ-ΚΑ; **2)** ΤΟϘΣΙ. The alphabet suggests that these graffiti are Sikel. See also L.Agostiniani - F.Cordano in *Il Guerriero* -- (cf. our lemma no. 919) 81/82; M.L.Lazzarini, *ibid.* 125, suggests that (2) might be Greek if read sinistrorsum, and on the assumption that part of the text is lost: a name in -ισκος in the genitive, followed by a T. Contra F.Cordano, *ibid.*, who states that the inscription is complete.

---

932. Paternò (area of: Mongichene). Owner's inscription on a platter, undated. Graffito incised along the rim of the bottom of a clay platter. Mentioned by B.E.McConnell, *Kokalos* 43/44 (1997/1998) 2, 1 [2002] 128 (dr.); text read by F.Cordano apud McC.

Ἐμὲν ἱαρὰ Σφόδρου

'We are the sacred (things) of Sphodros', i.e., Sphodros dedicated a series of objects, C.

932 bis. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630; LI 1387*. G.Ekroth, *op.cit.* (cf. our lemma no. 1977) 220-223, comments on the word ἐνατεύειν (A LL. 9-12; the meat of a sacrificial animal was divided into nine parts, of which one was burnt) and supports K.Clinton's view (*SEG* XLVI 1273; cf. also LI 1387) that the Τριτοπάτορες were permanently of two types, impure and pure, rather than being two versions of the same deities, and received their own victim of which a ninth part was burnt. On 235-238, E. comments on the implication of the fact that to the impure Τριτοπάτορες must be sacrificed 'as one sacrifices to the heroes' (A L. 10). On 319 note 41, brief comment on (A) LL. 17-20, with a combination of a theoxenia-ritual and the prohibition of the removal of the meat (τὰ κρᾶ μὲχφερέτō; οὐ φορά-clause in other laws).

933. Syracuse. Honorary inscription (?) for King Mastenizen I, ca. 88-50 B.C. *SEG* XVI 535; XXXIX 1033; cf. V.Kontorini, *art.cit.* (cf. our lemma no. 769) 96. G.Manganaro, *art.cit.* (cf. our lemma no. 1929) 263/264 (ph.), who studied the fragment in the Museum of Syracuse, was able to recognize remains of letters on 10 lines; the text was inscribed on a stele that was re-used as a (funerary?) relief, possibly shortly after its erection (after the sack of Syracuse by Sextus Pompeius?). M. discusses this inscription among other testimonia for the relations between Numidian kings and Greek cities. We present his text.

[Ἐπειδὴ βασιλ]εὺς Μαστεαβαρ βασιλέως Γαύου Α[------------------]
[--------------------------]Ο.Σ.ΠΕ[-----]Λ[-----------]ΚΑ[---]
[--]ΟΥ[---]
4 [--]ΣΚΕΥ[---]
[-----------------------------------]Γ[----------]ΙΑΝΟ[---]
[---]ΤΑΣ[---]
[---]ΛΟΥ[---]
8 [---]ΕΤ-[---]
[---]ΘΥ[----]
[---]ΛΕ[----]

1. [ἐπειδὴ ὁ βασιλ]εὺς ... ἀ[νὴρ ἀγαθός?], M.; Μαστεαβαρ = Mastenizen I, king of western Numidia, son of king Gauda and brother of Hiempsal II (cf. our lemma no. 769), K. [Γαύ(δ)ου?, Tybout] || 4. [παρα]σκευ-[ῆς] or [ἐπι]σκευ[ῆς], M. || 5. [εὐεργεσ]ίαν?, M. || 7. [στεφανῶσαι θαλ]λοῦ [στεφάνωι?], M. || 8. [εὐεργ]έτ[αις], M. || 9. θυ[σίαν], M.

934. Syracuse. Greek and Latin in epitaphs of the Roman Imperial period. K.Korhonen in E.N.Ostenfeld (ed.), *Greek Romans and Roman Greeks. Studies in Cultural Interaction* (Aarhus 2002) 70-80, examines epitaphs of three chronological groups for the light they shed on the use (and possible interference) of Greek and Latin since Syracuse became a Roman colony under Augustus:
1) early Imperial epitaphs from the whole city: in Greek epitaphs the names of the dedicants, often mentioned in Latin texts, continued to be omitted; frequent formulas: name χρηστὲ/-ὰ/-ὴ καὶ ἄμεμπτε, χαῖρε or name χρηστὸς/-ὰ/-ὴ καὶ ἄμεμπτος ἔζησεν ἔτη age; rare outside Sicily, they gave birth to the Latin formula name (in vocative or nominative) pie/-a, salve rather than vice versa; a few texts with εὐσεβὴς καὶ ἀγαθός (= pius et bonus) testify to the opposite direction (e.g. *IG* XIV 45; XIV Add. 59 (a) is probably a fragment of LL. 1/2 of that inscription: K. 78/79 note 21), probaby prompted by a need for distinction;
2) epitaphs from the Vigna Cassia catacombs (3rd cent. A.D. and later); dedicators remained absent from Greek texts; the epithets ὁ/ἡ καλῆς (or μακαρίας) μνήμης replaced those mentioned under (1); current formula (used *in toto* or reduced to some elements): name in nominative (possibly with epithets) ἐνθάδε κεῖται (always indicating Christian context) age + date of death (often with a form of τελευτᾶν); a lower class emerged which could afford epitaphs consisting of the single name of the deceased (graffito on plaster, not an inscription professionally engraved on a costly marble slab). The small proportion of Latin (7%) probably corresponds to that of its language group, though Greek may have been chosen for the sake of convenience in communication;
3) the Latin epitaphs from the hypogaea in Villa Landolina, probably to be dated to the 6th/7th cent. A.D. and commemorating a specific Latin-speaking group, probably emigrated from North Africa, rather then being the result of linguistic Romanization.

---

935. Syracuse. Dedication (?) to Apollo by Kleomenes, ca. 600-575 B.C. *IG* XIV 1 (*LSAG*² 275 no. 3; *IGDS* 86; Arena V 62; *SEG* IV 1; XII 406; XLVI 1281*). Following the reading and interpretation of G.Sacco (cf. *SEG* XLVI), V.Ghezzi, *Acme* 55, 2 (2002) 115-124, argues that the verbs ποιεῖν and τελέω, both used in a causative sense, show that Kleomenes officially supervised the building of the temple rather than being its dedicant or architect. He can be identified with the ἐπιστάτης reported to have abused his office by appropriating the most beautiful stones for use in his own house, for which he was sentenced to death (Diod. 8.11; on the assumption, accepted by most scholars, that Diodoros erroneously used the name Agathokles instead of Kleomenes, due to confusion with the very similar story recorded for the 3rd cent. B.C. tyrant Agathokles: Diod. 16.83.2; the identification of Kleomenes with 'Agathokles' was already proposed by T.D. Dunbabin, *The Western Greeks*, Oxford 1948, 59 note 3). This story is considered evidence for internal tensions within the oligarchic regime of the γαμόροι; like the 3rd cent. Agathokles, Kleomenes may have aspired to tyranny; G. believes that the lettering of the inscription supports her hypothesis (letters with a medium height of 20 cm; the initial letters are larger in order to emphasize the name Kleomenes). In countering this and other rebellious forces, the *gamoroi* reformed their rule by introducing ἰσονομία and issuing sumptuary laws, notably that recorded by Phylarchos (*Athen.* 12.521 b/c = *FGrHist* 81 F 45), which G., inter alia

on the basis of the analogy with a similar law of Lokroi Epizephyrioi (Diod. 12.21.1/2), dates between 550 and 500 B.C.

---

936. Tauromenion. Honorary inscription (statue base) for the Delphic (?) victor Olympi(o)s, 150-100 B.C. *IG* XIV 434. L.Gentile, *Epigraphica* 64 (2002) 224-229, argues that Ὄλυμπις Ὀλύμπιος won in the Delphic rather than local Πύθια and identifies him with the homonymous στρατηγός in the Tauromenian list of strategoi *IG* XIV 421 (in section D, where his office can be dated to 130 B.C.; this dates our inscription to the 2nd half of the 2nd cent. B.C.). As a member of the elite he was able to finance his participation in an equestrian contest at Delphi. The statue bases *SEG* XXXII 936/937, equally for prominent citizens, were erected in the same area (forum/agora). Discussion of the contacts between Tauromenion and Delphi in the Hellenistic period; the city is on record in the list of theorodokoi (*SEG* II 350; L 506*; LL. 94/95); a Tauromenian became a Delphian proxenos in 168/167 B.C. (*SGDI* 2610). ΜΕΣΤΟΝ following the honorand's name (L. 2) is probably neither a complete (nick?)name (Μέστον) nor a demotic exceptionally written in full, but the abbreviation (*siglum*) of a demotic, to be added to the 24 *sigla* already known (mostly consisting of 3/4, occasionally of 2 or 5 letters, but there is one other example with 6 letters: Σιπποκ).

---

936 bis. Tauromenion. Catalogue of authors collected in the library of the urban gymnasium (dipinto), late 3rd/2nd cent. (ca. 130?) B.C. *SEG* XXVI 1123; LI 1390*. In an article entitled 'Quintus Fabius Pictor and Greco-Roman historiography at Rome', J.Dillery in J.F.Miller - C.Damon - K.S.Myers (edd.), *Vertis in usum. Studies in Honor of Edward Courtney* (Leipzig 2002) 1-23, on 13/14 assesses the value of XXVI 1123 Fragment III Col. A compared to the information provided by Plutarch and Dionysius (*Romulus* 3-8 and 1.79-84 = *FGrHist* 809 F a and F b, respectively): 1) Fabius was the first author dealing with the coming to Italy of Herakles and linking him with Aeneas, thus anticipating Vergil's *Aeneid* by almost two centuries; 2) he was the only historian to make Lanoios rather than Diomedes the founder of Lanuvium [cf. *SEG* LI 1390]; 3) he writes Ῥέμος rather than Ῥῶμος (Dionysius, *l.c.*); cf. also B.W.Frier, *Libri Annales Pontificum Maximorum: The Origins of the Annalistic Tradition* (2nd edition; Ann Arbor 1999) 231. Following G.Manganaro (cf. *SEG* XXVI) and E.Gabba (*JRS* 71, 1981, 51), D. argues that the choice of historians in the catalogue was intended to put Tauromenion on the historiographic map by placing historians of its region (Fabius and Philistos) on a par with those of Alexander (Kallisthenes). L.Pearson, *The Greek Historians of the West: Timaeus and His Predecessors* (Atlanta 1987) 22, connected the choice of historians with the historian Timaeus, native of Tauromenion.

---

937. Unknown provenance. Magical amulet with a psalm-quotation, 5th/6th cent. A.D. Bronze heart-shaped medallion; obverse: rider-saint piercing a prostrate figure; reverse: inscription; now in a Sicilian private collection. Mentioned without transcription of the text by G.Manganaro in *Scritti classici e cristiani offerti a Francesco Corsaro* (Catania 1994; cf. *SEG*

XLIV 741) 460. S.Giannobile, *art.cit.* (cf. our lemma no. 884) 199 no. 15 (ph.), recognizes that this text is the beginning of *Psalm* 91, to be read as follows.

† Ὁ καὶ τοκο̃ν | [ἐν βοη]|θίᾳ τοῦ || ὑψί|στο|υ

[For the same quotation see our lemmata nos. 916 and 1488].

938. Unknown provenance. Magical amulet, 5th/6th cent. A.D.? *SEG* XLIV 741 (4). Lead medallion; obverse: human figure with a large phallos; below at left an eye; inscription (A) along the rim between two concentric circles; reverse: central dot; inscription (B) along the rim between two concentric circles. Republished by S.Giannobile, *art.cit.* (cf. our lemma no. 884) 188/189 and 200 no. 19 (ph.; dr.).

A: Ὀφθαλμὸν [--] B: Σφ[ραγὶς] Σολο[μῶνος]

A. In the lacuna probably a verb; cf. e.g. the inscription ὀφθαλμὸν ἀπετρύπησα τοῦ βασκάνου accompanying a representation of an attack on the evil eye (W.Weber, *Die ägyptisch-griechischen Terrakotten*, Berlin 1914, 100 no. 131), G.; I[.]ΩΗΟ[--]CΦΗ, *SEG* || B. not in *SEG*.

939. Unknown provenance (central/eastern Sicily). Inscriptions on metal objects, late Roman Imperial/Byzantine period. G.Manganaro, *ArchClass* 53 (2002) 551-563, publishes a large number of metal objects now in a Sicilian private collection composed in the late 19th/early 20th cent. in central-eastern Sicily: the probable area of provenance for most of the *instrumentum* ranging from the Hellenistic to the Byzantine period. In his usual associative way, M. adduces many other objects, both published and unpublished. Greek and Latin inscriptions are few and of late Roman/Byzantine date; we mention those (possibly) in Greek: 1) bronze clasps for sealing sacks of merchandise; some have oval elements at one end bearing symbols or letters: A, AA, and H (553; ph.); 2) seal-rings with personal names (556; ph.): *SEG* LI 1394 (1), (3), (12), and a silver ring with a cruciform monogram probably reading Ἀνα(σ)τ(ασίου); 3) inscription on a bronze medallion (M. 558): *SEG* XLIV 798.

SARDINIA

940. Sardinia. Greek inscriptions on stone and bronze. G.Marginesu, *L'Africa romana* 14 (2002) 1807-1825 [see id., *PP* 58 (2003) 372-396, for the Christian inscriptions], discusses the following inscriptions ranging from the 6th cent. B.C. to the 4th cent. A.D., mainly on the basis of earlier scholarship: 1) *SEG* XXXVIII 979 (M. 1807-1809; Oristano; this Archaic fragment might well be an Etruscan dedication); 2) *IG* XIV 605 (M. 1809-1811; Attic 4th cent.

B.C. relief dedicated to Dionysos; reused in the Basilica di Bonaria in Cagliari; dedicants are the Ἡραέες (rather than G.Kaibel's suggestion Κρά[τη]ς), presumably an association of Dionysiac *technitai*); 3) *IG* XIV 609/610 (*SEG* XLII 889; M. 1811-1813; Tharros; epitaphs of two Massilian merchants; 3rd/2nd cent. B.C.); 4) *IG* XIV 608 (*IGR* I 511; *CIL* I^2 2226; *SEG* L 1030; M. 1813-1815; trilingual (Latin/Greek/Phoenician) dedication to Asklepios Merre; 2nd/1st cent. B.C.; the dedicant presumably comes from the Greek East in view of the dedicatory formula and the typology of the altar); 5) *IG* XIV 607 a-q (*GV* 2005; *CIL* X 7563-7578; *SEG* XLII 886; see our lemma no. 942; M. 1815-1818, who dates this small corpus of epigrams to the Hadrianic period rather than to the late 1st cent. A.D.); 6) *SEG* XXXVIII 978 (M. 1818/ 1819; Olbia; M. dates this epitaph of a Cypriote sailor to the 2nd cent. A.D. (reign of Hadrian or later); 1st cent. A.D., *SEG*); 7) *IG* XIV 611 (*SEG* XLII 890; Turris Libisonis; M. 1819-1822; epitaph of a Greek χοροκιθαρεύς, possibly from Rome [cf. *SEG* XLII app.cr. ad LL. 4/5] to Sardinia; probably reign of Hadrian); 8) G.Sotgiu, *ANRW* 11.1 (1988) 599 no. B 59; see also A.Donati in A.Donati - R.Zucca, *L'ipogeo di san Salvatore* (Sassari 1992) 30-47 (M. 1822/1823; Latin and Greek graffiti (mostly fragmentary), inter alia a Greek alphabet (Donati 33, with (ph.); with magical connotation?; possibly Christian?), on walls of a tomb in San Salvatore di Cabras near Tharros; 3rd/4th cent. A.D.). On 1823-1825, M. concludes that two periods stand out in the Greek epigraphy of Sardinia: the 3rd/2nd cent. B.C., when the island entered the Roman/Greek world, and the reign of Hadrian with its revival of Greek culture; the texts are concentrated in the commercial and cultural centers in the eastern/central and southern parts of the island.

941. Sardinia. Jewish inscriptions. P.B.Serra in P.G.Spanu et alii (edd.), *Insulae Christi. Il cristianesimo primitivo in Sardegna, Corsica e Baleari* (Oristano 2002) 67-110 (*non vidimus*; cf. *An.Ép.* 2002 [2005] no. 618), presents a survey of Jewish material culture in Sardinia from the Roman Imperial period to the Middle Ages, with special attention to inscriptions (no inedita; no references to *JIWE* I). All texts are in Latin or Hebrew, except for a Greek epitaph (S. 76) known only from a Latin translation reported by L.A.Muratori, *Novus Thesaurus Veterum Inscriptionum* (Milan 1742) 1923 no. 2 (*CIJ* 526 [= *JIWE* I 174; both *CIJ* and *JIWE* present M.'s translation as an originally Latin text, Lazzarini]).

942. Karales. Funerary epigrams for L.Cassius Philippus, his wife Atilia L.f. Pomptilla and their *familia*, late 1st cent. A.D. *IG* XIV 607 a-q; *GV* 2005; *CIL* X 7563-7578; *SEG* XLII 886; see also our lemma no. 940 sub (5). P.Grandinetti, *L'Africa romana* 14 (2002) 1757-1769, comments on the *topos* of the assimilation of the female deceased with mythological heroines, for which the epigram for Atilia Pomptilla (*IG* 607 (p); *CIL* 7577; *GV* LL. 22-31; text and Italian translation) offers a startling example: Atilia, who followed her husband into exile in Sardinia, is not equal to but even surpasses no less than four women symbolizing conjugal love: Penelope, Euadne, Laodamia, and Alkestis. Ovid, Propertius and Martial draw on the same repertory, as is the case with the poets of other Greek literary and stone epigrams, though the latter limit themselves to extolling one, or occasionally two, heroines. G. presents an appendix (1763-1769) with the texts and Italian translations of 16 epigrams with related subject

matter [references are to Penelope, unless stated otherwise; we complete G.'s references to *GV* and add key references to corpora and Merkelbach-Stauber, *SGO*]: *IG* IV² 1 491 (*GV* 1735; G. 1766/1767 no. 10); V 1 540 and 599 (G. 1764 nos. 5 and 4, respectively); XII 5 65 (*GV* 693; G. 1763/1764 no. 3) and 66 (*GV* 2031; G. 1763 no. 2); XII 7 494 (*GV* 1115; Alkestis and Penelope; G. 1767/1768 no. 13); XIV 1356 (*IGUR* 1226; *GV* 2061; Alkestis and Leda; G. 1769 no. 16) and 2064 (*IGUR* 1349; *IGR* I 360; *GV* 1736; G. 1766 no. 8); *IGBulg* I² 222 (*GV* 2088 (a); Alkestis; G. 1768 no. 14); *IOSPE* II 286 (*GV* 848; G. 1767 no. 11); *I.Didyma* 532 (c) (*SGO* I 01/19/43; G. 1765 no. 6); *I.Iznik* 89 [on pp. 202/203, in the section 'Addenda'] (*GV* 1999 LL. 31-36 = *AP* 15.8; *SGO* II 09/05/08; G. 1766 no. 9 [with the erroneous provenance 'Nizza' instead of Nikaia]); *IGLS* 721 (+ add. on p. 684; *GV* 1737; *SGO* IV 19/19/02; G. 1765 no. 7) and 1366 (*GV* 727; *SGO* IV 20/05/08; Penelope and Laodamia; G. 1767 no. 12); *GV* 885 (= *AP* 8.557; G. 1763 no. 1) and 2031 (G. 1763 no. 2); *AP* 7.691 (Alkestis; G. 1768/1769 no. 15) [Add our lemma no. 1672 LL. 5/6 (*SGO* IV 22/76/01; Laodamia and Penelope), the epitaph mentioned *ibid.* in the app.cr. (Penelope), *SGO* III 16/31/83 (Penelope: not the deceased, but the latter's wife, whose love her husband is unable to forget in Hades; though the numerous images of death in this text (from Appia in Phrygia) are thoroughly pagan, the stele is decorated with a large cross: another example of a Christian woman compared to Penelope?), and *SGO* I 04/21/04 (*TAM* V 1 311; Ariadne), Tybout].

---

943. Olbia. Stamped amphora handles, 210-175/146-108 B.C. B.C. G.Pietra, *L'Africa romana* 14 (2002) 1771-1786, publishes Greek and Latin stamps on ceramic fragments from Olbia. The Greek texts are two Rhodian amphora stamps of well known types (1772/1773; dr.), dated 210-175 and 146-108 B.C., respectively.

ITALY

---

944. Italy. Bilingualism. See our lemma no. 979.

---

945. Altino. Inscription on a gold ring, 3rd/4th cent. A.D. Gold ring with free-standing Greek letters attached on the outside at regular intervals. Ed.pr. C.Antonetti in *AKEO. I tempi della scrittura. Veneti antichi. Alfabeti e documenti* (Montebelluna 2002) 173 no. 12 (ph.; dr.); cf. S.Follet, *An.Ép.* (2002) [2005] no. 558: Χαῖρε τεκοῦσα

Τεκοῦσα is not a proper name but refers to a woman who had given childbirth, ed.pr.; 'Adieu, mère ...', F., who points out that the rhythm fits into that of an hexameter.

---

946. Aquileia. The Greek inscriptions. L.Boffo, *AN* 73 (2002) [2003] 561-566, repeats, in a more concise form, her observations concerning the corpus of Greek inscriptions

from Aquileia as an expression of Greek identity in the Roman world, previously presented in the study summarized at length in *SEG* L 1036. See also our lemma no. 1935.

947. Aquileia. Funerary epigram for the mime Bassilla, ca. 200 A.D. *IG* XIV 2342; *I.Aquileia* 710; *GV* 675; Kaibel, *EG* 609; *SEG* XLII 893; cf. L 1036 and 1719. In an article on the public and private life of female entertainers in late antiquity, R.Webb in P.Easterling, E.Hall (edd.), *Greek and Roman Actors: Aspects of an ancient profession* (Cambridge 2002) 282-303, mentions this laudatory account as a contrast to the mainly negative image of women on stage in Christian literary sources (283; other details on 289 and 290). On 301/302, W. presents a text, translation, photograph, and a note on ἀλλ' οὐχ οὕτω δὲ θανούσῃ (L. 4), which she interprets to imply that Bassilla stopped performing before her death, but stayed with her former colleagues (translation: 'but this is not how she died', sc., as a performer). L.Prauscello, *ZPE* 147 (2004) 56-58, explains how the alleged interruption of Basilla's career fits in with W.'s general picture of Christian propaganda inducing female performers to escape the taint of *infamia* by leaving their stage career and converting to Christianity (though W. never asserts explicitly that Bassilla became a Christian). However, following Kaibel, P. considers ἀλλ' οὐχ οὕτω δὲ θανούσῃ to go with the preceding πολλάκις ἐν θυμέλαις (L. 4 initio): Bassilla died often on stage (i.e., playing as a mime the role of a dying character), but never in that way (i.e., actually). Actual death versus death on stage is a *topos* in funerary inscriptions for theatrical performers (cf. *AP* 7.155 LL. 3/4, *CIL* III 3980 LL. 5/6, and, with a slight variant, Merkelbach-Stauber, *SGO* IV 17/09/01 [= *SEG* XLIII 982, already compared to *IG* XIV 2342 by L.Boffo: see *SEG* L 1036]). P. also refutes the interpretation of L. 4 by E.Csapo - W.Slater, *The Context of Ancient Drama* (Ann Arbor 1994) 377, who linked πολλάκις ἐν θυμέλαις to the previous clause (LL. 1-4: 'she won resounding fame ... earlier ... for manifold excellence among mimes, later among choruses, often in musical context') and took ἀλλ' οὐχ οὕτω δὲ θανούσῃ to refer to the following τῆι δεκάτηι Μούσηι (L. 5): 'Bassilla, the tenth Muse, thus not dead'.

948. Arco (Trentino; north of Lake Garda). Amulet against epilepsy on a silver leaf, late 2nd/early 3rd cent. A.D. Rectangular silver leaf originally rolled up and placed into a silver case; found in a tomb in a nekropolis along a Roman road. Edd.pr. E.Cavada - G.Paci, *ArchClass* 53 (2002) 221-256 (ph.; dr.; Italian translation) and iid., *Archeologia delle Alpi* 6 (2002) 189-215 (ph.; dr.; *non vidimus*). Cf. also S.Follet, *An.Ép.* (2002) [2005] no. 577 (French translation).

῎Αγειε Πρωτογενέ-
τωρ ειαλδαλξαω β-
λαθαμμαχωριξα
ηκα Ἰαω συχφεωθ
περφθω ιαχθω γν-
εδασεωψ χθεμμεχ,
ἱκετήρ' ἰμὲ Τέρτιο-
ν ὃν ἔθηκεν Σῖρα,
τόνδ', ἱερὲς φύλα-
κες, ἀπὸ τῆς σήμ-
η{μ}ρον ἡμέρας ἀπὸ
τῆς ἄρτι ὥρας ἐν πα-
ντὶ κερῷ ἀπὸ παν-
τὸς κινδύνου, φό-

{ε}βου, δεμονίου,
βαντάσματος, φά-
σματος κὲ παν⟨τὸς⟩
νόσου ἐνποδισα-
μένου κὲ παντὸ-
ς φθοροπο⟨ιο⟩ῦ πνε-
ούματος τηρήσα-
τε, ἐμὲ Τέρτιον ὃν
ἔθηκεν Σῖρα· ἴτε ἱε-
ρὰ{ν} νόσος ἴτε χόλος
θεῶν ἴτε ἀνθρώπ-
ων ἴτε δεμόνων,
ἴτε τῶν Μυρῶν, αὐ-
τουμανία, φαντα-
σία, σκοτοδε[νία]

---

1. Ἄγειε for Ἄγιε || 7. ΙΚΕΤΗΡ: probably ἱκετήρ' (= accusative singular ἱκετῆρα with elision) for ἱκέτην; ἱμέ for ἐμέ, edd.pr. || 8. (and 23) ἔθηκεν for ἔτεκεν || 9. ἱερές for ἱεροί (under the influence of φύλακες), edd.pr. || 13. κερῷ for καιρῷ || 15. (and 26) δεμονίου (and δεμόνων) for δαιμονίου (and δαιμόνων) || 16. βαντάσματος for φαντάσματος (but cf. φάσμα): probably under the influence of colloquial speech, edd.pr. || 17. ΠΑΝ, leaf; πᾶν?; one would expect πάσης, but unlike in L. 24, νόσος is considered masculine here (cf. ἐνποδισαμένου), edd.pr., who print παν⟨τὸς⟩ || 20. ΠΟΥ, leaf || 20-21. πνεούματος for πνεύματος || 23-27. ἴτε for εἴτε; edd.pr. translate: '(siano lontane da me) l'epilepsia', etc. || 27. μύρων: from μύρον, 'perfume, oil', hence a form of sorcery induced by a philtre or potion, edd.pr.; perhaps Μυρῶν for Μοιρῶν, F. [which seems a far better explanation, especially in view of its dependence on χόλος] || 27-28. αὐτουμανία for αὐτομανία || the text consists of: 1) an invocation of the benevolent spirits (LL. 1-6; cf. LL. 9/10: ἱερὲς φύλακες): either the Holy Procreator on his own (with Iao in L. 4 as one of his epithets) or, preferably in view of the plural ἱερὲς φύλακες, the Holy Procreator and Iao (both followed by a series of epithets, mostly known in these or related forms from Egyptian magical formulas on record on papyri) or the latter two plus a host of other spirits each indicated by one name. Though Πρωτογενέτωρ is attested for Christ, there is no reason to assume that Tertius was a Christian, since the term and related words are also on record in magical documents; neither does Iao, who had become a major god in magic ritual, point to a Jewish/Semitic identity; rather Tertius is a pagan in view of his reference to 'the gods' (L. 25); 2) the name of the person invoking divine protection (Tertius; LL. 7/8; cf. 22/23); the names of Tertius and his mother (Syra) might suggest that they were slaves or freedmen, but the monumental tomb and its gifts, including this silver amulet, are hardly compatible with a slave-status; 3) a list of the dangers and diseases from which Tertius is to be protected (LL. 13-21 and 23-29); the hallucinatory visions and dizziness indicated in LL. 27-29 refer to epilepsy or its complications (cf. ἱερὰ νόσος in LL. 23/24); all preceding terms can be related to this single disease rather than being generic, edd.pr. || in an addendum on 252/253, edd.pr. mentions recently found amulets on gold leaves with magical characters from Como (D.Caporusso and A.Mastrocinque, *NAC* 30, 2001, 229-233 and 235-250, respectively), Aquileia (A.Giovannini, *AN* 72, 2001, 157-184), and Sammardenchia-Pozzuolo (*ibid.* 172).

---

949. Forum Fulvii. Amulet against headache on a gold leaf, Roman Imperial period. Gold lamella. Ed.pr. A.Betori, *Quaderni della Soprintendenza Archeologica del Piemonte* 19 (2002) 59-66 (ph.; dr.; Italian translation); cf. B.Puech, *An.Ép.* (2002) [2005] no. 484 (Greek text; French translation).

Ανοχ βαι|ανιωχ | σελ βαι ανοι|χ ὁ εινη(?)||νώφρι αν|οχ ἢ καὶ | ανοχ Σεί|κουτ Μω(?)|σεν (?) οωφρ || τ' ἠσιου|χίας εὐφη|μίας παῦ|σον τὴν | κεφαλαγτίαν σειη ||

μωθιτι | ουρφ | ἀπάλ(λ)λαξ(ον) τῇ ψ | κεφαλαί || ἀεὶ οὐλίαν

1. Ανοχ: Egyptian word which introduces the demon, ed.pr. || 1-2. βαιανιωχ: cf. Egyptian theonyms denoting 'anima della tenebra', ed.pr. || [6. or ἡ καί?, Tybout] || 7-8. Σείκουτ: linked to the sign of the Ram, with which headache is associated, ed.pr. || 8-9. probably the name of Moses, ed.pr. || 11-12. εὐφημίας: '(religioso) silenzio', ed.pr. (commentary); 'della buona fama (?)', ed.pr. (translation); rather the former, P. || 14. κεφαλαγτίαν probably for κεφαλαλγίαν, ed.pr. [without any doubt; cf. the imprecation to ward off headache *in fine*; cf. also our lemma no. 1872 LL. 6/7: κεφαλαρλγίαν for κεφαλαλγίαν, Tybout] || 18. the psi is a magic character, ed.pr. || 20. ἀεὶ οὐλίαν: less probable alternatives may be ἀσιουλίαν (for ἀσυλίαν) or a series of vocals (ΑΕΙΟΥ) followed by λίαν ('assai'), ed.pr.

---

950. Herculaneum. Dipinto on wall painting, 1st cent. A.D. (before 79). *CIL* IV 10481. See C.Blum, *Fresques* -- (cf. our lemma no. 970) 53 and 67 no. 51 (dr.). Text on a painted papyrus scroll indicating an author and his work: Εὔτυχος χοριαμ[βικὰ --] (M.Della Corte) or Εὔτυχος χοριαμβικ[ὰ] σὺν μ[ο]υσικαῖς (A.Maiuri).

---

951. Hipponion. Orphic text, ca. 400 B.C. *SEG* XXVI 1139; XLVI 1318*; cf. LI 1186. G.Sacco, *ZPE* 137 (2001) 27-33 (ph. of details), republishes this text after autopsy and study of the photograph in the recent edition by G.Pugliese Carratelli (cf. *SEG* XLIII 1305 in fine). For L. 9 in fine, she confirms M.L.Lazzarini's reading ΟΡΟΕΕΝΤΟΣ, but she prefers reading (σκότος) ὀρφ(ν)ε͂εντος ('la cupa oscurità'; cf. *SEG* XXXVII 778 for L.'s suggestion), a term also occuring in the Orphic text from Entella (*SEG* XLVIII 1236 bis L. 11; cf. our lemma no. 906). In L. 10, she reads Γε͂ς παῖ(ς) ε͂μι καὶ Ὀρανο͂ ἀστερόεντος (ΠΑΙΕΜΙ, lamella) instead of (hυ)ὸς Βαρέας καὶ Οὐρανοῦ ἀστερόεντος. This brings the tablet in line with those of Petelia and Pharsalos (cf. our lemma no. 1977), which both have Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος. Earlier proposals included υἱὸς Γαίας (G.Zuntz; *SEG* XXVI 1139 app.cr.) and ὑὸς Γᾶς (M.Guarducci; *SEG* XXXIV 1002). For L. 13, S. confirms Lazzarini's reading ΕΡΕΟΣΙΝ (i.e., ἐρέουσιν). Further corrections are minor and include τᾶ(ς) instead of τᾶς of in L. 5 (ΤΑΡ, lamella), and οἱ instead of [h]οι or τοί in L. 8 initio.

G.Pugliese Carratelli, *PP* 57 (2002) 228-230, accepts S.'s readings, though for L. 13 he retains ἐρέουσιν [without discussing S.'s emendation]: '(the guards) ask, interrogate'; though still hesitating between Μναμοσύνας τόδε (h)ιερὸν and Μναμοσύνας τόδε ἔρ(γ)ον in L. 1, P.C. is now less inclined to exclude the latter possibility (cf. e.g. *SEG* XXVIII 775 bis and XXXVII 778), accepted by S. in her text.

---

952. Kroton. Dialect inscriptions. See our lemma no. 954.

---

953. Kroton. Dedication to Hera (?) Eleutheria, early 5th cent. B.C. *SEG* XL 828; cf. XLI 852 and XLVII 1479 (no. 4.6); Arena IV 40. Republished by L.Dubois as *IGDGG*

II 85, who suggests restoring a dedication of the type Τᾶ[ς Ηέρας ἐμὶ hιαρὸν τᾶς Ἐλε]υθε-ρίας [initio T, not TA: T[ᾶς κτλ.], Lazzarini].

---

953 bis. Lokroi Epizephyrioi. Votive tablets dedicated to Euthymos, 4th/3rd cent. B.C. *SEG* XXXVII 779; XLIX 1361*. B.Currie, *JHS* 122 (2002) 29/30 (ph.), briefly discusses the inscriptions and the iconography of these tablets in the context of a case study on Euthymos as an example of heroization of historical persons in the Classical period.

---

954. Magna Graecia. Dialect inscriptions. After a general introduction on colonization myths, dialect and history of Peloponnesian Achaia, the dialect in the colonies, and the alphabet, L.Dubois, *Inscriptions grecques dialectales de Grande Grèce* II. *Colonies achéennes* (Geneva 2002; dr. of almost all texts; map) [= *IGDGG* II], presents a collection of 114 [nos. 1-113 + 102 bis] dialect inscriptions from (or testifying to the dialect of) Sybaris (nos. 1-16), Poseidonia (nos. 17-35), Metapontion (nos. 36-79), and Kroton (nos. 80-100) and the territories of these cities. Each of these sections is preceded by a brief introduction on the foundation/early history of the city and its name. Nos. 1, 13/14, 17, 36, 80, 91, 96/97, and 99 are inscriptions on coins (no. 91 is a graffito). The remaining 13 nos. are texts written in Achaian alphabet like the others, but either they cannot be assigned to one of the places mentioned (nos. 101-102 bis) or they are of unknown provenance (no. 103; from South Italy) or 'Graeco-indigenous' (nos. 104-106) or indigenous (nos. 107/108) or found in Greece (no. 109: Dodona; nos. 110-113: Olympia). In each lemma D. provides more or less elaborate linguistic and interpretative comments.

Indices of names, gods/mythological names, geographical names, abbreviated demotics, selected Greek words and selected topics (the latter very concise) conclude the volume. Since there is no concordance, we provide a complete *comparatio numerorum* with the corpora, *SEG*, and Arena IV [correcting some errors and adding many references, especially to *SEG*]. From the inscriptions other than those on coins and not included in this *comparatio* (nos. 27, 35, 50, 61-63, 65/66, 70, 82, 98, and 109) we present those for which D. provides new readings (nos. 27, 50, 70, and 98) in separate lemmata: see nos. 975, 959/960, and 991 bis, respectively; for nos. 18, 32, 75 and 85 see our lemmata nos. 974 (sub 6), 976, 953, and 958, respectively.

IG	*IGDGG* II
I³	
1006	77
XIV	
636	93
643	9
647	39
648	69
652	75
664	25
665	21

IG XIV	*IGDGG* II
672	15
694	30
2406 (15)	64 (a)
2406 (22)	64 (c)
2406 (57)	64 (b)
2420 (4)	59
SEG	
IV	
71	100

SEG	*IGDGG* II
73	98
74/75	93/94
78	39
XI	
1233	113
XII	
412	18
XV	
601	24

SEG	*IGDGG* II
XVI	
586	18
XVII	
442	90
XIX	
618	76
XXII	
336	12
345	111
XXV	
460	12
XXVII	
702	5
XXVIII	
774 bis	90
XXIX	
954	54
955	42
956	37
956 app.cr.	39
XXIX	
957	38
961	55
963	56
982	18
1017	5
1019	7
1020	8
XXX	
424	12
1175	60
1176 (A 3)	51
1176 (B 4)	57
1176 (F 5)	58
1894	32
XXXI	
357	12
XXXII	
1026/1027	19/20
1069	98
XXXIII	
767	89 (B)
XXXIII	
768	89 (A)
769	71
774	32
807	102
808	101
820	102 bis
XXXIV	
331	111
997	84
998	88
999	90
1004	75
1006	60
1019	31
XXXV	
1032	73
1035	24
1053	5
1056	106
1846	89 (B)
XXXVI	
916	87
917	81
919	75
941	4
XXXVII	
780	48
781	74
817	28
XXXVIII	
997	47
1013	8
XXXIX	
1045	93/94, 100
1046	89 (B)
1051	48
XL	
381	12
426	92
826/827	83/84
828	85
XL	
829	88
842 bis	44
843	75
844	58
XLI	
397	110
852	84/85, 88
853	10
857	37-39, 55/56
886	98
XLII	
374	12
909	41/42, 48
910	42
912	72
918 (1)	20
918 (4)	26
934	31
XLIII	
322	79
653	75
655	33
XLIV	
843	9
844	95
XLV	
403	12
494	92
1447	49
1448	60
1453	93
XLVI	
1322	39
XLVI	
1331	29
1332	34
XLVII	
1480 (G, H)	87
1481	86
1523	95

SEG	*IGDGG* II
XLVIII	
544	110
1272	42, 44
1273	54
1280	18-22
2076	103
XLIX	
1390	11
L	
1041	86
1048	23
1049	18-22
1050	26
1067	3
LI	
1409	93/94, 100

IvO	
694	112

F.Delphes	
III 1	
1	92
III 4	
453	78

Arena IV	*IGDGG* II
1	4
2	5
3	12
6	3
7	10 (B)
8	11
9	7
10	8
15	9
19	18
20	20
21	19
22	21
23	22
24	25
25	23
26	24
27	26
28	34
29	29
30	31
31	30
32	33
33	28
38	81
39/40	84/85
41	90
42/43	89 A/B
51	93
52	100
53	94
54	51
55	54
56	39
57/58	37/38
59	42
60	40
62/63	52/53
64/65	43/44
66	77
68	41
69	55
70	57
71	56
73	46
74	45
75	68
76	59
77	58
78	74
79	75
80	73
82	67
85	6
86/87	101/102
88	104
89-91	111-113

*Syll.*³	*IGDGG* II
25	78
30	92
1214	93

*LSAG*²	
104 no. 22	92
104 no. 23	78
224 nos. 6/7	112/113
259 no. 2	23
260 no. 3	18
260 no. 4	21
260 no. 5 bis	24
260 no. 6	30
260 no. 7	25
260 no. 8	9
260 no. 14	39
260 no. 15	68
261 no. 16	75
261 no. 17	77
261 no. 18	57
261 no. 19	59
261 no. 21	84
261 no. 22	90
261 no. 28	93
261 no. 29	100
261 no. 30	94
262 no. 31	106
262 no. 33	108
262 no. 34	107
262 no. 35	105
284 no. 13	15
288 no. 8	15
376/377 Add. ad p. 287	76
456 A	2
456 B	3
456 C	11
456 D	7
456 E	8
456 F	10
456 no. 1 (a)	5
456 no. 1 (b)	12

*LSAG*²	*IGDGG* II	*LSAG*²	*IGDGG* II	*CEG*	*IGDGG* II
456 no. 23 (a)	89 (B)	457 L	42	457 T	102
456 no. 30 (a)	111	457 M	43	458 W	104
457 G	19/20	457 O	52	394	5
457 H	31	457 P	58	395	25
457 I	29	457 Q	73	396	75
457 J	54	457 R	89 (A/B)	895	71
457 K	37	457 S	101		

955. Magna Graecia (and Sicily). Stone dedications in urban sanctuaries. D.Doepner, *Steine und Pfeiler für die Götter. Weihgeschenkgattungen in westgriechischen Stadtheiligtümern* (Wiesbaden 2002), presents a survey of all sorts of stone dedications (including terracotta objects) in the urban sanctuaries of Metapontion, Poseidonia, Syracuse, Akragas and Selinous: mainly stelai, 'argoi lithoi', pillars/columns, naiskoi, statues, pinakes, and vases; she studies their typology, development, date, function, their placement in the sanctuaries and their role in cult and ritual. D. occasionally mentions inscriptions [mostly without proper epigraphical references] mainly under the rubrics 'Verehrte Götter; Charakter, Bedeutung und Entwicklung der Kulte', under each place (see also the Index s.v. 'Inschriften/Aufschriften', on 258/259). The catalogue (195-253) includes inscribed objects from Metapontion and Poseidonia, both inedita and known texts: see our lemmata nos. 957 and 974, respectively [Interestingly, the proportion of inscribed objects to the total of dedications is very small: a subject not discussed by D.; since apparently the gods could recognize individual gifts without inscriptions, advertizing one's name may have been intended for reknown in this rather than another world, Tybout].

956. Metapontion. Dialect inscriptions. See our lemma no. 954.

957. Metapontion. Dedications from sanctuaries. D.Doepner, *op.cit.* (cf. our lemma no. 955), mentions the following inscriptions in her catalogue. **Inedita:** 1) single letter, probably sigma (end of a name in the nominative or genitive; 200 no. 51; ph.; shaft; 6th/5th cent. B.C.); 2) three letters: ΑΠ perhaps followed by an iota on the next line (L. 1: first two letters of Ἀπόλλων; 204 no. 74; ph.; stele with cavetto; 5th cent. B.C.); 3) single letter: E (205 no. 80; ph.; stele with cavetto; later 4th cent. B.C.); 4) Λυκ̣[είο̄] | Ἀριστ̣ο̣β̣[- 3-4 -] | ΚΑΡ̣ΥΓ | Γ | [.]Ε̣Υ̣ (205 no. 82; ph.; stele with upper moulding; Hellenistic period); 5) traces of an inscription (203 no. 70; ph.; mentioned by D.Adamesteanu in *Adriatica praehistorica et antiqua. Miscellanea Gregorio Novak dicata*, Zagreb 1970; part of a capital: top of cavetto; 525-400 B.C.; dedication after 500 B.C.). **Edita: 5)** D.Adamesteanu, *Metaponto. Atti del tredicesimo convegno di studi sulla Magna Grecia, Taranto, 14-19 ottobre 1973* (Naples1974) 445 (207 no. 88; ph.; Lucanian name 'Patamito' in Doric [for a complete and correct text see now *IGDGG* II 50: see our lemma no. 959]; **6)** Arena IV 68 = *IGDGG* II 41; cf. *SEG* XLII 909 in fine (207 no. 1 b); **7)** Arena IV

54 = *IGDGG* II 51 = *SEG* XXX 1176 A 3 (209 no. 1); 8) *IGDGG* II 47 = *SEG* XXXVIII 997 (209/210 no. 3).

---

958. Metapontion. Epigram dedicated to Herakles by the potter Nikomachos, ca. 525-500 B.C. *IG* XIV 652 (*SEG* XL 843*; XLIII 653; cf. XLIV 816; *LSAG* 261 no. 16; *CEG* 396; Arena IV 79; *IGDGG* II 75). R.Wachter in M.Fritz - S.Zeilfelder (edd.), *Novalis Indogermanica. Festschrift für Günther Neumann zum 80. Geburtstag* (Graz 2002) 497-511, argues that in L. 4 one should read δὸς δ' ἐϝίν (dative; previously unattested emphatic form of ϝιν, which is also a dative, ϝε being the accusative; cf. Doric ἐμίν) instead of δὸς δέ ϝ' ἰν (for ϝε ἰν = Attic αὐτὸν ἐν; most editors) or δὸς δέ ϝιν (Dubois, *IGDGG*, following *SGDI* 1643; 'pronom archaïque', without definition of the case). Secondly, W. shows that δόξα (L. 5) at the time of this inscription means 'acceptance' ('(wohlwollende) Aufnahme', including that of his pottery) rather than '(good) repute' *vel sim.*; this applies also in the epics and in Solon fr. 15 (ed. West/Bergk), long adduced as a parallel for our inscription (... καὶ πρὸς ἁπάντων ἀνθρώπων αἰεὶ δόξαν ἔχειν ἀγαθήν). Finally W. argues that ἀνθρṓποις δόξαν ἔχε̄ν ἀγαθ⟨έ̄⟩ν is a direct echo of Solon's phrase; there is no common source. One of the arguments concerns the 'abbreviated writing' in ΑΓΑΘΝ: applying 'Wachter's Law' concerning the omission of vowels (see *SEG* XLI 1881; cf. also XLII 1858), the mason should have written ΑΓΑΘΕΝ (omission of ε after θ; the use of ἀγαθήν, as in Solon, instead of ἀγαθάν expected in Achaian dialect reveals that it is a quotation. Consequently ἀγαθ⟨έ̄⟩ν instead of ἀγαθ⟨ά⟩ν (all previous editions) should be written. W. translates: 'Nikomachos hat mich gemacht. Freue dich (an mir), Herrscher Herakles! Besagter Töpfer hat mich dir dargebracht. Du aber gib *ihm*, daß er bei den Menschen gute Aufnahme findet!'. Χαῖρε (L. 2; 'Freue dich!') should be considered the counterpart of δὸς δ' ἐϝίν: an example of reciprocity [for which A.Chaniotis, *EBGR* (2002) [2005] no. 154, refers to *EBGR* (2000) [2003] no. 76, on *IG* IX^2 1 4 844].

---

959. Metapontion. Dedication to Herakles, 4th cent. B.C. Stele with cornice. D.Adamesteanu in A.Stazio (ed.), *Metaponto. Atti del Convegno di Studi sulla Magna Grecia* XIII (Naples 1974) 445; A.Landi, *Dialetti e interazione sociale in Magna Grecia* (Naples 1979) 150. Republished by L.Dubois as *IGDGG* II 50; see also our lemma no. 957 sub (5).

Τῶι Ηηρακλῆι | Πε • Πατάριστοις [--]δᾶ καὶ Ηαγι{γ}ενεά

2. Πε •: demotic or name of phyle, followed by a punctuation mark, D. || 2-3. Πατάριστοις for Παντάριστοις, D.; Παταμιτοις (Lucanian name?), A.; Παταντιτοις, L. || 3. patronymic or name of Pa(n)taristos' wife, D. || 3-4. Ηαγιστέα, A., L.; κα ὶ ha γι{γ}ενεά, D.

---

960. Metapontion. Owner's mark on a vase, late 6th cent. B.C. Graffito under the foot of an Attic black-figured oinochoe. F.G.Lo Porto, *BdA* 53 (1968) 114/115 and *Xenia*

16 (1988) 21/22. See now *IGDGG* II 70, where L.Dubois reads Δίō (genitive of the name Δῖος) rather than L.P.'s Διό(νυσος) (name of dedicator).

---

961. Metapontion (area of: Pizzica). Gift of a mirror to a woman, 5th cent. B.C. Bronze mirror with part of the handle; inscription incised along the rim; found in a grave together with ceramic objects dating to the 4th cent. B.C. Mentioned in a report on new finds by M.L.Nava in G.C.Pugliese Carratelli (ed.), *Taranto e il Mediterreano. Atti del quarantunesimo Convegno di studi sulla Magna Grecia, Taranto 12-16 ottobre 2001* (Taranto 2002) 742 [We read the inscription from the drawing; on the ph. of the mirror, the inscription is illegible, Tybout].

Μακονίōν ἔδōκε Χσενοτίμαι δõρον, μνᾶμα φιλēμοσύνας

+S for Ξ || Μακονίων: cf. Μάκων (see e.g. *SEG* XLII 510 app.cr. ad L. 14)].

---

962. Monza. Inscription on an amulet, 6th cent. A.D.? *IG* XIV 2413 (18); *CIG* 9065; Wessel, *IGCVO* 606. L.Bossina, *Rivista di studi bizantini e neoellenistici* 35 (1998) 3-15 (dr.; text), traces the vicissitudes of this object, which was probably donated to Monza by Gregory the Great. The text is recognized as an epigram of Gregory of Nazianzus (*PG* 37, col. 1399/1400) since 1878.

963-965. Ostia. Epitaphs, ca. 100-150 A.D. / undated. D.Nuzzo in L.Paroli (ed.), *Scavi di Ostia* XII. *La basilica di Pianabella*, Parte I (Rome 1999) 71 and 102/103 (ph.), (re)publishes seven Greek or bilingual (Latin/Greek) epitaphs. Two are edita: 1) the bilingual funerary epigram *SEG* XXXII 1025 (XLII 917; ca. 100-150 A.D.) = 53 no. A 49 (Latin) and 102 no. A 326 (Greek [N. does not mention the ed.pr. by A.Morandi, for which see *SEG* XXXII; no new readings]); 2) the Christian epitaph *SEG* XLVI 1326 = 103 no. A 331; two new fragmentary epitaphs were presented in *SEG* LI 1415/ 1416 on the basis of *An.Ép.* (2001) [2004] [in 1415, correct '(Rome 1991)' into '(Rome 1999'); in 1416 app.cr., the reading and comment assigned to *An.Ép.* are Nuzzo's]. We give the remaining three new Greek inscriptions below; they are insignificant fragments engraved on marble plaques [all undated by N.].

963: 102 no. A 327. **Epitaph of Vera?**

[-- Ο]ὐήρᾳ | [--]C | [--]Ω | [--]Υ || ----

964: 102/103 no. A 329. **Epitaph.** Three non-joining fragments.

A: ----? | [--]ΩΝ ΓΕΝΟ[.]ΥΤΟ[--|--] τῶν μακ[άρων --|--]ΝΔΩΜ[--|----] || ----

B: [--]ΥΟΝ | [----? |--]Ν | [----||--]Φ[--] | ----

C: ---- | [--]ΦΙΛ[--|--]ΟΡΟΝ[--] | ----

965: 103 no. A 330. **Epitaph.**

---- | γλυκυ[τατ--] | ἔζησ[εν ἔτη -], | μῆν(ας) [-, ἡμ(έρας) -]

966-968. Ostia. Epitaphs, 2nd-4th cent. A.D. / undated. Published under the supervision of M.L.Lazzarini by edd.pr. O.Grassia (no. 1), S.Ricci (no. 2), and V.Foderà (no. 3), *Epigraphica* 64 (2002) 184-189 nos. 1-3 (ph.; Italian translations).

966: 188/189 no. 3. **Epitaph of Maximus, 2nd/3rd cent. A.D.** Rectangular marble (cipollino) block; now in the Lapidario ostiense (Grottoni).

Θ(εοῖς) Κ(αταχθονίοις) | Μαξίμου· | εὐψύχι

3. The *xi* has a peculiar form: it appears to have been engraved first in the shape of two horizontal hastae with a sort of double volute in between; subsequently two diagonal hastae have been added, ed.pr.

967: 187/188 no. 2. **Epitaph of Leonti(o)s and Domitiane, late 3rd/4th cent. A.D.** Rectangular gray marble block; now in the Galleria Lapidaria (Via Tecta).

Θ(εοῖς) Μ(νήμασι) | Λεόντις • καὶ | Δομιτιανὴ ἐν|θάδε κοιμῶν||ται δύω ἀδελφοί

1. Θ(εοῖς) Μ(νήμασι) ('Agli dei della tomba'): rare formula, for which cf. *IGUR* 922 (written in full), *IG* XIV 1681 (a) and 1893 (abbreviated Θ Μ, erroneously interpreted as Θ(εοῖς) Μ(anibus) in *IG*); its use together with κοιμάομαι (LL. 4/5) is an example of the coexistence of pagan and Christian formulas, ed.pr. || 2. Λεόντις (= Λεόντιος) rather than Λεοντίς (female name) in view of the male form ἀδελφοί in L. 5, ed.pr.

968: 185-187 no. 1 (dr.). **Epitaph of Anthos, undated.** Lower left part of a white marble block; now in the Lapidario ostiense (Grottoni).

Ἄνθος μ[--] | vv ἐνθάδ[ε κοιμᾶται or τέθαπται]· | vacat Σεο[υῆρος] | Ποντικὸς [τέκνῳ γλυ]|| vacat κυτ[άτῳ]

2. κοιμᾶται (if the epitaph is Christian) or τέθαπται (if pagan), ed.pr.

969. Ostia. Fragmentary epitaph, undated. Stone found in the area of the 'Schola of the Trajan' [so called after a cuirass statue of Trajan found *ibid.*] in excavations conducted in 1938/ 1939.

Edd.pr. T.Morard - D.Wavelet, *MEFRA* 114 (2002) 800 (sub 'Inscription no. 7') and 811 no. 16, on the basis of an unpublished report.

D [---] | ENE[---] | ΦYP[---] | CYNA[---] || CACA

[Probably D(is) [M(anibus)] at the head of a text otherwise in Greek, Tybout].

970. Pompeii. Dipinti on wall paintings, 1st cent. A.D. (before 79). C.Blum, *Fresques de la vie quotidienne à inscriptions peintes en Campanie* (Centre d'Étude des peintures murales romaines, CNRS-ENS; Bulletin de liaison 13; Paris 2002), presents a catalogue of 60 paintings from the Vesuvian cities representing scenes from daily life ('popular painting') and accompanied by inscriptions. There are three entries with Greek inscriptions: one from Herculaneum (see our lemma no. 950) and two from Pompeii: 1) on the well-known painting representing the 'riot in the amphitheater' (fight between Pompeians and Nucerians; B. 13/15 and 62 no. 2): a) Σωκρίων, [--]περδις (or Πέρδιξ?), Τειμέας, Ἀπάτη (*CIL* IV 9828); b) Σατρίῳ | Οὐάλεντι | Ὀγούστῳ | Νήρ(ωνι) (φ)ηλίκιτ(ερ) (*CIL* IV 2993 y); 2) on the painting of a ship loaded with wine amphoras, with a figure of Venus at the prow (B. 21/23 no. 10; ph.): Ἀφροδείτη Σῴζουσα (*CIL* IV 9867) [For Aphrodite as patron of sailors see our lemma no. 790].

971. Pompeii. Latin graffito in Greek letters, 1st cent. A.D. (before 79). *CIL* IV 2311. Contra J.Svennung, *Eranos* 62 (1964) 175 and following *CIL* and the vast majority of commentators, H.Solin, *Arctos* 36 (2002) 135/136, explains δουμμος περτουσα as *domus pertu(n)sa* rather than *domus Pertu(n)sae*. S. rejects the *communis opinio* that the graffito was written by treasure hunters after 79 A.D. There are no other attestations of a name Pertu(n)sus, -a.

972. Populonia. Stamped amphora handles, 146-108 B.C. C.Tilloca, *L'Africa romana* 14 (2002) 1851-1861, adds two more Rhodian amphora stamps to those she published recently (cf. *SEG* LI 1420): 1853-1856 nos. 1/2 (ph.), both frequently attested types and dated to the period indicated in the heading.

973. Poseidonia. Dialect inscriptions. See our lemma no. 954.

974. Poseidonia. Dedications from sanctuaries. D.Doepner, *op.cit.* (cf. our lemma no. 955), mentions the following inscriptions in her catalogue; all are previously published: 1) Arena IV 25 (*IGDGG* II 23 = *LSAG* 259 no. 2; D. 225 no. 5; ph.); 2) P.C.Sestieri, *Fasti Archaeologici* 8(1953) [1956] 129 no. 1709 (D. 226 sub (C) no. 1; ph.; two letters: AN [ἀν[έθε̄κε]]; shaft; 6th cent. B.C.); 3) B.Neutsch, *AA* (1956) 379 (D. 226 sub (C) no. 2; ph.; three letters: ẸḲE; [ἀνέθ]ε̄κε; sinistrorsum; shaft; undated; 4) P.C.Sestieri, *MEFRA* 67 (1955)

40 note 2 (D. 230 sub (G) no. 2; [-- ἀ]νέθηκεν δεκάτα[ν]; marble vase; 5th cent. B.C.); **5)** *SEG* XLII 918 (3) (D. 231 sub (G) no. 7); **6)** Arena IV 19 (*IGDGG* II 18; *SEG* XII 412; L 1049*; *LSAG* 260 no. 3; D. 231 no. 5); **7)** Arena IV 21 (*IGDGG* II 19; *SEG* XXXII 1026; cf. XLVIII 1280 and L 1049; *LSAG* 457 G; D. 231 no. 6 a); **8)** Arena IV 23 (*IGDGG* II 22; cf. *SEG* XLVIII 1280 and L 1049; D. 231 no. 6 b).

---

975. Poseidonia. Epitaphs, Archaic period. H.Schläger, *MDAI(R)* 69 (1962) 24/25; G.Dunst, *MDAI(R)* 73/74 (1966/1967) 244-247. Republished by L.Dubois as *IGDGG* II 27. We briefly present these texts, never included in *SEG*, for which D. provides some new readings: **1)** ΒΡ/ΔΙΚΗΙΟΒΗΓ (D. I no. 1 = S. no. 5; Dub. suggests reading [..]δικαιο[.]α[.] 'pour ce qui est certain'); **2)** ΑΡΟΓΟ (D. I no. 2; 'lecture très délicate', Dub.); **3)** Κυϝαιβα (D. I no. 3 = S. no. 3; indigenous name, Dub.); **4)** Ξενοφάϝō vacat (D. I no. 4; perhaps rather Ξενοφάϝο[ντος]: 'l'étymon grec du génitif du nom célèbre Ξενοφῶν, -ῶντος' Dub.); **5)** ΒΥΜΤΟΤΙΝΟ (D. I no. 5; sinistrorsum; one or two names, Dub.); **6)** Νεοκυϝ[--] (Dunst I no. 6; sinistrorsum; (partly) indigenous name?, Dub.); **7)** Κίγον or Κίκōν (D. I no. 7 = S. no. 4; the final letter is a ny and not an aspiration sign, Dub.); **8)** Κλεό vacat (D. I no. 8; for this name in Metapontion cf. *IGDGG* II 55, Dub.); **9)** ΟΛΕΥFΟΑΜΟ (sinistrorsum; D. II; probably an indigenous name, Dub.); **10)** Εὐμάχō (sinistrorsum; D. III = S. no. 2); **11)** [--]ΑFΟ (sinistrorsum; D. IV no. 1; perhaps end of a name in -φαϝος or φάϝōν; cf. above sub (4), Dub.); **12)** Αἰνί[δ]ᾱ vacat? (D. IV no. 2).

---

976. Poseidonia. Graffito on a vase, ca. 330-300 B.C. *IGDGG* II 32 (*SEG* XXX 1894; XXXIII 774). In an article on the Greeks in Lucanian-occupied Poseidonia, J.W. Wonder, *Phoenix* 56 (2002) 40-55, on 45/46, points out that the decoration and contents of the tomb where this vase was found are typical of the graves of the Lucanian upper class at Poseidonia. On the assumption that the deceased wrote the graffito himself, he was a Lucanian with the Greek name Διονύσιος and writing in Greek rather than Oscan; he was very possibly from a family of both Greeks and Lucanians. See also 42 for the presence of Greek vase painters signing with (name) ἔγραφε.

For inscriptions on a Paestan bell krater of unknown provenance see our lemma no. 993.

---

977. Puteoli. Epitaph of C. Pompeius Atticianus, ca. 150-200 A.D. W.Dennison, *AJA* 2 (1898) 386; F.Di Capua, *RAAN* 19 (1939) 99. Republished by G.Camodeca in G.Camodeca - M.Magalhaes - F.Nasti - A.Parma (edd.), *Studi Stabiani in memoria di Catello Salvati*, vol. 2 (Castellammare di Stabia 2002) 40/41 (ph.), who points out that only the lower right corner of the white marble plaque is left at present. *Non vidimus*; see *An.Ép.* (2002) [2005] no. 350.

Θ(εοῖς) Κ(αταχθονίοις)· | Γ. Πομπηίωι | Ἀττικιανῷ υἱῶι | ζήσαντι ἔτη ιη´ ||
Γ. Πομπήιος Ἀττικιανός

The underlined letters are now lost, C.

978. Rome. Antiquarians: the 'Paper Museum' of Cassiano dal Pozzo. W.Stenhouse, *The Paper Museum of Cassiano dal Pozzo, Series A, Part seven: Ancient Inscriptions* (London 2002), publishes a number of drawings of inscribed ancient objects, previously part of the so-called 'Paper Museum' of Cassiano dal Pozzo (1588-1657) and now in the Royal Collection in Windsor Castle. We briefly list the Greek inscriptions, of which drawings are presented in this lavishly produced volume. Forgeries are indicated by an asterisk [Cf. now also W.Stenhouse, *Reading Inscriptions and Writing Ancient History. Historical Scholarship in the Late Renaissance* (London 2006)].

IG XIV	Stenhouse	*IG* XIV	Stenhouse
61*	82/83 no. 30	1681	174/175 no. 92 (a)
64*	239/240 nos. 133,135		(cf. also 184/185 no. 97 (b)
66*	73 no. 23		and (k))
68*	86 no. 33	1697	135 no. 68 (c)
85 (a)*	176/177 no. 93	1775	72 no. 22
87*	71 no. 21	1865	210 no. 110
100*	80/81 no. 29	1973	236/237 no. 130
103*	53/54 no. 5		
292*	88 no. 35	*IGUR*	
306*	178/179 no. 94	99	258 no. 151
320*	89 no. 36	165	90/91 no. 37
984	90/91 no. 37	191	218 no. 114
1026	218 no. 114	389	226-228 no. 120 (c)
1031	258 no. 151	458	359 no. 212
1447	226-228 no. 120 (c)	609	174/175 no. 92 (a)
1523	359 no. 212	712	72 no. 22
1642	348-351 nos. 207/208	798	210 no. 110
		1146	236/237 no. 130
		1228	348-351 nos. 207/208

[Many drawings are by Pirro Ligorio; for this antiquary see *SEG* XXIX 1767 and XXXII 1036/1037 and 1042, Pleket].

979. Rome. Bilingualism. After a methodological introduction M.Leiwo in *Bilingualism* -- (cf. our lemma no. 754) 168-179, studies the following bilingual dedications, each with its own peculiarities: 1) *IG* XIV 1391 (*IGUR* 340; *ILS* 2930; *IGR* I 193; verbatim translation; Latin *cuius* becomes τίνος in Greek; parallels for τίς as relative pronoun); 2) *IGUR* 179 (dedication to Sol Mithras/"Ηλιος Μίθρας; L. comments on διὰ Λολλίου 'Ρούφου πατρὸς ἰδίου, which

has no equivalent in the Latin text, and argues that Lollius Rufus may well have been the dedicant's father; *IGUR*: πατρός is a cult title); 3) *IGUR* 618 (the Greek part has no equivalent in the Latin text; 'code-switching') and 774 (Latin in Greek characters: '... the stonecutter did not know other characters'. On 179-183 L. offers some reflections on bilingual Christian and Jewish texts from Rome, with interesting remarks on the percentage of Greek and Latin inscriptions for each faith and the social 'color' of each language [for Jewish epitaphs from Rome see also our lemma no. 1972]. On 183-192 some reflections on the Jewish inscriptions from Venusia (*JIWE* I 42-116; cf. *SEG* XLIX 1393*), especially on nos. 47, 53, 59, 61-63, 65, 67, and 86 (Greek/Hebrew; Greek with Latin elements; Latin/Hebrew).

---

980. Rome. Magic. Amulet and grave in late Antiquity. Under this title, D.Nuzzo in J.Pearce - M.Millett - M.Struck (edd.), *Burial, Society and Context in the Roman World* (Exeter 2000) 249-255, examines literary, (Latin and Greek) epigraphical and archaeological evidence for the role of superstition in late Roman Imperial burial customs; she focuses on the cemeteries in Rome. In the catacombs, many *loculi* were inscribed with magic signs, mostly stars or circles on Christian crosses (e.g. *ICUR* III 8713 b and VII 19893 b), or words (e.g. Ιαω in *ICUR* IV 12090); apotropaic objects were frequently suspended in the niches. On 253, N. briefly discusses two inscribed amulets: a Byzantine silver ring with Medusa's head in the British Museum (O.Dalton, *Catalogue of the Early Christian Antiquities* --, London 1901, no. 142: Κ(ύρι)ε βωήθι τὶς φοροῦσσις [for βοήθει τῆς φορούσης]) and a golden bell found on the Esquiline, intended to ward off the Evil Eye (*IG* XIV 2409 (5): τοῖς ὄμμασιν ὑποτέταγμαι).

---

981. Rome. The sanctuary of Bel. S.Ensoli in J.Charles-Gaffiot, H.Lavagne, J.-M.Hofman (edd.), *Moi, Zénobie reine de Palmyre* (Paris-Rome-Milan 2001) 123-128, presents a concise overview of the archaeological and epigraphical testimonia of the Syrian cults and sanctuaries in Rome, notably that of Bel and other Syrian gods found in Trastevere (Regio XIV Transtiberim). The Greek or Latin/Greek bilingual inscriptions which E. adduces are those mentioned in *SEG* XLV 1460 [summary of the landmark study of F.Chausson, unfortunately ignored by E., who mostly follows E.Equini Schneider's earlier article (cf. *SEG* XXXVII 798)]. In the catalogue part of this book, E. presents three monuments (ph.; bibliography; description): 1) *IGUR* 121 (*SEG* XLV 1460 (1); E. 358 no. 213); 2) *IG* XIV 971 (*IGUR* 119; *IGR* I 45; *CIS* II 3 3902; *SEG* XLV 1460 (7); E. 359 no. 215); 3) *IG* XIV 972 (*IGUR* 120; *IGR* I 46; *CIS* II 3 3904; *SEG* XXXVII 802 and XLV 1460 (8); E. 358/359 no. 214; Greek text without breathings and accentuation).

---

982. Rome. Spaniards and Gauls in Rome, 4th-6th cent. A.D. D.Nuzzo, *VC* 39 (2002) 269-301, discusses all sorts of evidence for *Hispani* and *Galli* in late antique Rome. From a catalogue of 19 inscriptions (269-282) she excludes four texts for various reasons, inter alia the only one in Greek: the Christian epitaph of a Syrian who had lived in Emerita (Σύρος κατυκήσας ἐν Εἰμερίτῃ πόληι τῆς Εἰσπανίας; *ICUR* I 962; N. 281/282 no. 16; text; dr.).

---

983. Rome. Decree of Agrigentum for Demetrius of Syracuse, 1st cent. B.C. *IG* XIV 952; *IGUR* 2; *IGDS* 185. Republished by F.Canali De Rossi, *ISE* III (cf. our lemma no. 1932) 164 (Italian translation; commentary; no new readings).

---

984. Rome. Honorary inscription for L. Iulius Vestinus, reign of Hadrian (after 138 A.D.?). *IG* XIV 1085 (*OGIS* 679; *IGR* I 136; *IGUR* 62; *SEG* XL 867). E.Bowie, *art.cit.* (cf. our lemma no. 1940) 187/188, briefly comments on the honorand's career. If Pflaum's suggestion that his Egyptian posts (probably held concurrently) fell about 130 A.D. is correct, he may have been in charge of the Museum and highpriest of the imperial cult when Hadrian visited Egypt in that year. On that occasion Vestinus may have written the virtuoso poem *AP* 15.25, which might have been one factor in persuading Hadrian to promote him from his Egyptian offices to those in Rome.

See also S.Fein, *Die Beziehungen der Kaiser Trajan und Hadrian zu den Litterati* (Stuttgart-Leipzig 1994) 267-269, for some remarks on the relation between Vestinus' prestigious offices and his merits as a sophist of great culture.

---

985. Rome. Dedication to all gods and goddesses, Roman Imperial period. *ICUR* 4007: published by A.Silvagni from a copy by G.B.de Rossi based on a transcription by Filippo Buonarroti (1661-1773), itself based on the copy made by an anonymous excavator '*in coem(eterio) Urbis*' (unspecified); believed to be lost. Rectangular stone block reused as a loculus slab. D.Mazzoleni, *RAC* 78 (2002) [2003] 261-264 (text in majuscules; ph.), reports that this stone was found inside a loculus in the catacombs of S.Callisto (area of St. Miltiades) in 2001, where according to M. it must have been brought after the '*fossor nescio quis*' made his copy [but is it inconceivable that the *fossor* saw the stone in the place where it was recently found?, Tybout]; cf. also S.Follet, *An.Ép.* (2002) [2005] no. 199.

[--]ΟΙϹ πᾶσιν • | [--]Ι πάσαις • | [-- 'Α]κιλία 'Ιουλιανὴ | [--] Κλαύδιος ❦

It is unclear whether this text is pagan or Christian; for an 'Ακειλία 'Ιουλιανή in a pagan inscription see *IGUR* 315, ed.pr., who interprets this text as an epitaph || 1-2. [[Θε]οῖς πᾶσιν | [κα]ὶ πάσαις, Chaniotis; now in the same sense F.] || 3. [Α]ΙΛΙΑ, *ICUR*; Κ is certain, ed.pr. || 4. ΚΛΑΥΔΙΟϹ [---], M. [the ph. shows a leaf in fine; probably [---] Κλαύδιος ❦, Tybout].

---

986. Rome. Funerary epigram for Amazaspos, 114-117 A.D. *IG* XIV 1374; *IGUR* 1151; *IGR* I 192; *GV* 722. Now republished by Merkelbach - Stauber, *SGO* V 24/34 (German translation), as an Addendum to be inserted (as 20/27/02) in their section 'Syrien, Nisibis / Antiochia Mygdoniae' in *SGO* vol. IV. Following earlier scholars, they assume that the stone, now lost but in Rome at the time of Fulvio Ursini, was brought there from Nisibis, presumably on the occasion of the reburial of the Kaukasian prince Amazaspos. The latter was the

brother of the eastern client king Mithridates of Iberia and died at Nisibis, while he accompanied Trajan on his Parthian expedition of 114-117 A.D.

E.Bowie, *art.cit.* (cf. our lemma no. 1940) 183/184 (text and English translation), infers from the curious metre (choliambs or scazons) that the epigram comes from the pen of a litterateur in Trajan's company during the Parthian expedition, aware of the prince's charms (cf. L. 12, where he is compared to 'modest maidens'). He suggests that this poet may have been Hadrian, who 'had a penchant for wily metres, not to mention handsome orientals' (184). Hadrian wrote at least one other epigram during the expedition: a dedication by Trajan to Zeus Kasios *AP* 6.332 (cf. B. 179/180). Authorship of the epigram for Amazaspos by Hadrian would explain how the text was available to be inscribed in Rome; the stone may have been erected there in a public place during Hadrian's reign as a reminder of the cost to Rome of its policy of expansion (Hadrian quickly gave up almost all that Trajan had conquered).

---

987. Rome. Funerary epigram for Hygeinos and Prokla, 1st/2nd cent. A.D. *IG* XIV 1971; *IGUR* 1318; *GV* 1021. R.Pintaudi, *APapyrol* 14/15 (2002/2003) [2005] 260/261 (ph.), reports that V.Bartoletti read at the end of the second distich (L. 8) εἰς Ἀΐδαο πύλην (πόλιν, *IG*, *IGUR*, *GV*). B. wrote this reading in the margin of his copy of *GV*; it was based on a re-examination of the stone in Palazzo Corsini in Florence, as he noted at the bottom of the page [B.'s reading, however, is not new: W.Peek read πόλιν in *GV*, but later πύλην in his *Griechische Grabgedichte* (Berlin 1960) no. 303; the latter reading is mentioned, though unnecessarily condemned as 'perperam', in the app.cr. of *IGUR*; for the expression cf. e.g. our lemma no. 1672 L. 9, Tybout].

---

988. Rome. Defixio against three circus factions on a lead tablet, 4th cent. A.D. (or later?). *SEG* XLVIII 1297; LI 1446. Republished by D.Jordan, *ZPE* 141 (2002) 141-147 (dr.; translation; ample comment); cf. id., *ZPE* 144 (2003) 30, for a minor correction. We give his complete text, which supersedes that of *SEG* XLVIII, and ask the reader to consult *SEG* XLVIII (G.Bevilacqua) and LI (H.Solin) for previous readings.

Φακτιω βενετα·
Λακινειν,
Ηιλαρεινο, Φλακινο·
καταδείνω βεινετου
[Ηι]λαρεινο, Φλακινο, [....]·
ΙΑΖΑΒΙΟΑΛΗΘ ΜΑΡΜΑΡΑΩΘ ΦΡΑΝΟΥΝΟΡΑ
ΑΒΡΑΝΑΞ· ἐγώ εἰμι ΗΜΟΣΣΕΣΗΟΡΩΣ· ἐγώ ⟨εἰμι⟩
ΣΙΟΕΡΜΟΥΟΚΝΟΥΩΡΑ ΑΒΡΑΣΑΞ ΣΕΧΕΒ·
ἐγώ εἰμι ΘΟΧΗΒΒΑΛΟΩΗΟ· ἐγώ ⟨εἰμι⟩ ΕΩ-
ΟΒΡΟΗΝ· ἐγώ εἰμι ὁ κύριος τῆς Ἀνάνκη-
ς ὁ καταπλέξας τὸν ΙΑΙ ΙΑΒΩ·
ἐγώ εἰμι Ἀνάνκη·
Λεικειτιωσους, Λουκουντι[λ]ος,

ΜΑΣΚΕΛΛΙ ΜΑΣΚΕΛΛΑΡΩ
Λεξιοσυς, Λουξουριοσους, ΒΡΑΙΟ-
[-- ca. 7 --]Ν Φ̣ΝΟΥΚΕΝΤΑΒΑΩΙ
Ληγιτιμιους, Λαυρεντινου,
Λήμνιος, Λασκιβος, Λήνεος,
Λουκορ, Λουκιφιρ, Λαυρε̣ν̣τ̣ιος,
Λαμπάδιος, Λεο̣ν̣του, Λέπα·
καταδείνω Αλκεινο, Πανσα, Βεννετερα,
Α̣λιγερ, Αμορ, 'Αφρικός, Αἴγυπτους·
Ρ̣υθυλος, Ραπιδους, Ρηνος, Ρε[.]αρασους,
[- ca. 4 -]ο̣ν̣νησις, Ριβαρις, Ρεστιτουτος,
Ρεφεκιτορος· καταδείνο φακτωνα ρουσι-
α̣· Κορεος, Λουσορ, Ηγρεγιο, Σ̣τ̣ιβαρεα,
Π̣ρυθνε͂ος, Παδους, Ροσατος, Σ̣ολημνιος,
"Εολους, Ποντικός· ΙΠΥΗΟΧΘΩ
ΒΡΑΖΑΓΡΑΝ ΡΗΣΙΚΙΘΩΝ
ΠΕΡΤΑΩΒΜΗΚ ΙΤΕΡΑΚΑΚΩΜ-
ΣΑΧΜΗΜΙ[.]ΩΟΥΩ v ΚΑΟΤΟΧΟ-
[. ca. 2 .]ΗΗ̣ΜΕ[. ca. 3 .][- ca. 5 -][- ca. 5? -]
[- ca. 5? -] vacat?

We do not summarize J.'s comments on the *voces magicae*, which are printed in majuscules || date: 4th cent. A.D. or later, J.; 5th cent. A.D. or later, *SEG* || horizontal lines are incised for no apparent reason between LL. 16/17, 18/19, and 19/20, J. || the nonformulaic parts of the text show a Latin pronunciation, J. || 1. I inserted above the line; letters larger than the rest as if a heading, though the victims include members of the Reds (LL. 26-28) and of another faction (LL. 21-25), J. (cf. app.cr. in fine) || 5. [Ηι]λαρεινο⟨ν⟩, Φλακιν̣ο̣⟨ν⟩ (cf. L. 3), perhaps followed by the beginning of the third name, Λ̣α̣κ̣ι̣, *vel sim.*; alternatively, the *voces magicae* of LL. 6/7 may start in L. 5, J. || 11. καταπλέξας: participle either of καταπλέκω ('entangle', a near-synonym of καταδέω) or καταφλέγω ('burn down', misspelled); neither verb is attested in magical texts so far, J. || 13. Λεικειτιωσους: renders *Licitiosus rather than Licentiosus (Bevilacqua); Λουκουντι[λ]ος (Lucuntilus = -tulus) rather than Λουκουντι[ν]ος (= Lucentinus; Bevilacqua), J. || 18. Λήνεος for Λήναιος, J. || 20. Λεόντ⟨ι⟩ου⟨ς⟩, Λεπα⟨ς⟩ (Leontius and Lepas; the latter is a previously unattested name possibly derived from λέπας: nickname of a charioteer who clung to the reins 'like a limpet'?), J.; or Λεπᾶ⟨ς⟩ (new, from the gentilicium Lepius), J.Curbera apud J. || 21. Αλκεινο⟨ν⟩ (Alcinum), Πανσα⟨ν⟩ (Pansam), Βεννετερα⟨ν⟩ (enigmatic; perhaps a very bad spelling of Venatorem), J. || 23. probably Ρεπ̣αρασους (error for Reparatus), J. || 24. initio perhaps [Ρωμ]ονnησις (for Romanensis), J. || 25. Ρεφεκιτορος (*Refectorius?), J. [see also *SEG* LI 1446] || 25-26. φακτ⟨ί⟩ωνα ῥουσίlα̣⟨ν⟩ (the 'Red faction'), J. || 26. Ηγρεγιο⟨ς⟩, Σ̣τ̣ιβαρέα⟨ς⟩ (the latter name is new; from στιβαρός, 'strong'), J.Curbera apud J. || 27. perhaps Πρυθ⟨α⟩νε͂ος for *Πρυταναῖος, J. || 31. καοτοχο suggests a deformation of a world like κάτοχος, J. || structure of the text: general title (L. 1, 'the Blue faction'); names of three men (LL. 2/3), who may be the owners of the three Blue teams about to race; Hilarinus may have been a former charioteer, whether identical or not with the homonymous charioteer who was put to death in 364 A.D. for his notorious magical practices (Amm. Marc. 26.3.3); καταδείνω plus two of these men's names (LL. 4/5); a formula with *voces magicae* (LL. 6-12, 14, and 16); 15 names beginning with Λ- (LL. 13, 15, and 17-20);

καταδείνω plus three names, the first beginnning A- (L. 21); four names beginning with A- (L. 22); eight names beginning with P- (LL. 23-25); καταδείνο plus φακτωνα ρουσια ('Red Faction'; LL. 25/26); ten names (LL. 26-28); several *voces magicae* (L. 29 to end). Names and magical vocables (the latter derived from a model) have become intermingled in LL. 13-16. The object of the curse are three circus factions: 1) Blue; LL. 13-20: alliterative names (beginning with L-) of the charioteer and the four horses of each of three teams (in the Imperial period, circuses had 12 starting-gates to accommodate three teams from each of the four color-factions); charioteers: Lampadius, Leontius, Lepas (L. 20), belonging to the four-horse teams (a-c), respectively: a) Licitiosus, Lucunti[l]us, Lexiosus, Luxuriosus (LL. 13-15); b) Legitimius, Laurentinus, Lemnius, Lascivus (LL. 17/18); c) Lenaeus, Lucor (?), Lucifer, Laurentius; 2) unnamed: Green or White; LL. 22-25: names of charioteer and four horses of each of three teams (the driver and the horses of one have names in A-, and the horses but not the drivers of the other two have names in R-); charioteers: Alcinus, Pansa, Βεννετερ, belonging to the four-horse teams (a-c), respectively: a) Aliger, Amor, Africus, Aegyptus (L. 22); b) Rutulus, Rapidus, Rhenus, Reparatus (?) (L. 23); c) [..]ọνησις, Rivalis, Restitutus, Refector(ius?) (LL. 24/25); 3) Red; LL. 26-28: nonalliterative names of the charioteer and the four horses of two teams; charioteers: Curius and Lusor (L. 26), belonging to the horse teams (a/b), respectively: a) Egregius, Sibareas (?), Prytanaeus, Padus (LL. 26/27); b) Rosatus, Solemnius, Aeolus, Ponticus (LL. 27/28). It is unclear why the color of the second faction and the third Red charioteer and his team are not recorded; it may be that the last five names were not yet known when the curse was inscribed. The *defigens* must have been a supporter of the fourth faction, consequently Green or White, J. || 'alliteration in the names of members of racing teams is apparently new here', J. (141) [it may be of interest to draw attention to the convention of giving alliterative names to race horses in the 19th/early 20th cent. in specialized stud-farms, where names are assigned to horses with the greatest care to fit their character and/or outlooks; cf. H. Graf von Lehndorff, *Menschen, Pferde, weites Land* (Munich 1980) *passim*, e.g. 122 (on selecting names in the horses' second year of life in the 'Königliches Gestüt Trakehnen' in East Prussia, before WW II): 'Grundsätzlich mußten alle Pferde Namen mit den gleichen Anfangsbuchstaben haben wie ihre Mütter. Da aber die Buchstaben H und P allmählich überhandnahmen, begannen wir schließlich von H auf G und von P auf O umzuschalten'; it may be that the horses of most four-horse teams (or even factions, as with the Blues) in our tablet were selected on the basis of a specific relationship (whether in provenance, breed or blood) denoted by alliterative names; it may be assumed that the names of the charioteers beginning with the same letter as those of their horses are professional names adapted in their first letter to that of their horses' names, Tybout].

---

989. Signia (area of: Colle Maiorana). Epigram dedicated to Herakles, ca. 150-250 A.D. *SEG* XLVII 1517. M.Kajava, *L'Africa romana* 14 (2002) 139-143, elaborates his comparison (cf. *SEG* XLVII app.cr.) of this epigram with *IG* XIV 1003 (Kaibel, *EG* 831; *SEG* XXX 1197): they are very similar both in content (private dedications to Herakles by travellers after escape from great danger on the Ligurian coast) and style. The inscriptions were found at a distance of ca. 20 km from each other, one in the territory of Signia, the other in Tusculum. K. raises the question whether the dedicants had a special relationship of some sort. They may have commissioned the same poet or have used the same anthology, or even have been one and the same person.

990. Sybaris. Dialect inscriptions. See our lemma no. 954.

---

991. Tarentum. The Greek dialect. A.C.Cassio in *Taranto* -- (cf. our lemma no. 962), studies the Greek dialect of Tarentum, with frequent reference to inscriptions, inter alia *SEG* XIX 620 (C. 454/455, on the names ⊦ιστιήιος and Σάττων); XXX 1220 (*IGR* I 467; *CIL* I² 1696; C. 464); XXXVII 816 (C. 450, on the name Ἴκκος, for which cf. *SEG* XXXVI 626: Ἰκκότας); L 1069 (C. 437/438); Arena V 7 (C. 452), 8 (C. 441 and 452), and 10 (C. 452). Discussing the penetration of Ionic/Attic into the Tarentine dialect, C. comments on various forms occurring in the *Tabulae Heracleenses* (*IG* XIV 645; *SEG* L 1040*; C. 459-461).

---

991 bis. Terina (area of: S. Eufemia Vetere). Testament, 350-300 B.C. *SEG* IV 73; XXXII 1069; XLI 886. Inscription on a bronze tablet. P.Orsi, *NSA* (1921) 473; *DGE* 436 (3); V.Arangio Ruiz- A.Olivieri, *Inscriptiones Graecae Siciliae et infimae Italiae ad Ius Pertinentes* (Milan 1925) 151 no. 21; R.Spadea, *Klearchos* 91 (1979) 28-33, and *Cahiers du centre Jean Bérard* 16 (1991) 122/123 [See also D.Granei in G.De Sensi Sestito (ed.), *Tra l'Amato e il Savuto* II. *Studi aul Lametino antico e tardo-antico* (Soveria Mannelli 1999) 139-157 (text; app.cr.; Italian translation), not mentioned by D., Lazzarini]. Republished by L.Dubois as *IGDGG* II 98; we give D.'s text except for LL. 8/9 (see app.cr.).

[-------------------------- ἥμισ]-
[σον τ]ᾶς • Πο • Φιλύλλαι Κ[όνōνος ἀργυ]-
[ρίω μ]νᾶς ἴκοσι καὶ Δίαι Κόνōν[ος μνᾶς]
[δεκαπ]έντε, τὰ δ' ἄλλα τᾶι γενεᾶι κ[ὰτ τάδε]·
['Αρι]στοκρέτει • Ἱστιαίω • πάντων [τὰ ἐπιπό]-
[λαι]α, • Φιλότατι • Ἱστιαίω • τᾶς τρίτας μ[οίρας τὸ]
[πᾶν, τὸ] δὲ ἥμισσον • τᾶς • Ξα • Νικυλῖ Ἱστιαίω· [τὼ]-
[ς δὲ πω]λήσαντας τὰ ὑπάρχοντα πάν[--]
[--]αι τὰς οἰκίας φυλάσσεν τῶι παι[δίωι μέ]-
[χρ' ἐς τὰ]ν ἁλικίαν μόληι· ἃ τόκα ἐγγύω[ν δέηι ἀπο]-
[τιμᾶν τ]ὸν πρύτανιν τὠργυρίω τῶ ἀ[ξιό]-
[χρεω δρ]αχ(μῶν) • ν' • εἰ δ' ἃ δοκῆι αὐτοῖς τὸ π[αι]-
[δίον τόκ'] εἶἀι πωλῆν, πωλησάντω· Ε[--------]
[- ε]ὺς • Ωλ • Νίκαιος • Ξα • Κλευ[----]
[----] Φίλυλλος • Κι • Φιλωνίδας • Α[....]
[----]σιτων, Τι • Εὐφρονίδα[ς ----]
[----ι]ππος • ΕΤΑΝ • ΠΗ • ΑΛΕ[----]

---

2. τ]ᾶς Πο (and τᾶς Ξα in L. 7): sc. γᾶς; Πο and Ξα are akrophonic abbreviations of geographical names (Ξα is also preceding the name of one of the witnesses in L. 14 [the abbreviations Ωλ, Κι, Α-- and Τι in LL. 14-16 should be interpreted in the same sense; see also D.'s comment on Πη below ad L. 17]; τ]ᾶς Πο must belong to what precedes, since the two daughters of Konon receive only money, D. || 4. τὰ δ' ἄλλα τᾶι γενεᾶι: 1)

Philylla and Dia, daughters of Konon (possibly nieces and a brother of the testator Histiaios); 2) the descendants of Histiaios: his son Aristokretes and his daughters Philotas and Nikylis; 3) a baby (παιδίον; L. 9), who will inherit the real estate in the city on his coming of age, D. || 5-6. or a restoration like πάντων [τὰ καρταίlποδ]α ('les bovins de toutes ses propriétés'), D. || 8-9. πάν[τα ἐν l τᾶι πό]λι, D., following previous editors [however, in L. 9 initio Granei read [--]αι, which excludes πό]λι, Lazzarini, who points out that she verified G.'s reading on the basis of autopsy] || 9-10. rest. S. || 10. or ἄτοκα ('sans intérêt'), D.Rousset apud D. || 10-11. λαμβάνεν instead of ἀποτιμῶν, A.R.-O., S.; in his commentary ad L. 13, D. suggests ἃ τόκα ἐγγύω[ς δεκόμενον μισθοῦν τ]ὸν πρύτανιν || 12-13. rest. *DGE*; τὸ γυ̣[ναικικὸν l γένος], A.R.-O., S. || 13. in fine a term indicating the witnesses: ἐ[πιμεληταί], ἐ[πάκοοι] or ἐ[πίτροποι], D. || 17. ETAN: meaning unclear; Πη. is probably the demotic of the last witness, Ἀλε[ξ--], D.

---

992. Thourioi. Orphic lamella, ca. 350 B.C. *SEG* XXXVII 820; XLI 887*. C.Riedweg, *art.cit.* (cf. our lemma no. 1977) 481, suggests reading ἱκέτι⟨ς⟩ (not ἱκέτ⟨ης⟩) in L. 6 of the lamella from Timpone Piccolo; cf. the new critical edition of A.Bernabé - A.I.Jiménez San Cristóbal, *op.cit.* (cf. our lemma no. 1977) 271–273 no. 10.

---

992 bis. Venusia. Jewish epitaphs. See our lemma no. 979.

---

992 ter. Vulci. Dipinto on an amphora, early 5th cent. B.C. Athenian amphora with black-figured representation of trainers and athletes (runners; jumper; also representation of a disk); originally in the collection Feoli, now in the Martin von Wagner Museum at the University of Würzburg. E.Langlotz, *Griechische Vasen in Würzburg* (München 1932) 39 no. 215; Beazley, *ABV* 375, 213; U.Sinn (ed.), *Sport in der Antike. Wettkampf, Spiel und Erziehung im Altertum. Ausstellung zum Olympiajahr 1996 im Martin von Wagner Museum der Universität Würzburg* (Würzburg 1996) 18-20 no. 2; now republished by id. in *Ἱστορία τῆς γραφῆς* (cf. our lemma no. 1886) 46 no. 33 (ph.): Νικᾶ̣ς, Πολυμένōν

---

993. Unknown provenance (Poseidonia?). Signature and labels on a vase, 350-340 B.C. Red-figured bell krater painted by Asteas; signature (A) under the main scene representing four male symposiasts with nude upper bodies: two couples each reclining on a kline; three small servants before the klinai: a papposilen and a woman both playing the double flute and a young man pouring wine from a bell krater; two comic masks hanging in the background; labels identify three of the four symposiasts (B) and one of the two gods (C) represented together with two servants in a frieze above (Dionysos and Aphrodite; her servant is Eros); Silen, Dionysos and Maenad on the back; now in the collection of the late Takuhiko Fujita (Tokyo/Lugano). Ed.pr. E.Simon, *NAC* 31 (2002) 115-127 (ph.).

A: [Ἀ]σστέας [ἔγραψε] **B:** Ἀντήνω[ρ] Εὐρύ̣δαμος Πολυφρα[--] **C:** Ἀφροδίτη

A. Asteas mostly writes his name with double sigma; cf. A.D.Trendall, *The Red-Figured Vases of Paestum*, Rome 1987, 84, ed.pr., || B. ΕΥΡΥΦΑΜΟΣ (sic) [rather the more frequent Εὐρύδαμος, as the ph. seems to confirm, though Εὐρύφαμος cannot be excluded, Tybout]; ΠΟLUΦΡΑ: 'wohl Polyphra(smon)', ed.pr. [Πολυφρά[σ-μων] or Πολυφρά[δμων], Tybout] || ed.pr. considers the possibility that the painting illustrates a theatrical scene.

GAUL

994. Agde (and area). Various inscriptions. M.Lugand - I.Bermond (edd.), *Carte archéologique de la Gaule*, vol. 34/2: *Agde et le bassin de Thau* (Paris 2001), contains some Greek inscriptions. *Non vidimus*; cf. J.-C.Decourt, *BE* (2004) nos. 464-466 (= our nos. 1-3, respectively): 1) 127/128 no. 03-13* (dr.); opistographic lead plaque, now lost (*BE* 1944 no. 90; 1955 no. 282; 1956 no. 357; see also M.Lejeune, *REA* 62, 1960, 62, and J.-C.Decourt, *RPh* 67, 1993, 241); 2) 139 no. 03-45* (dr.); epitaph on a basalt cylindrical cippus [ineditum?]: Θεύχα[ρις] (or Θευχα[ρίς] or Θευχά[ρης]); 3rd cent. A.D.; now in the Musée du Vieil-Agde; 3) 199 no. 023*44 (ph.); Christian inscription of uncertain date, now lost (in five lines; D. does not indicate the line divisions); said to have been found in Balaruc-les-Bains: νίψον ἀνοήματα μὴ μόναν ὄψιν [The text should read ἀνομήματα in order to be a palindrome; probably on a baptismal font; ineditum?, Tybout].

995. Colonia Narbo Martius (Narbonne). Bilingual (Latin/Greek) Christian epitaph of Dometius, 527 A.D. *CIL* XII 5340. Republished by E.Dellong (ed.), *Carte archéologique de la Gaule*, vol. 11/1: *Narbonne et le Narbonnais* (Paris 2001) 324/325 no. 72*2 (ph.). *Non vidimus*; cf. J.-C.Decourt, *BE* (2004) no. 467: 'Le défunt est peut-être syrien, mais aucune des propositions émises dans le passé pour la localisation de la κώμη Ταουσων n'est convaincante'.

996. Massilia. Honorary inscription for M. Porcius Cornelianus, 3rd cent. A.D. *IG* XIV 2433; *IGR* I 10 (cf. *SEG* XLIX 1397 and L 1076). H.Tréziny in M.Bouiron - H.Tréziny et alii (edd.), *Marseille. Trames et paysages urbains de Gyptis au roi René* (Études Massaliètes 7; 2001) 213-223 [erroneous reference in J.-C.Decourt, *BE* (2004) no. 470], mentions (215/216; no text) this inscription erected for a priest of Λευκοθέα in the context of a study on the Caves Saint-Sauveur, the vast Hellenistic complex where it was found.

997. Massilia. Two dedications or epitaphs, Roman Imperial period. In a study on the Greek and Roman nekropoleis of Massilia M.Moliner in *Marseille* -- (cf. our lemma no. 996) 337-354 (cf. J.-C.Decourt, *BE* 2004, no. 470), on 343 briefly discusses the two fragments on stone reading [Δ]ιονυσο[--] and [Βε]λένιου, both published by G.Rougemont [see *SEG* L

1076 for references and alternative restorations of the latter fragment]. Both have been interpreted either as dedications (to Dionysos and Apollo, respectively) or as epitaphs; M. prefers the latter, restoring [Δ]ιονυσό[δωρος] and interpreting [Βε]λένlọυ as the genitive of a Greek anthroponym. D. prefers considering [Βε]λένlọυ as evidence for a dedication; it was found in the center of the city, and Belenos is attested in a Latin dedication.

---

998. Massilia. Epitaph of Gratine and her parents, 2nd cent. A.D. M.Moliner, *art.cit.* (cf. our lemma no. 997) 350, publishes a photograph of an unpublished epitaph (plaque; no indication of provenance). We give the transcription of J.-C.Decourt, *BE* (2004) no. 471.

> Γάϊος Ο[ὐ]ẹίριοlς Γρᾶτος καὶ | Παραμόνη Γράτοlυ Γρατίνῃ τῇ ἑαυτῶν ||
> εὐσεβεσ̣[τ]ά̣τῃ θυγαlτρὶ καὶ ἑαυτοῖς μνήμlης χάριν

---

998 bis. Massilia. Fragment, 1st/2nd cent. A.D. M.Clerc, *Massalia* II (Marseille 1929) 278/279 (2nd cent. A.D.); F.Benoit, *Gallia* 24 (1966) (= *Musées d'Histoire de Marseille*) no. 202 (1-50 A.D.). Block (entablature): [--]Ο ΣΤΑΔΙΟ[--]. L.-F.Gantes, M.Moliner, H.Tréziny in *Marseille* -- (cf. our lemma no. 996) 205-212, point out (209) that these letters do not necessarily record a stadion, difficult to accommodate in the hilly area of the old city; perhaps [--]ΟΣ ΤΑ ΔΙΟ[--], referring to the cult of Zeus or Dionysos (Dionysia?)?

---

999. Nemausus. Decree of a Dionysiac association, reign of Hadrian. *IG* XIV 2499; *IGR* I 21; *SEG* XLVII 1527 (sub N 13); cf. also XL 913. J.-Y.Strasser, *BCH* 126 (2002) 138-142 (cf. our lemma no. 1943), interprets this fragment as a decree of the empire-wide association of Dionysiac artists rather than a list of victors in a contest. He reads and restores the text as follows. S.'s text supersedes that of the previous editions (which had few restorations).

> [---]ΛΩΙΙ[---|---κίου Ταρσέ]ως κωμῳδοῦ π[---|---]ου χοραύλου
> παρ[αδόξου ---|---]ος Καισαρέως Τραλλ[ιανοῦ χοραύλου ---||---]κιος
> Ταρσεὺς κωμ[ῳδὸς ---|--- πρωτάρχων τῆς] ἐν Ῥώμῃ ἱερᾶς συν[όδου ---|---]
> χοραύλης, γ' καπετ[ωλιονείκης ---|---] υἱός, ἄρχων συνό[δου ---||---
> Καισαρεὺς] Τραλλιανὸς χορ[αύλης ---|---] σεβαστονείκη[ς ---]

The names of the persons appearing in the genitive in the heading (LL. 1-4, serving to date the text) are repeated in the nominative in the following lines (authentication of the document). They are the three representatives of the association: πρῶτος ἄρχων, ἄρχων γραμματεύς and ἄρχων νομοδείκτης; for a similar authentication formula at Nemausus see *IG* XIV 2495 (*IGR* I 17; *SEG* XLVII 1527 sub N 1), also a decree [ἱερᾶς Τραϊανῆς Ἁ]δριανῆς [συνόδου --] (L. 15), S. || 6. ἐν Ῥώμῃ: the association, founded under Trajan, received its seat in Rome under Hadrian; the mention of Rome, suggesting that the association was a novelty, provides the date for our text, S.

SPAIN

1000. Catalonia. Corpus of Greek inscriptions. I.Canós I Villena, *L'epigrafia grega a Catalunya* (Debrecen 2002), presents a corpus of Greek inscriptions from Catalonia dating from the 6th cent. B.C. to the 7th cent. A.D. (in Catalonian; majuscule texts; ph. of most inscriptions). Chapter I contains the texts from the 6th to the 3rd cent. B.C. (nos. 1-124), Chapter II those from the 3rd cent. B.C. to the 7th cent. A.D. (nos. 125-279). Chapters 3 and 4 contain inscriptions from elsewhere but now in Catalonian collections (nos. 280-313).

There are 87 inedita, nearly all ceramic graffiti and dipinti (occasionally stamps on glass vessels) and amphora stamps (all of known types). Exceptions are: 1) no. 162 (terracotta antefix with representation of Helios, used for funerary purposes; exact provenance unknown, now in the Museum in Tarragona: ΜΗΛΟΣ; 2nd cent. A.D.; probably from Tarraco; ph.); 2) no. 174 (rectangular bone plaque, probably found during excavations in the 1950s in Clos de la Torre; now in the Museum in Badalona: Βελ Λάκων; 1st/2nd cent. A.D.; ph.); 3) no. 300 (weight from Antiochia in Syria: see our lemma no. 1550); 4) no. 306 (ampulla from Apamea in Syria: see our lemma no. 1563); 5) no. 307 (funerary urn from Egypt: see our lemma no. 1812).

Bilingual are nos. 131 (Latin/Greek dedication to Isis; *SEG* XLII 974), 144 (last line in Greek, concluding a long Latin epitaph of a charioteer: τοὺς σοὺς ἀγώνας αἰὼν λαλήσει; *IG* XIV 2539), 145 (one Greek word: epitaph erected ἀχώρισται ('inseparable') sanctissimae et fidelissimae feminae [ἀχώρισται for ἀχώριστε, vocative of ἀχώριστος, Chaniotis]), 146 (fragment of a Latin epitaph; in fine ΑΜΕΛΙ ΤΑΥΤΑ: 'Ameli, (la vida és) això' [rather ἀμέλ(ε)ι· ταῦτα, 'don't worry; this is it' or ἀμέλ(ε)ι ταῦτα, 'ignore this, don't worry about this]), 147 (L. 1 of an otherwise Latin epitaph is in Greek: Ἀγρύκι [= Ἀγροίκη, a *signum*], χ[αῖρε]; epitaph of a Christian woman), 148 (LL. 1/2 of a Latin epitaph are in Greek: Περεστέ[ρα], | χαῖρε), 151 (L. 1 of a Latin epitaph is in Greek: Ἀσφαλ[ής]: supernomen of the deceased), 152 (see *SEG* XXVII 713), 153/154 [both epitaphs with a so-called *theta nigrum*, for which see *SEG* LI 2301 and our lemma no. 1926], 155 (Latin/Greek epitaph of a ῥαββι [incorrect reading; see now J.Curbera, *Philologus* 147 (2003) 357-359 and H.Niquet, *SCI* 23 (2004) 169 (ph.), Tybout], and 158 (Hebrew/Latin); trilingual are nos. 156/157 (Hebrew/Latin /Greek; no. 156 = *CIJ* 661).

Remarkably enough Canòs I Villena ignores H.Rodrígues Somolinos' corpusculum mentioned in *SEG* XLVII 1533 (p. 426, and p. 428 sub *IGAI*); nor does she know the Spanish publication summarized in *SEG* L 1084. She occasionally but never systematically refers to *SEG*. In the *comparatio numerorum* below we do not include references to M.P.de Hoz' collection of Greek inscriptions, for which see the elaborate *comparatio* in *SEG* XLVII 1533.

CIG	Canós no.	*IG* XIV	Canós no.	*SEG*	Canós no.
6802	159	2539	144	XVII	
6803	144			487	160
		SEG		XXVI	
IG XIV		XIII		1217	142
377*	126	485	66	XXVII	
2538	168			713	152

SEG	Canós no.
XXVII	
714	143
XXVIII	
827	130
XXXIII	
837	127
838	68
841	9
XXXV	
1071	5
XXXVII	
838	4
839	64
XXXIX	
1088	6
XL	
916	1-3
XLII	
973	5
974	131
XLII	
975	164/165
976	10-14
XLIII	
683	4
XLIV	
851 bis (1)	168
XLV	
1494	4
XLVI	
310	292

SEG	Canós no.
XLVII	
1533 p. 430	
ad no. 2.2	126
ad no. 2.4	129
ad no. 2.30	242
ad no. 2.36	222
ad no. 2.40	65
ad no. 2.44	46
ad no. 3.3	56
1534 (1)	168
(4 a-c)	164-167
1536 (2)	163
(3)	9
(4)	175
(5)	10-14
(6)	203
(7)	45
(8)	204
(9)	125
(in fine)	230
1537	127
1538	8
1539	7
XLVII	
1541	141
XLIX	
1404 (1-4)	232-235
(5)	245
(6-11)	236-241
(12)	252
(14)	253

SEG	Canós no.
XLIX	
1404 (15/16)	243/244
(17-22)	246-251
L	
1083	172
1084 (4)	261
(7)	262
(11)	268
(12)	260
1659	293
LI	
1472	169
CIJ	
661	156
JIWE I	
183	156
186	155
CIL II	
4315	144
ILS	
5301	144
*LSAG*²	
288 no. 4	63, 67
464 A	113
SIRIS	
768	131

1001. Corduba. Epigram dedicated to Artemis, 125-127 A.D.? *SEG* XXVI 1215 (XLVI 1368 bis*) [to the article by A.W.Bosworth mentioned in *SEG* XXVI, add id., *ANRW* II 34.1 (1993) 238-241]. Like most previous authors E.Bowie, *art.cit.* (cf. our lemma no. 1940) 189-191 (text and English translation), assigns the poem to the historian and philosopher Arrian; it blends the latter's belief in the primacy of the word (cf. *Anab.* 1.12) with a Stoic view that man is not master of anything outside himself. Following Bosworth (1993), B. reads in L. 3 ἐ[χ]θρῶν (?) δὲ καρήατ⟨α⟩ (for ἐ[χ]θρῶν see also the app.cr. of *SEG* XXVI; καρήατι, lapis and previous scholars); he translates LL. 3/4 as 'it is not right for those who feast on others' property to bring

as gifts to a goddess the heads of their enemies' (i.e., predatory or destructive animals according to Bosworth's interpretation), and suggests that this enigmatic phrase may state that regular consumption of animals who really belong to Artemis makes dedication of no more than their heads an act of impiety. Alternatively B. considers the possibility that Arrian alludes to Hadrian's dedication of war spoils to Zeus Kasios *AP* 6.332 (cf. B. 179/180), with ἐ[χ]θρῶν δὲ καρήατ⟨α⟩ meaning 'heads belonging to enemies'; Arrian, then, would question in our poem the appropriateness of the spoils both of the hunt (LL. 1-3) and of war (LL. 3/4) as dedications.

On 197 note 80, B. comments on the 3rd cent. A.D. date suggested by J.Beltrán Fortes (cf. *SEG* XLII 970): if correct (but cf. A.R.Birley, *Hadrian: the Restless Emperor*, London 1997, 337 note 16), the inscription could be the recutting of a text originally set up by Arrian who was by then famous.

1002. Tarraco. Epitaph of Euxenos, 200 B.C.-350 A.D. Fragment of a local stone block with slight mouldings; inscription on a protruding fascia (probably upper part of a relief stele); found in front of the mausoleum in Centcelles but originally from the Roman villa complex; now in the Museu Nacional Arqueològic in Tarragona. Edd.pr. M.Duran - J.Massó, *ZPE* 140 (2002) 64-66 (ph.; majuscule text only).

Εὔξενε Νεαπολίτα [-----?]

Vocative introducing a proper epitaph ('eine normale Grabinschrift'), edd.pr. [the missing part may just be a simple χαῖρε, Tybout; in the same sense S.Follet, *An.Ép.* (2002) [2005] no. 858] || edd.pr. assume that the deceased, apparently a freeborn Greek, came from Campanian Neapolis and adduce inscriptions from southern Italy recording the name Εὔξενος.

LUSITANIA

1003-1017. Emerita Augusta. Christian inscriptions, 5th-7th cent. A.D. J.L.Ramírez Sádaba-P.Mateos Cruz, *Catálogo de las inscripciones cristianas de Mérida* (Mérida 2000) 223-241 nos. 178-196 (ph. of nos. 180-195), (re)publish 19 Christian Greek inscriptions, now in the Museo Nacional de Arte Romano for the greater part; nos. 180, 185/186, 187 (B)-190, and 192-196 are inedita (mostly insignificant fragments of epitaphs, all on marble plaques). For nos. 179/180 and 182/183 see *SEG* LI 1475/ 1474 and XXXII 1084/1083, respectively (in XXXII 1083 L. 3 read Ἀγῳ̣ύ̣[στου] instead of Ἀγόσ[στου]; R.S.-M.C. print Αγού[στω --] [sic]); we give the remaining 15 texts below [R.S.-M.C.'s texts show many deficiencies which we try to correct where possible, Tybout]. Undated by R.S.-M.C. unless stated otherwise [*IHC* = Ä.Hübner, *Inscriptiones Hispaniae Christianae* (Berlin 1871; supplement: Berlin 1900; reprint New York 1975); *ICERV* = A.Ferrua in J.Vives, *Inscripciones cristianas de la España romana y visigoda* (Barcelona 1942; 2nd edition with a supplement: Barcelona 1969)].

1003: 223/224 no. 178. **Dedication.** *IHC* no. 40; *ICERV* no. 426. The stone is lost; the text is only known from a copy in a manuscript.

† (?) † Ὑπὲρ εὐ|χῆς καὶ σώ⟨σ⟩|ματος ⟨σ⟩υνκυ|βερνήσεως καὶ || πάντων τῶν συ⟨ν⟩πολιτῶν

2-3. ΣΩΣΙ|ΑΤΟΣ ΚΥΝΚΥ, manuscript; corr. *IHC* || 5. συ(ν)πολιτῶν, R.S.-M.C. [apparently ΣΥΠΟΛΙΤΩΝ, manuscript].

1004: 227/228 no. 181. **Epitaph of the deacon Sanbatios, 510-520 A.D.** *IHC* no. 346; *ICERV* no. 418 (a) (cf. p. 175); cf. *SEG* XLI 894 app.cr.

† Ἐν[ταῦ]|θα κ̣α̣τά[κι]|τη Σα̣ν̣β[άτιος] | διάκον[ος Λι]||βισίνδε[ους | ἔ]ζη[σας --]

[4-5. for the ethnic see *SEG* XLI 894 and L 1085 || 6. [ἔ]θη[σας], R.S.-M.C.; Θ seems to be a printing error, since previous editors read Z; the ph. is unclear, showing initio at least one vertical hasta, which does not confirm Θ; rather [ἔ]ζη[σεν --] or ζή[σας --]].

1005: 230-232 no. 184. **Epitaph.** *IHC* no. 348: † ΝΕ † | † ἐν μην|[ὶ] τριτε † | †

[1. Horizontal stroke (abbreviation sign) above NE: probably ν(ίκ)ε for ν(ίκ)η] || 2-3. μεν|[η], R.S.-M.C. [but in their commentary they write EN MHNI TRITE (sic); the ph. shows MHN beyond doubt]; ἐν μήν[ι], *IHC* || 4. † [ἔτει --], *IHC*.

1006: 232 no. 185. **Epitaph:** [--]? ἔ̣νθα | [κα]τάκιτη [--|--]ΝΤΑΝΘΣ[--]

[3. rather [--]ΝΤΑΝΟΣ[--]; the ph. does not confirm Θ].

1007: 232/233 no. 186. **Epitaph:** [--]Θ[--|--]

[The ph. shows Φ: phi rather than theta?].

1008: 233 no. 187. **Two epitaphs, 500-550 / late 6th-early 7th cent. A.D.** (A) and (B) on two sides of a marble fragment; (A) in an incised wreath; (A) was mentioned by J.Navascués, *BSEAA* 15 (1948/1949) 114, 121 note 1, and 133 (ph.).
A: --|[--]εμ̣η̣|[--]ερα|--- B: --| ἐκοιμήθη̣ | [--]η̣καλεομ̣|[--]ερα ❦

A. Date: 500-550 A.D. || 2. ἔρα, R.S.-M.C. || **B.** Date: late 6th/early 7th cent. A.D. || ἐκοιμηθ+|[--]++καλεο+|[--] ἔρα+, R.S.-M.C.

1009: 235 no. 188. **Epitaph.**

["Ενθα κατά]|κιτ[η --]μ[--]|νι[--]||δω[ρου --]|δ[---]|μ[--] | ----

3. After M probably Y, R.S.-M.C. [but the ph. shows the upper part of a vertical hasta] || 4. after NI probably T, R.S.-M.C. || 8. initio a vertical hasta: I, N or H, R.S.-M.C.

1010: 235/236 no. 189. **Epitaph, 5th/6th cent.** A.D. Inscription in an incised wreath.

† ["Ενθα κα]|τάκ[ιτη --]|τωσυ[--]|θυρε[--] | ----

2-3. Μυρ]|τως υ[ἱὸς] | θυρε[--], R.S.-M.C. [very speculative and of unclear meaning].

1011: 236 no. 190. **Epitaph:** ----|EṂ[--] | P[--] | ----

1012: 237 no. 191. **Epitaph.** P.Mateos Cruz, *La basílica de Santa Eulalia de Mérida. Arqueología e urbanismo* (Madrid 1999) 141 no. 94 (ph.).

[--]OPEICỌ[--|--]HM| |[--] | ----

2. [--]μω[ν --], M.C.; [--]ημω[ν --] R.S.-M.C. [apparently ἡμῶ[ν --]; the ph. does not confirm the omega].

1013: 237/238 no. 192. **Epitaph:** ----| [--]X̣Ṃ[--] | [-- ἐκοι]μήθη [. |--]Δ[--]

1014: 238/239 no. 193. **Epitaph.** (A) and (B) on two sides of a marble fragment.

A: ---- | [--]+Δ̣[--|--]MHM[--|--]Θ vacat
B: ---- | --]E[--|--]N[--|--]MAE[-|--]MAEM[--|----] | ----

A. [1. Initio christogram?] || 2. the first M is crossed by an oblique hasta, R.S.-M.C. [the ph. is unclear] || 4. probably θ′: end of the numeral of the era, R.S.-M.C. || B. or possibly Latin?: 'Podría pensarse en [pii]ssi[mae]', R.S.-M.C. [in L. 4, and possibly also in L. 3: [piissi]mae?].

1015: 240 no. 194. **Epitaph:** ---- | [--]ΙΙ[--|--]AH[--|--]H[--] | ----

1016: 240/241 no. 195. **Epitaph:** ---- | [--]ΙH[--|--]HΘΙ[--|--]H`[--]

1017: 241 no. 196. **Epitaph:** ---- | [--]Θ (Probably θ′: end of the numeral of the era, R.S.-M.C.)

BRITANNIA

1018. Bagshot (Surrey). Christogram on a ring, 390-450 A.D. Jet finger ring with a chi-rho monogram on the bezel; probably manufactured at York. Ed.pr. T.Graham, *OJA* 21 (2002) 211-216 (ph.).

PANNONIA

1019. Pannonia. Amici/φίλοι. B.Lõrincz, *Tyche* 17 (2002) 113-119, collects one Greek and 12 Latin inscriptions recording a φίλος and *amici* in Pannonia: a very small number on a total of 5,300 inscriptions: mostly epitaphs erected by relatives, who did not qualify the deceased in this way. The term covers various relationships: between members of socially different strata, between comrades (social equals), and/or between soldiers and civil persons. The Greek text (*SEG* XLIII 688; *CIGP*² 1; L. 114/115; 117 no. 1) is an example of the first category [apparently at the same time of the third, Tybout]: the epitaph erected by a *tribunus* of the *cohors I Aelia milliaria sagittaria* for his friend and private ἀλείπτης; the latter was an indigenous inhabitant of Asia Minor without Roman citizenship, who accompanied his equestrian friend to Pannonia from Miletoupolis; their relationship probably started before their arrival in Pannonia.

1020. Carnuntum. Inscriptions on *instrumentum*, Roman Imperial period. The exhibition catalogue M.Buora - W.Jobst (edd.), *Roma sul Danubio. Da Aquileia a Carnuntum lungo la via dell'ambra* (Castello di Udine, Ottobre 2002-Marzo 2003; Rome 2002), includes three Greek inscriptions (ph.; cf. F.Beutler - M.Pesditschek - E.Weber, *Tyche* 17, 2002, 222 no. 102 (b-d): texts in majuscules): 1) Καλλιόπη ποίημα (B.-J. 203 no. III e.32; bronze ring with rectangular bezel); 2) ΓΩΣΚΑΔΕLSΕΥΣΣΑΡΑΠΙΣΕΙΚ (B.-J. 203 no. III e.34; gold ring with oval gem representing Mars; inscription in a circle along the rim; mix of Greek and Latin letters without a sense; probably a forgery, B.-P.-W., who read the text from the photograph [?; perhaps (Ζ)εύς (and?) Σάραπις, Tybout]; 3) [--]ΑΘΑ❦ΓΑΩΡΙΩΣ[--] | Χ (B.-J. 225 no. III p.13; inscription incised on the wall of a terracotta vase).

See also B.-P.-W. 220 no. 94, for some gems of unknown provenance with a representation of two clasped hands and the inscription ὁμόνοια (from the collection of Jirí Karásek von Lvovice; = V.Orlinski-Raidl, *RÖ* 23/24, 2000/2001, 98/99; ph.; *non vidimus*).

1021. Donnerskirchen. Amulet on lead, 4th cent. A.D. Small lead tablet. A drawing was published by E.Weber, *RÖ* 3 (1975) 286-288. See now C.Lang-Auinger in F.Daim - T.Kühtreiber (edd.), *Sein & Sinn, Burg und Mensch* (catalogue of the Niederösterreichische Landesausstellung 2001 in Schloß Ottenstein und Schloß Waldreichs; St. Pölten 2001) 260 no. I

9.15 (ph.) (*non vidimus*; cf. F.Beutler - M.Pesditschek - E.Weber, *Tyche* 17, 2002, 220 no. 96).

Ἀθηνᾶ | αβαλανα⟨θ⟩αναλ|βα Ἰάω Πλ[ούτω?] | τὸν Πόν[τιον]

'Fluchtafel', L.-A., B.-P.-W. [phylactery rather than a curse; cf. A.Chaniotis, *EBGR* (2001) [2004] ad *CIGP*[2] 12-15 (from Carnuntum; cf. *SEG* LI 1478); these texts are reprinted by B.-P.-W. 217/218 nos. 83-86, with the misleading description 'Fluchtäfelchen' || 2-3. αβαλαναºαναλ|βα, B.-P.-W.; however, on the dr. in W. (1975) one sees a small omikron on (not above) the line: αβαλανα⟨θ⟩αναλ|βα, Tybout].

NORICUM

1022. Feldkirchen. Graffito on a cup, undated. 'Sarius cup' with a graffito on the upper side. Ed.pr. S.Schretter, *Fundberichte aus Österreich* 32 (1993) 728; cf. *Annona epigraphica Austriaca* (1993-1998) 94 no. 312; *non vidimus*; cf. S.Follet, *An.Ép.* (2002) [2005] no. 1096: Φαμιλιαν[--]

Name in the nominative or genitive?, ed.pr.; or perhaps φαμιλία followed by an uncertain letter which is the beginning of a name?, F.

1023. Iuenna (Globasnitz). Inscriptions on two bronze weights, late Roman Imperial period. Two bronze weights found in the area of the early Christian churches of the Hemmaberg. Ed.pr. F.Glaser, *Carinthia* I. *Zeitschrift für geschichtliche Landeskunde von Kärnten* 183 (1993) 279-286 (ph.; dr.); cf. *Annona epigraphica Austriaca* (1993-1998) 94 no. 313 and 95 no. 315; *non vidimus*; cf. *An.Ép.* (2002) [2005] nos. 1097/1098: 1) Ν(ομίσματα) | ε' (ed.pr. 279-281; *Annona* no. 313; *An.Ép.* no. 1098; circular; punched letters; weight: 22,2 g; the nominal weight of five *solidi* is 22,7 g;); 2) Ν(όμισμα) (ed.pr. 281/282; *Annona* no. 315; *An.Ép.* no. 1098; rectangular; weight: 4,3 g: slightly inferior to one *solidus*).

AFRICA PROCONSULARIS

1023 bis. Carthage. Carthagenians and Numidians in the Greek world. See our lemma no. 1929.

1024. Carthage. Inscription on a silver cup, late Roman Imperial period. F.Baratte- J.Lang - S.La Niele - C.Metzger, *Le trésor de Carthage. Contribution à l'étude de l'orfèvrerie de l'Antiquité tardive* (Paris 2002), study 24 pieces of silverware and 8 jewels be-

longing to a treasure found in the center of the ancient city in the 19th cent.; now in the British Museum and the Louvre. Three silver objects bear a Latin (*CIL* VIII 22657 (1/2 and 4); republished on 31, 32, and 38, respectively) and one a Greek inscription. The latter, inscribed in the interior of the foot of a silver cup, is republished on 14 no. 1 (dr.; deficient text). The cup was mentioned in many publications and exhibition catalogues; the inscription, not included in a corpus, was never properly published. Cf. inter alia O.W.Dalton, *Catalogue of Early Christian Antiquities and Objects from the Christian East in the Department of British and Mediaeval Antiquities and Ethnography of the British Museum* (London 1901) 79 no. 356; F.Drexl, *BJb* 106 (1906) 186 nos. 19/20; D.E.Strong, *Greek and Roman silver plate* (London 1966) 233; J.P.C.Kent - K.S.Painter, *Wealth of the Roman World* (exhibition catalogue London, British Museum, 1977) 51 no. 99: Λί(τραι) ς΄, ο(ὐ)γ(κία) α΄, γρ(άμματα) ιδ΄

The weight indicated yields 2007.9 g (the ounce is divided into 24 scruples); the weight of the cup itself is 388,86; evidently the inscription indicates the total weight of a series to which the cup belonged, B. et alii'; cf. our lemma no. 730.

CARIA

1025. Caria. Zeus in Caria. P.Debord in B.Virgilio (ed.), *Studi Ellenistici* 13 (2001) 19-37, studies the literary, numismatic, and epigraphic evidence for Ζεὺς Ὀσογῶ, Ζεὺς Λαβραῦνδος, and Ζεὺς Κάριος, and concludes that they originated from the same indigenous god whose Carian name is unknown. Ζεὺς Ὀσογῶ, who was not (*contra* A.Laumonier, *Les cultes indigènes en Carie*, Paris 1958, 101-126) identical with Ζεὺς Ὀτωρκονδέων, was the principal god of Mylasa (*SEG* XL 991), and his sanctuary was in the periphery of the city (*I.Mylasa* 319-327). In the 4th cent. B.C., perhaps as a result of the conquest of Kos, he became associated with Poseidon as Ζεὺς Ὀσογωλλις Ζηνοποσειδῶν (*I.Mylasa* 319-325, 327), and gained in importance with the city under the Hekatomnids, but was restricted again to his rôle an as city-god when they moved their capital to Halikarnassos. Ζεὺς Λαβραῦνδος, originally independent from Mylasa, was highly promoted by the Hekatomnids and finally became one of the most important deities of Mylasa when the city took over the sanctuary towards the end of the 3rd cent. B.C.. The family of Κόρρις lost its political power over the sanctuary but kept its hereditary priesthood (*I.Labraunda* 5). Contrary to what Her. 5.119 states, the sanctuary of Ζεὺς Στράτιος (*I.Mylasa* 204, 301, 318, 405) was not at Labraunda, but at Mylasa. Ζεὺς Κάριος had his sanctuary at Panamara and not at Mylasa (as Her. 1.171.6 reports): see the few inscriptions mentioning him at Mylasa (*I.Mylasa* 204) and Labraunda (*I.Labraunda* 70) against the many attestations at Panamara (*I.Stratonikeia*, index). Later, perhaps after the annexation of Panamara by Stratonikeia, he was called Ζεὺς Πανάμαρος (*I.Stratonikeia* 10).

1026. Caria. Zeus Kretagenes. A.Mastrocinque, *Klio* 84 (2002) 355-372, examines the attestations of Ζεὺς Κρηταγένης in Caria (*Amyzon* 14 and 15; *I.Mylasa* 102; 107; 806) and concludes that the worship of this god originates in the alleged kinship between Cretans and Carians (alluded to in *Milet* I.3, 37; *I.Mylasa* 641; 646; 650) and that it was a sign of allegiance to the Seleukid kings during their rule over Caria, since the Cretans as well as Seleukos I were held to be descendants of Herakles. In addition, and following another tradition, the connection was carried further through a complicated net of relations between different manifestations of Zeus: Seleukos I was born in Pella, where Zeus Bottios was worshipped, whose cult he introduced to Antiochia, and the Bottiaians were thought to have come from Crete and brought Zeus Kretagenes with them. Finally, also Zeus Kasios in Syria was modelled after the Cretan Zeus.

1027. Alabanda. Honorary decree for Pyrrha[--], 188-133 B.C.? *SEG* XLVI 1386. F.Canali de Rossi, *ISE* III 169 republishes the inscription (Italian translation) and suggests restoring in LL. 2/3 [πρὸς τὰς τῆς Ἀσίας] | [π]όλεις ([πρὸς τὰς γείτονας] | [π]όλεις, ed.pr.).

1028. Alabanda. Honorary inscription for Chrysaor, Roman Imperial period. *CIG* 2900 (after a copy by Sherard). W.Blümel, *AST* 19, 2 (2002) 157/158, has rediscovered the inscription and publishes it with some corrections.

Ὁ δῆμος ἐτείμησεν
καὶ ἀνέθηκεν
Χρυσάορα Καλικλέου Γέϊον
4 ἱερεία Καίσαρος στεφανηφο-
ρήσαντα

2. ΑΝΑΘΗΚΕΝ, Sherard || 3. ΚΑΛΙΚΛΗΟΥΣΓΑΙΟΝ, Sherard; Κα⟨λ⟩λικλ⟨έ⟩ους ⟨τὸν καὶ⟩ Γάϊον?, *CIG*; the Latin *praenomen* Γέϊον (B.) as 'Zweitname', B. || 4. initio ΙΕΡΗΑΕΝΣΑΡΟΣ, Sherard; ἱερέα ⟨Καί⟩σαρος, CIG; ἱερεία lapis, with 'Gleitlaut', B.

1029. Amos. Lease of land, ca. 200 B.C.? Fragment of a gray marble stele, inscribed on both sides and belonging to a complex of leases previously published (cf. our lemma no. 1030). Ed.pr. W.Blümel, *EA* 34 (2002) 107-112 (ph.); cf. A.Chaniotis, *EBGR* 2002 [2005] 435 no. 10 (English translation of LL. 14-17).

A -
[- ἐν τᾶι ἐκκλησ]ίαι ἱ[ερομνάμοσι]
[τοῖς ἐν ἀρχᾶι ἐοῦσι καὶ Ἀμί]ων κ[οινῶ]ι ἐν τοῖς γεγραμμένοις χρόνο-
[ις· εἰ δέ κα μὴ καταβάληι, ἐξ]έστω αὐτῶι ἐν ἐξαμήνωι καταβαλεῖν, ποτιθέ[ν]-
4 [τι τὰ ἐπιδέκατα· εἰ δέ κα μ]ὴ καταβάληι τό τε μίσθωμα, ἀποτεισάτω ἡμιόλιον
[ἱερομνάμοσι καὶ Ἀμίων κ]οινῶι καὶ ἀπίτω ἐκ τοῦ ἀγροῦ· τοὶ δὲ ἱερομνάμον-
[ες τοὶ ἐν ἀρχᾶι ἐόντες ἀ]πομισθούντω τὸν ἀγρὸν ἐν τῶι ἐχομένωι πράτωι
[μηνὶ ἐν τᾶι ἐκκλησίαι κατ]ὰ τὰν αὐτὰν συνγραφὰν εἰς τὸν ὑπόλοιπον χρόν[ον]
8 [τῶι τὸ πλεῖστον διδό]ντι Ἀμίων· τῶι δὲ μὴ καταβάλοντι τὸ μίσθωμα, μηκ[έ]-
[τι ἐξέστω μισθοῦσθαι] τὸν ἀγρὸν τοῦτον παρευρέσει μηδεμιᾶι, μηδὲ τοὶ ἱερ[ο]-
[μνάμονες μισθούντω] αὐτῶι· εἰ δέ τίς κα ἔγδεια γίνηται, ἀποτεισάτω τὰν
[ἔγδειαν καταβάλλ]ων τὸ μίσθωμα ἱερομνάμοσι καὶ Ἀμίων κοινῶι· ἐποικο-
12 [δομήσει δὲ ?αὐτὸς οἰκή]ματα μὴ ἐλάσσω τριῶν· τὸ μᾶκο[ς] δὲ ἔσ⟨τ⟩ω τοίχων μὴ
[ἔλασσον ποδῶν εἴκοσι] πέντε, τὸ δὲ εὖρος μὴ ἔλασσον πο[δῶ]ν ὀκτώ· καὶ τοῦ
[- - - - - - - - - - - - - ο]ξυλα καὶ ἐπίστεγα ποιησάτω· ξύλα δὲ εἴ κα χρήιζηι ὠνεῖσθ-
[αι ὅσων κα δέηται] ἐπὶ τὰ οἰκήματα τὰ ἐπὶ τοῦ ἀγροῦ παρὰ τῶν ἱερομναμόνω-
16 [ν τῶν ἐν ἀρχᾶι ἐόντ]ων ὅκκα ἐν καλῶι ἄλσει θύωντι Ἄμιοι τὰ ξηρὰ ἐκ τοῦ ἱε-
[ροῦ τᾶς - - - - - - - - - τὸ]μ πᾶχυν τριωβόλου τὰν δὲ κύρβαν δύο [ὀ]βολῶν ὅλαν
[- - - - - φυτεύσει δὲ κατὰ μ]νᾶν ἑκάσταν τοῦ μισθώματος φυτὰ ἀμπέλων μὴ
[ἔλασσον χιλίων ἐμ μὲν] τᾶι λείαι μὴ ἔλασσον διὰ τεσσάρων ποδῶν καὶ ἡμι-
20 [ποδίου σπορὰν διαλείπω]ν μὴ ἔλασσον ποδῶν ἕξ, ἐν δὲ τᾶι τραχείαι μὴ ἔλ-
[ασσον διὰ τεσσάρων ποδῶ]ν, σπορὰν διαλείπων μὴ ἐλάσσω ποδῶν τεσσ-
[άρων, βάθος ὀρύσσων τὰν τρ]άφαν καὶ ἐν τᾶι λείαι καὶ ἐν τᾶι τραχείαι μὴ ἔλ-
[ασσον πέντε ἡμιποδίων· φυτε]υσάτω δὲ καὶ συκῆς, φυτὰ μὴ ἐλάσσω τεσ-
24 [σαράκοντα κατὰ μνᾶν ἑκάσταν τ]οῦ μισθώματος μὴ ἔλασσον διὰ τεσσαρά-

[κοντα ποδῶν, βάθος ὀρύσσων μὴ ἔ]λασσον ποδῶν τριῶν· ἐπεὶ δέ κα ἐπιδεί-
[ξηι τά τε οἰκήματα ᾠκοδομημένα κ]αὶ ἐπίστεγα κατὰ τὰ γεγραμμένα καὶ
[τὰς ἀμπέλους καὶ τὰς συκῆς πεφυτε]υμένας κατὰ τὰ [γεγραμμένα] καὶ ζῶν-
[τα τὰ φυτὰ- - - - - - τοῖς ἱερομνάμοσι ἀεὶ] τοῖς ἐ[ν ἀρχᾶι ἐοῦσι - - - - - - - - -]
- -

1-11. Supplements on the basis of *I.Rhod.Per.* 352 A 13-24, ed.pr. || 3-7. cf. B 10-14, ed.pr. || 14. [cf. [?αὐτ]όξυλα in *I.Rhod.Per.* 352 A 27, Pleket]; punctuation after ποιησάτω suggested by C. || 14-15. χρήιζηι ὠνεῖσθ[αι ὅσων κα δέηται], C., who adds that the phrase refers to revenues from groves; ξύλα δὲ εἰ κα χρήιζηι ὧν εἰς OI[- - -], ed.pr. || 16. ed.pr. had ■ punctuation mark after Ἄμιοι, deleted by C. || 17. [τὸ]μ πᾶχυν, C.; [- -]μ πᾶχυν, ed.pr.; the meaning of κύρβα is unknown, ed.pr., who refers to κύρβη on Delos (*IG* XI.2, 161 B 76 and 199 B 10) which designates a silver votive vessel, and to the personal name Κυρβηλίων, equally from Delos (*LGPN* I s.v.) and probably derived from the former; the word may be of foreign origin, cf. κύρβεις, Κύρβαντες/Κορύβαντες, κυρβασία (a Persian head-dress; cf. also the personal name Κυρβασίας in Kyrene), the toponyms Κυρβασα and Κυρβισσος in Caria and Ionia; κύρβα must here be a unit of measurement, C. || 19. ἐμ μὲν ἐν], ed.pr. *per err.*

B -
ΗΣΘΩ[- - - - - - -]ΤΑΣΚΑΤΑ[- -]
τοὶ ἐν ἀρχᾶι ἐόντες ἀφέντω τοὺς ἐ[γγ]ύο[υς -]
τὰ μὲν πρᾶτα ἔτη δεκαπέντε· ἐπεὶ δέ κα ἐξέλ[θηι -]
ἐν ἀρχᾶι ἐόντες ἄλλαν συγγ[ρ]αφέσθων εἰς Ε[- ἀ]-
νανεούσθων δὲ καὶ εἰς τὸν ὑπόλοιπον χρόνον κατὰ ἔτη πεν[τ- - - - - - - - - - - - - - -]
καταβαλλέτω τὸ μίσθωμα καθ' ἕκαστον ἐνιαυτὸν ὅσου ΕΜ[- - - - - - - - - - - - - - - ἀρχέτω δὲ τᾶς μισθώ]-
σιος μεὶς Θευδαίσιος· καταβαλλέτω δὲ τὸ μίσθωμα καὶ το[- - - - - - - - - - - - - - - -]-
πται καθ' ἕκαστον ἐνιαυτὸν ἐπὶ τᾶν [ἀρ]χᾶν ἱερομνάμοσι τοῖς [ἐν ἀρχᾶι ἐοῦσι καὶ Ἀμίων κοινῶι]
ἐμ μηνὶ Διοσθεωι· εἰ δὲ τί κα πόλιος κώλυμα γίνηται, καταβαλλ[έτω τὰν ἐπιβολὰν ἐν τᾶι ἐκκλη]-
σίαι ἱερομνάμοσι τοῖς ἐν ἀρχᾶι ἐοῦσι καὶ Ἀμίων κοινῶι· εἰ δέ κα μὴ [καταβάληι, ἐξέστω αὐτῶι ἐν ἑ]-
ξαμήνωι καταβαλεῖν, ποτικαταβάλλοντι τὸ ἐπιδέκατον· εἰ δ[έ κα μὴ καταβάληι τό τε μίσθωμα,]
ἀποτεισάτω ἡμιόλιον ἱερομνάμοσι τοῖς ἐν ἀρχᾶι ἐοῦσι καὶ Ἀμίω[ν κοινῶι καὶ ἀπίτω ἐκ τοῦ ἀγροῦ]·
τοὶ δὲ ἱερομνάμονες τοὶ ἐν ἀρχᾶι ἐόντες ἀπομισθούντω τ[ὸν ἀγρὸν ἐν τῶι ἐχομένωι πράτωι μηνὶ]
ἐν τᾶι ἐκκλησίαι κατὰ τὰν αὐτὰν συγγραφὰν τῶι τὸ πλεῖσ[τον διδόντι Ἀμίων· τῶι δὲ μὴ]
καταβάλλοντι τὸ μίσθωμα, μηκέτι ἐξέστω μισθοῦσθαι τὸν ἀγ[ρὸν τοῦτον παρευρέσει μηδεμιᾶι],

μηδὲ τοὶ ἱερομνάμονες μισθούντω αὐτῶι· εἰ δέ τίς κα ἔγδε[ια γίνηται, ἀποτεισάτω τὰν ἔγδειαν κα]-
ταβάλλων τὸ μίσθωμα ἱερομνάμοσι καὶ Ἀμίων κοινῶι· ΗΤΟ.[- - - - - - - - - - - - - -]
μενοι· εἰ δέ κα μὴ ἀπομισθώσωντι τοὶ ἱερομνάμονες ἀπὸ .[- - - - - - - - - - - - - - - - -]
ων δραχμὰς ἑκατὸν ἱερὰς Ἀπόλλωνος Σαμναίου καὶ τῶν Β[- - - - - - - - - - - - - - - -]
βλάψωντι τοὶ δὲ ἐχόμενοι ἱερομνάμονες ἀπομισθούντ[ω - - - - - - - - - - - - - - - - - -]
σωντι ἢ ἔνοχοι ἐόντω τοῖς ἐπιτιμίοις τοῖς γεγραμμένοις Κ[- - - - - - - τὰς δὲ ὁδοὺς τὰς κατὰ - - - -]-
σμενας καὶ Μηλοσας καὶ Επισομους μὴ ἐπεργαζέσθω· [εἰ δέ κα ἐπεργάζηται, ἀποτεισάτω]
[ἱ]ερομνάμοσι καὶ Ἀμίων κοινῶι δραχμὰς τρισχιλίας [- - - - - - - - - - - - - - - καὶ]
τὸ[ν] τόπον ἐξέστω ἀνομοιοῦν τῶι δάμωι· εἰ δέ κα ἰδια[- - - - - - - - - - - - - - - - - - -]
[- - - ἐρ]γαζέσθω τὰ παρὰ τοὺς θ[ε]οὺς? τοὺς ποτι.[- -]
[- - - - - - - -]ΟΧΕΙΣΟΙ ποδῶν μὴ ἔλασσον δέκα παρὰ τοῦ [- - - - - - - - - - - - - - - - - -]
[ἀποτεισάτω ἱε]ρομνάμοσι καὶ Ἀμίων κοινῶι δραχμὰς [- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - μη]δε θάπτειν νεκρὸν ἐν τῶι ἀγρ[ῶι τῶι μεμισθωμένωι· εἰ δὲ μή, ἀποτεισάτω]
[ἀργυρίου δραχμὰς ἑκατὸν ἱερο]μνάμοσι καὶ Ἀμίων κοινῶ[ι, καὶ τὸν νεκρὸν ἐκφερέτω ἐκ τοῦ]
[ἀγροῦ· ἐξέστω δὲ καὶ παραδιδόμειν] τὸν ἀγρὸν ὧι κα χρ[- - - - - - - - - - - - - - - - -]
[- -]ΝΤ[- -]ΝΚΑΔΟΚΙΜ[- - - - - - - - - - - - - - -]
[-]ΤΙ[- - - - - - - - - - - - - - - - - -]
- -

2. Cf. *I.Rhod.Per.* 352 B 14-15: [εἰ δ]έ κα ἀφειμένο[ι] ὦντι τοὶ ἔγγυοι, ed.pr. || 6-9. cf. *I.Rhod.Per.* 352 A 8-10 and 354 A 7-10, ed.pr. || 9. cf. *I.Rhod.Per.* 352 A 12-13, ed.pr.; Διοσθεωι: cf. Διόσθυος on Rhodes and Διοσθεών at Panamara (*I.Stratonikeia* 15 L. 1), ed.pr., who suggests either a variant Διόσθεος or a correction to Διοσθεῶ⟨ν⟩ι || 10-14. cf. A 3-7, ed.pr. || [18. probably ἀπο[τεισάντων - - -], Chaniotis] || 19. for Ἀπόλλων Σαμναῖος cf. *I.Rhod.Per.* 358 L. 1 and 401 L. 63 and 85 with comm., ed.pr. || 21-24 cf. *I.Rhod.Per.* 353 A 22-26, ed.pr. || 22. cf. *I.Rhod.Per.* 353 A 23: Μηθασας καὶ Πισθμους, ed.pr., who points out that -θα- in Μηθασας is not to be seen on the photo, but that καὶ Πισθμους is certain, as is the E- of Επισομους [perhaps {E} Πισθμους?, Pleket] || 23-24. there is no text in *I.Rhod.Per.* 353 A 25 between τρισχιλίας and καὶ τὸν τόπον, ed.pr. || 24. in *I.Rhod.Per.* 353 A 26, the edd.pr. Fraser-Bean printed κα{ι} διά, but the new text corroborates the reading ΚΑΙΔΙΑ, ed.pr. || 26. no word ending in -ΟΧΕΙΣΟΣ in P.Kretschmer-E.Locker, *Rückläufiges Wörterbuch der griechischen Sprache* (Göttingen ²1963), ed.pr. || 28-30. cf. *I.Rhod.Per.* 352 B 7-10, ed.pr.

1030. Amos. Contracts concerning land-lease, ca. 200 B.C.? *SEG* XIV 683-685 (*I.Rhod.Per.* 352-354; *I.Pér.rhod.* 49-51); cf. *SEG* XXVIII 833 for the date. W.Blümel, *EA* 34 (2002) 112-114, republishes the inscriptions (sides A) with new restorations on the basis of our lemma no. 1029 (here indicated by e.g. 'cf. A 3'):

***I.Rhod.Per.* 352 A** (*SEG* XIV 683): **L. 15** (cf. A 3) [βάλῃι, ἐξέστω αὐτῶι ἐν ἑξα]μήνωι ([βάλῃι, ἐξέστω ἐν ἄλλωι ἑξα]μήνωι, *SEG*). - **L. 19** (cf. A 6-7) [ἐχομένωι πράτωι μη-

νί] (ἐπιγενομένωι μηνί], *SEG*). - **L. 20** (cf. A 7) [εἰς τὸν ὑπόλοιπον χρόνον] ([καθὰ καὶ τὸ πρότερον(?)], *SEG*). - **L. 22** (cf. A 9) [ἀγρὸν τοῦτον παρευρέσει] ([ἀγρὸν ἐπὶ(?) παρευρέσει], *SEG*). - **L. 23** (cf. A 10) [εἰ δέ τίς κα ἔγδεια] γίνηται ([εἰ δέ κα ἔγδεια] γίνηται, *SEG*). - **L. 24** (cf. B 17) [καταβάλλων τὸ μίσθωμα] ([ὁ πρότερον μισθωσάμενος], *SEG*). - **LL. 25-26** (cf. A 12) τὸ μᾶκος δὲ ἔσ|[τω τοίχων] (τὸ μᾶκος δὲ ἔσ|[τω ἑκάστου], *SEG*). - **L. 27** (cf. A 13) [ποδῶν ὀκτώ·] ([ποδῶν εἴκοσι·], *SEG*). - **LL. 27-28** (cf. A 14) ποιη|[σάτω ξύλα] (ποιή|[σει - - -], *SEG*). - **L. 29** (cf. A 15) [τὰ ἐπὶ τοῦ ἀγροῦ παρὰ τῶν ἱερομναμόνω]ν ([- - - - - τῶν ἱερομναμόνω]ν, *SEG*). - **L. 30** (cf. A 16) [ὄκκα ἐν καλῶι ἄλσει θύωντι Ἄμιοι· τὰ ξηρὰ] ([- - - - -], *SEG*). - **L. 31** (cf. A 17) [πᾶχυν τριωβόλου τὰν δὲ κύρβαν δύ]ο ὀβολῶν ὅλα|[ν] ([- - - - -]ΟΟΒΟΛΩΝΟΛΑ|[-], *SEG*) [**L. 28-32** [ξύλα δὲ εἴ κα χρήζηι ὠνεῖσθαι ὅσων κ]α δέηται ἐπὶ τὰ οἰκή[ματα τὰ ἐπὶ τοῦ ἀγροῦ παρὰ τῶν ἱερομναμόνω]ν τῶν ἐν ἀρχᾶι ἐόν[των ὄκκα ἐν καλῶι ἄλσει θύοντι Ἄμιοι τὰ ξηρὰ] ἐκ τοῦ ἱεροῦ τᾶς - - - τὸμ πᾶχυν τριωβόλου τὰν δὲ κύρβαν δύ]ο ὀβολῶν ὅλα[ν]; cf. no. 353 A 1-3, A.Chaniotis, *EBGR* 2002 (2005) 435 no. 10]. - **LL. 32-36**: cf. *SEG* XLIII 693.

I.Rhod.Per. **353 A** (*SEG* XIV 684): **L. 2** in fine (cf. A 17) [- - - τρι]ωβόλου τὰν ([- - -]ΩΓΟΔΟΥΤΑΝ, *SEG*); cf. A.Chaniotis' restoration of 352 A 28-32. - **LL. 3-4** (cf. A 18) ἑκάστα|[ν τοῦ μισθώματος φυτὰ ἀμπέλων] (ἑκάστα|[ν τοῦ μισθώματος ἀμπέλους], *SEG* XIV; ἑκάστα|[ν τοῦ μισθώματος φυτὰ ἀμπέλους], *SEG* XLIII 693). - **L. 5**: cf. *SEG* XLIII 693. - **LL. 9-10** (cf. A 23) φυτευσ|[άτω] (φυτεύσ|[ει], *SEG* XIV; XLIII 693). - **LL. 12-13** (cf. A 25-26) [ἐπι|δεί]ξηι ([ἀπο|δεί]ξηι, *SEG*). - **LL. 22-23** (cf. B 22) κ[ατὰ - - -σμε]|νας ([κατὰ Δάφ(?)]|νας, *SEG*). - **LL. 25-26** (cf. B 24) ἀνομοι[οῦν τῶι]| δάμωι (ἀνομοι[ῶσαι τῶι]| δάμωι, *SEG*).

I.Rhod.Per. **354 A** (*SEG* XIV 685): **L. 12** (cf. B 9) [καταβαλλέτω τὰν ἐπιβολὰν ἐν τᾶι ἐκκλησίαι] ([- - - ἐν τᾶι ἐκκλησίαι], *SEG*). - **L. 14** (cf. A 3) [ἐξέστω αὐτῶι ἐν ἑξα]μήνωι ([- - - ἑξα]μήνωι, *SEG*). - **L. 18** in fine (cf. A 6) [ἐν τῶι ἐχομένωι πράτω]ι μηνί ([ἐν τῶι ἐπιγενομένω]ι μηνί, *SEG*).

1031. Aphrodisias. Relations with Rome, 1st cent. B.C. – Roman Imperial period. N.De Chaisemartin in *Patris und Imperium* 233-245, studies, mainly on the basis of architecture and sculpture, the relation between Aphrodisias and Rome which developed in the 1st cent. B.C.; in this context, C. quotes *Aphrodisias and Rome* nos. 2/3 and 10.

1032. Aphrodisias. Inscriptions and urban decline. M.Whittow in L.Lavan (ed.), *op.cit.* (cf. our lemma no. 1890) 142-145, doubts the validity of Roueché's proposition to establish a correlation between the disappearance of formal public secular inscriptions after ca. 550 A.D. and the collapse of civic life (*ALA*, XX-XXVI). Instead of investing in public inscriptions the élites may have preferred the medium of expensive silver plate and wall-paintings; moreover, W. argues that the retreat of the 'epigraphic habit' as from ca. 550 A.D. is far from certain. He briefly discusses *ALA* nos. 66 and 82-91, with special emphasis on the fragile arguments for dating them all not later than ca. 550 A.D. On 147-149 W. briefly refers to Ephesos, where 'public inscriptions did not stop in the mid-6th c.'. For an assessment of the archaeological evidence for the late-antique city see C.Ratté, '*The Urban Development of Aphrodisias in Late Anti-*

quity' in D.Parrish (ed.), *Urbanism in Western Asia Minor. New Studies on Aphrodisias, Ephesos, Hierapolis, Pergamon, Perge and Xanthos* (*JRS* Suppl. Ser. vol. 45; Portsmouth, R.I., 2001) 117-147.

1033. Aphrodisias. Jews in late Roman Imperial Aphrodisias. *SEG* XXXVI 970; XLVIII 1323 (now also in W.Ameling, *IJO* II 71-112 no. 14). After careful examination of the stone, A.Chaniotis, *SCI* 21 (2002) 209-242, begins by showing that the famous inscriptions recording the names of Jews and θεοσεβεῖς date from different periods. **No. 970 B**, mentioning 55 Jews and 52 θεοσεβεῖς, is the oldest text and separate from the donation on record in **970 A**. Study of the names and the letter forms leads C. to conclude that (**B**) dates from ca. 350-400 A.D., whereas (A) is to be assigned to the 5th/6th cent. A.D. Most people in (**B**) have names typical of Late Antiquity, especially the 4th cent. A.D.: see tabular survey on 217 and a detailed study of the 'onomastic habit' in this text in App. I on 232-235.

This late date brings these texts closer to the inscriptions from the synagogue in Sardis (see *SEG* LI 1625-1678) and to the other Jewish evidence from the city. Moreover, the texts can now be located 'in the context of the religious controversies, interactions, and ambiguities of late Antiquity' (219). For other Jewish evidence see our lemma no. 1034.

1034. Aphrodisias. Jews. A.Chaniotis, *SCI* 21 (2002) 236-239, collects the (possibly) Jewish evidence in the city, both inscribed and uninscribed, with their findplaces: *SEG* XXXVII 850 (tetrastoon); *SEG* XXXVII 846 (ph.) and 847 (ph.; from the bouleuterion); 848/849 and 851-854 (random finds); *MAMA* VIII 457; many graffiti in the Sebasteion, in late antiquity occupied by Jewish traders. C. tends to attribute *SEG* XXXVII 853/854 (dedications to Θεὸς Ὕψιστος) to θεοσεβεῖς rather than to Jews. The attribution of *SEG* XXXVII 849/850 to Jews rests entirely on the names (Σαββάτιος and Ἑορτάσιος), which are, however, not *exclusively* Jewish. *SEG* XXXVII 852 and the text in our lemma no. 1036 bis both have the formula Εὐχή followed by a name in the genitive; this formula is common among Christians but also among Jews. Special discussion of *SEG* XXXVII 851 (evidence for religious interpenetration of Jewish, Christian, and pagan elements) and *MAMA* VIII 457, with the ambiguous Jewish and Christian ἁγίασμα and the fact that the dedicant was perhaps [ἀρχ?]ιερίας γανβρὸς (son-in-law of a pagan (or Jewish?) priestess). Moreover, C. suggests interpreting εἰς τὸ ἁγίασμα τὸ Φλ. Ἐρ. as a reference to the governor of Caria Fl. Quinctilius Eros Monaxius (ca. 355-360 A.D.; on record in *ALA* 35-39 no. 19): 'a late Hellenist'.

Further reflections on the flourishing Jewish community in late Roman Aphrodisias (perhaps to be related to the existence of a strong pagan community; together they could survive increasingly hostile legislation of Christian emperors), on the development of a Jewish identity (apparent from the predominance of Hebrew, biblical names; similar 'rigid onomastic habits' among the Christians, with names associated with apostles, evangelists, angels etc.), and on Jewish influence on Christian and pagan families (Judaism attracted both pagans and Christians [for the relations between Jews and Christians in general and Montanists in particular, see now S.Mitchell, *SCI* 24 (2005) 219-223, Pleket]). For the interaction and conflicts among pagans, Jews and Christians in the city

see also A.Chaniotis, *'Zwischen Konfrontation und Interaktion: Christen, Juden und Heiden im spätantiken Aphrodisias'* in C.Ackermann - K.E.Müller (edd.), *Patchwork: Dimensionen multikultureller Gesellschaften* (Bielefeld 2002) 83-128. For the ambiguity of the formula ἔσται αὐτῷ πρὸς τὸν Θεόν ('he will have to reckon with God'), which can be both Jewish and Christian and perhaps even pagan, see P.Trebilco, *'The Christian and Jewish Eumeneia Formula', Mediterraneo Antico* 5 (2002) 63-97, with A.Chaniotis' comment in *EBGR* 2002 [2005] 471/472 no. 149.

1034 bis. Aphrodisias. Honorary inscription for a citizen of Aphrodisias, 1st cent. B.C. *SEG* LI 1489. F.Canali de Rossi, *ISE* III 167 republishes the inscription (Italian translation) and suggests a restoration (on the basis of *Aphrodisias and Rome* 2, and of *ISE* III 190 [cf. *SEG* LI 1704]) of its lost beginning: ["Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, ἐπὶ τοῦ δεῖνος γραμματέως δήμου ...· ἐπεὶ Καλλικράτης Πυθοδώρου, ἀνὴρ καλὸς κἀγαθὸς ἀπὸ προγόνων ὤν, διατελεῖ ἀεὶ λέγων καὶ πράσσων τὰ συμφέροντα· | δεδόχθαι τῷ δήμῳ, τιμῆσαι αὐτὸν εἰκόνι χαλκέᾳ ἐπὶ βήματος μαρμαρίνου, γενομένης ἐπιγραφῆς ὅτι· κτλ.

1034 ter. Aphrodisias. Honorary inscription for the choraules Tib. Claudius Kallimorphos, 100-140 A.D. *CIG* 2810; C.Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993) 67. J.-Y.Strasser, *BCH* 126 (2002) 131-134, republishes the inscription (French translation) and examines the passage περιοδονίκην πρῶτον καὶ μόνον τῶν ἀπ' αἰῶνος κυκλίων αὐλητῶν (LL. 5-7). Roueché assumed that Καλλίμορφος was the first χοραύλης περιοδονίκης, but S. suggests introducing a comma after περιοδονίκης and combining the text after the comma with the following νικήσαντα ἱεροὺς ἀγῶνας τοὺς ὑπογεγραμμένους (LL. 7-9). Kallimorphos was περιοδονίκης and the first winner as choraules of the contests mentioned in the following list, most of which were recent foundations; the mention of the Πύθια and Ἄκτια may refer to the recent introduction of choraulic contests in these festivals of which he was the first victor.

1035. Aphrodisias. Epigram for the governor Oikoumenios, ca. 400 A.D. *ALA* 31; Merkelbach-Stauber, *SGO* I 242 no. 02/09/17. In the course of an examination of the statue of Oikoumenios, R.R.R.Smith, *JRS* 92 (2002) 144-146, republishes the inscription on its base (ph.; drawing; English translation). For the Christian inscription on the head, see our lemma no. 1036.

1035 bis. Aphrodisias. Dedication (to Asklepios?), Roman Imperial period. Marble altar, inscription in poor script in a wreath. J.Reynolds in P.Easterling – C.Handley (edd.), *op.cit.* (our lemma no. 1925) 17, publishes a photograph from which we read: Διονύσιος | ὑπὲρ Ἀμμίας ♠ | εὐχήν

1036. Aphrodisias. Christian graffito. On the head of the statue of Oikoumenios (our lemma no. 1035), contemporary with the main inscription on the base of the statue. It was inscribed with care, but could not be seen after the statue was erected. Ed.pr. R.R.R.Smith, *JRS* 92 (2002) 150-153 (ph.; drawing): ΧΜΓ

It is not clear whether the governor or the sculptor was a Christian, ed.pr., who refers to a similar inscription in Aphrodisias (*ALA* 145) [for the meaning of ΧΜΓ see *SEG* L 771 (49) and 1084 (3) with references, Chaniotis].

1036 bis. Aphrodisias. Prayer, 4th cent. A.D. (or later). Inscribed on the south wall of the South Agora. Ed.pr. A.Chaniotis, *SCI* 21 (2002) 236 no. 3: Εὐχὴ vvv Δ[α]νιηλίου

For another εὐχή-text from the city see *SEG* XXXVII 852. The formula was popular among Christians but is also on record in Jewish contexts.

1037. Aphrodisias. Graffito on a jar, 4th cent. A.D. (or later). Shoulder of a large clay jar commonly used for the storage of agricultural products and found in private houses; a menorah and a graffito both incised before firing; now in the Museum's courtyard. Ed.pr. A. Chaniotis, *SCI* 21 (2002) 238 no. 28 (ph.): M^{ε} . ρλη´ ('138 με(τρηταί)').

1038. Bargylia (area of: Hasanbağı). Rhodian decree or arbitration, ca. 200 or 188-180 B.C. *SEG* LI 1496. B.Dreyer, *EA* 34 (2002) 119-138, studies the inscription in the context of the treaty between Antiochos III and Philip V to divide the Ptolemaic kingdom (203/202 B.C.), which he regards as authentic. He argues that the text is to be dated before 197, probably to 201, when Antiochos had just left Asia Minor again and immediately after Philip invaded Caria. In LL. 12/13, D. rejects the restorations in *SEG* LI 1496 (παρα[δ]ο[θή|μειν 'Α]ντι[ό]χωι) since they are not supported by the traces remaining on the stone (ph.). Given the fact that Antiochos is accused as aggressor in the inscription, D. subscribes to the view of H.H. Schmitt (*Untersuchungen zur Geschichte Antiochos des Großen und seiner Zeit*, Stuttgart 1964, 243-245) that Philip, before the treaty with Antiochos and the attack on Caria in 201, still had the option of concluding a treaty with the Ptolemies which had been prepared beforehand. As to the presence of Antiochos in Asia Minor, D. argues against a supposed delegation of the war to Zeuxis or others, and finds confirmation in inscriptions from Teos (*SEG* XLI 1003) and Amyzon (*RC* 38; *Amyzon* no. 9, in combination with Polyb. 15.23.13; *contra* the suggestion of Zeuxis as the sender of the letter, cf. *SEG* XLV 1501; J.Ma, *Antiochos III and the cities of Western Asia Minor*, Oxford 2002 [paperback ed.], 292-294 no. 5, and now also id., *EA* 35, 2003, 43-45; accepted by Ph.Gauthier, *BE* (2003) no. 479 and (2004) no. 307).

J.Ma, *op.cit.* 379-382, re-edits the text (English translation; including readings and restorations by C.Crowther and A.Meadows, and before having seen Dreyer's article) and gives a brief commentary. He states that the chronological order of events cannot be securely established, and

he argues *contra* Wiemer (*SEG* LI 1496) that the Seleukid takeover of Kildara and Thodasa need not necessarily have followed immediately upon the outbreak of the Fifth Syrian War, but may perhaps have occurred as late as 197 B.C.

[- - - - -]ΝΤΩ̣Ν̣ΘΕΑΘ[- - 6-7- -]ΝΕΙ̣Λ[- -]
[- - - - -]ΣΤΑΤΑΣ[- 4-5 -]ΓΓ . . . ΑΝΕΙ[- - 6-7 - -]Ο[- - - - - - - - - - - - - - - - -]
[- - - - -]ΩΡΙΣ . . . ΙΟ . . ΚΑΤΕΣΤΑΕΠΑ̣[- - - 10-11 - - -]Ν . Σ[- - - - - - - - - - -]
[- - - ca. 10-11 - - - ?χρ]ήματος ΕΚΒΕΚΛ̣[- - - 8-9 - -]ΝΤΑ[- - - - - - - - - - - -]
[- - - -]ΑΣΚΑ . Σ . . . ΕΚΒΕΒΛΗ . . . [-]
[- - - π]οιησάμενοι̣ [ὅπ]ως τῶν δικαίων Τ[- - 6-7 - -]ΡΤΟ[- - - - - - - - - - - - -]
[- - - -]ΟΙΣ . Τ[- - - 10-11 - - -] Υ γινέσθαι Τ[- - 6-7 - -]Α̣ΝΥΛ̣[- - - - - - - - - - -]
[- - εὐ]χρηστήκειν πολλάκις αὐτοῖς καὶ ΕΙΣ[- 4 -]Ω . . . [πο]λιτικω . . ΤΩΝ
[- -] δεδανείκειν καὶ τὰ ψαφίσματα τὰ ὑπὲρ τού[τ]ων παρανε̣[γν]ώ[σ]θ̣η
[- σ]υνστάντος δὲ πολέμου βασιλεῖ Ἀντιόχωι ποτὶ βασιλῆ Π[το]λεμ[αῖον]
[τὸν] νῦν βασιλεύοντα κυριεῦσαι τοὺς παρὰ βασιλέως Ἀντι[ό]χο[υ - -]
[Κιλλα]ρῶν καὶ Θωδασων πρὸ τοῦ παρὰ βασιλέως Φιλίππου παρα[δ]ο[θήμειν]
[- -] Ἀ̣ντι[ό]χωι Θεάγγελα καὶ συμπολιτεύεσθαι Κιλλαρεῖς καὶ Θ[ωδασεῖς]
. ΕΠ . . . . . . ΑΣΕΩΝΚΑΓ̣Λ . . . . ΣΑ . . ΟΥΣ εἰς τὰν αὐτὰν [- - - - - -]
[- - - - 11 - - - -] βασιλ . . [- - - παρανα]γ̣ινώσκοντας ἐπιστο̣[λὴν - - - -]
[- -]ΤΟ̣ Κυλβισσεῦ[σι]

1-5. [- - -]ΝΤΟ[.]ΘΕΑΥ[- - -]Ν . Ι̣[- - - | - - -]ΣΤΑΤ[- - -]ΓΓ[- - -]Ν[- - - |- - -]ΩΡΙΣ[ἀπο]κ̣ατέστα ΕΠ[- - - | - - -]ΟΣΕ . ΒΕΒ[- - -]ΤΟ[- - - |- - -] . Σ[.]Α[- - -]ΕΒΛΗ[- -]Α[- - -], *SEG* || 2. ΑΝΕΙ may be a form of δανείζω, cf. L. 9, M. || 3. initio perhaps [ἀφ]ωρίσ[θη] 'it was delimited', referring to a territorial arbitration, M. || 8. εἰς [χρείας τὰς πο]λιτι-κ[ὰς αὐ]τῶν, *SEG* || 8-9. [ἄ|τοκα], *SEG* || 14. [- - -]ΙΕ[- - -]ΣΕΩΝΚΑ[- - -]ΣΑ[. . .]ους εἰς τὰν αὐτὰν [- - -], *SEG*.

1039. Bargylia. Dedication, Roman Imperial period. Architrave block with two inscribed fasciae. Other blocks of the same building were later re-used in the Byzantine church (our lemma no. 1040). Ed.pr. A.Zäh, *Quaderni friulani di archeologia* 10 (2000) 118-121 (ph.; dr.), and id., *EA* 34 (2002) 118; cf. *An.Ép.* (2001) [2004] no. 1904.

[- - - - -] τοῖς ἄλλοι[ς - - - - - | ἀρχιερ- --] διὰ βίου τοῦ Σεβασ̣[τοῦ - - -]

Dated to the Hellenistic period by ed.pr. (in *Quaderni*); because of the mention of the emperor clearly of Roman Imperial date, and the dedicant should be a priest of the Imperial cult, *An.Ép.*

1040. Bargylia. Dedication of (a wall of) a basilica, 5th/6th cent. A.D. *I.Iasos* 638 (on two architrave blocks, here **a** and **b**). A.Zäh, *Quaderni friulani di archeologia* 10 (2000) 118-120 (ph.; dr.; Italian translation), and id., *EA* 34 (2002) 117/118 (ph.; German translation), has rediscovered **a** and **b** and found a third architrave block (**c**) containing the end of the inscription. The stones have been re-used and were originally part of a building of the Roman Imperial

period, of which one block has remained in its original state (our lemma no. 1039). The complete inscription now reads as follows:

a Ποιῶ ὑπὲρ σωτηρίας ἑαυτοῦ καὶ τῆς γαμετῆς μου καὶ τῶν τέ-
b κνων μου καὶ πάντων τῶν διαφερόντων μοι εὐχαρίστων·
c τῷ Θεῷ καὶ τοῖς ἁγίοις ἐποίησα τὸν τοῖχον τοῦτον

a-b. τε[κνίων, *I.Iasos* (after *LBW* 491); τέ[κνων, A.Maiuri, *ASAA* 4-5 (1921-1922) 476 no. 24, corroborated by the photo in *EA* || b. τῶν missing in edd.pr. || c. τοῖχος: the dedicant paid probably only for a wall of the basilica and not for the entire building, ed.pr. [or should the text read Ποιῶ - - - καὶ τῶν τέκνων μου, καὶ - - - εὐχαριστῶν - - - τοῦτον?, Pleket].

1041. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'), ca. 150-100 B.C. (or 1st cent. B.C.?). *SEG* XLVIII 1330, cf. L 1104 bis. G. Ragone in B.Virgilio (ed.), *Studi Ellenistici* 13 (2001) 75-119, argues that there is not enough evidence (especially from the archaeological context of the find spot) to date the inscription either between 150 and 100 or to the 1st cent. B.C. and rejects the identification of the poet with Herakleitos of Halikarnassos (Merkelbach-Stauber, *SGO* I p. 45). He then goes on to examine the myth of the nymph Σαλμακίς in LL. 15-22 and places it in the context of its literary representations and ritual performance.

1042. Halikarnassos. List of contributors to the construction of a well, 201-196 B.C. *SEG* XLVII 1611. S.Isager in K.Ascani et al. (edd.), *Ancient History Matters. Studies Presented to Jens Erik Skydsgaard on His Seventieth Birthday* (Rome 2002) 153-158 (ph.; English translation), points out that the stone comes from Halikarnassos, not from Theangela (cf. already G.E.Bean-J.M.Cook, *ABSA* 50, 1955, 115 and C.McCabe in the database *PHI* 7), and that it therefore constitutes no proof that Theangela lost its independence prior to the erection of the inscription and that there was a cult of Aphrodite in this city. – New readings and interpretations: **LL. 23** and **25** in fine: no drachma sign before the numeral (*contra* ed.pr.); **LL. 23/24**: ed.pr. took ἐργάτας as nom. pl. and Ἀπολλώνιος Σαραπίωνος therefore as a worker who could donate only half a drachma, as he interpreted the sign after ἐργάτας; I. argues that the sign is a Λ and ἐργάτας the acc. pl., so that Apollonios donated (the pay for) 30 workmen; cf. LL. 21-23, where a certain Ἀθηναγόρας contributes (the pay for) five τεχνῖται. Apollonios may be identical with the dedicator of a sanctuary and an altar to Ἑκάτη Λαγινῖτις from about the same time in an unpublished inscription in the Museum of Underwater Archaeology in Bodrum (mentioned by S.Isager, *ZPE* 123 [not 122], 1998, 22 note 73), and with the father of Σαραπιάς in *LBW* 507.

1043. Iasos. Letter of Laodike III and honorary decree for Antiochos III, 193 B.C. *I.Iasos* 4; *SEG* XXXVI 984; XXXIX 1110; XL 960; XLI 928. After examination of

the stone, M.Nafissi, *PP* 56 (2001) 101-146, suggests new supplements and provides a new interpretation; cf. now also, based on N.'s text, J.Ma, *Antiochos III and the Cities of Western Asia Minor* (Oxford ²2002 [paperback ed.]) 329-335 (English translation) and 375/376; P.Gauthier, *BE* (2002) no. 390.

I LL. 1-3: The erased text of a first version, some letters of which are still visible (ph.), should be reconstructed as follows (cf. *SEG* XXXVI): Ἐπὶ στεφανηφόρου Κυδίο[υ τοῦ] Ἱεροκλεί-ου[ς] | vacat Ἐ[λ]α[φ]ηβ[ολιῶνος] vacat | ἐπιστολὴ παρὰ βασιλίσσ[ης Λα]οδίκη[ς] (ἐπιστολὴ ⟨ι⟩δʹ Ἐλαφηβολιῶνος, *I.Iasos*). He argues contra *SEG* XXXVI that there are no traces of an indication of the day in L. 2 in fine; there is no need to assume that the stone-cutter's error was caused by the alleged custom to inscribe first the decree by which the publication of the royal letter was ordered. **L. 24**: πλέω (πλέον, *I.Iasos*). **L. 25**: συνο⟨ι⟩κιζομένων (συνοικιζομένων, *I.Iasos*). **L. 27**: ἀπαντωμένων (ἀπάντων ἡμῶν, ed.pr.; ἀπαντω⟨μέν⟩ων, *I.Iasos*). **LL. 28-29**: συν|[κα]τασκευάζειν (συν|[παρ]ασκευάζειν, *I.Iasos*). **L. 35**: ἐκ⟨κ⟩λησίαν (ἐκκλησίαν, *I.Iasos*). **L. 40**: Σωπάτρου (Σωστράτου, *I.Iasos*). **L. 50**: κατέστησ[εν] ([- - -]ΑΤΕΣΑΝΣ[-], *I.Iasos*).

III LL. 63-76 (Italian translation) describe the handing over of the city's keys to the succeeding στρατηγοί near the altar of Antiochos and the sacrifice of the στρατηγοί to the king and the city's divine protectors. **L. 63**: Ἀριστόλοχος is presumably one of the Iasian ambassadors to the king (Ma), not a Seleukid official (ed.pr.). **L. 65**: [- - - ἵνα οὖν ὁ δῆμος - - -], Ma. **LL. 66-67**: [- - - ἐπηνῆσθαι] | βασιλέα μέγαν Ἀντίο[χον - - -]. **LL. 67-68**: N. rejects the restorations in *SEG* XLI and suggests: βασιλέα μέγαν Ἀντίο[χον· καὶ ἐπειδὴ (or διότι, Ma) ὁ βασιλεὺς] | γέγονεν καὶ φύλαξ καὶ τῆ[ς πόλεως σωτήρ κτλ.]. A garrison is not incompatible with freedom and could be requested by the city itself. **L. 69**: [παραδιδότωσαν] (*I.Iasos*) is excluded by the preserved letter traces. **L. 70**: π[αραδιδότωσαν] (Η[- - -], *I.Iasos*). **L. 73**: [θύσαντες] ([θυέτωσαν], *I.Iasos*). **L. 74**: the restoration in *I.Iasos* is too long; cf. already P.Gauthier and G.Rougemont, *BE* (1987) no. 18, who suggest τοῖς α[ὐτοῦ προγόνοις ὡς κοι]|νοῖς κτλ.; τοῖς ἄ[λλοις πᾶσιν κοι]|νοῖς κτλ., N. (no restoration in Ma). **L. 75**: οὕτω [παραλαμβανέτωσαν] (ΟΥΤ[- - -], *I.Iasos*).

III LL. 76-93 deal with the procession for Ἀφροδίτη Λαοδίκη, Antiochos' wife. N. discusses the supplements by F.Sokolowski, *GRBS* 13 (1972) 173-175 and suggests the following text (Italian translation) ['très conjectural', Gauthier]:

ἐπηνῆσθαι δὲ κ[αὶ τὴν ἀδελφὴν αὐτοῦ βα]-
σίλισσ⟨α⟩ν Λαοδίκην· καὶ ἵνα εὐ[χαριστοῦσα ἡ πόλις μη]-
θὲν ἐλλείπηι τιμῆς πρὸς τ[οὺς ἑαυτὴν εὐεργετοῦν]-
τας τὰ μέγιστα, αἱρείσθω κα[θ' ἕκαστον ἐ]νια[υτὸν ὁ δῆμος]
παρθένον βασιλίσσης Ἀφρο[δίτης Λα]οδίκης [ἱέρειαν· ἐν δὲ]
ταῖς ἐξόδοις ἐχέτω στρό[φιον μεσ]όλευκο[ν καὶ τῆι αὐ]-
τῆι μὴ ἐξέστω δὶς ἱερητεῦ[σαι· πεμπ]έτ[ω δὲ ἡ ἱέρεια πομ]-
πὴν ἐν τῶι μηνὶ τῶι Ἀφροδι[σιῶνι τῆι πεντεκαιδεκάτηι],
ἐν ἧι γέγονεν ἡμέραι ἡ βασίλι[σσα· τῆι δὲ πομπῆι(?) παρα]-
γινέσθωσαν πάντες ἐν [ἐσθῆσι λαμπραῖς(?) οἵ τε γα]-
μοῦντες καὶ αἱ γαμούμενα[ι, οἱ δὲ καὶ ἅμα μετὰ τὴν σύν]-

ερξιν θυέτωσαν βασιλίσσ[ηι Λαοδίκηι ἱερεῖον κατὰ δύ]-
ναμιν ἕκαστοι ὃ ἂν π[ροαιρῶνται· τῆι δὲ ἡμέραι τῆς βα]-
σιλίσσης συνπομπ[ευέτωσαν οἵ τε ἱερεῖς πάντες(?) καὶ]
αἱ ἱέρειαι πᾶσαι καὶ αἱ π[αρθένοι ὅσαι μέλλουσιν γα]-
μεῖσθαι ἐν τῶι λ[οιπῶι τοῦ μηνὸς τοῦ Ἀφροδισιῶνος, αἱ]
δὲ καὶ ἀπαρ[χέσθωσαν αὐτῆι τῆς κόμης· ταύτηι δὲ τῆι ἡμέ]-
ραι στεφα[νηφορείτωσαν πάντες οἱ πολῖται(?) - - - - - - - -]
κτλ.

76. suppl. S., followed by N. || 77. initio ΣΙΑΙΣΣΑΝ lapis, N.; εὔ[νους ὢν ὁ δῆμος μη]-, *I.Iasos* || 78-79. τ[οὺς ἑαυτὴν εὐεργετήσαν]|τας, S. || 79-80. suppl. S., followed by N.; αἱρείσθω κα[θ' ἕκαστον ἐ]νια[υτὸν ἱέρειαν] | παρθένον βασιλίσσης Ἀφρο[δίτης Λα]οδίκης·, Ma || 81. στρό[φιον ἐρυθρ]όλευκο[ν], S. || 82-83. [πεμπ]έτ[ω δὲ ἡ ἱέρεια πομ]|πήν, cf. L. 89 συνπομπ[ευέτωσαν], N.; L. 83 initio MHN, ed.pr. per errorem, hence [- - -]έτ[- - τὴν τι]|μήν, the other edd.; ἱερητε[ύειν· θυ]έτ[ω δὲ ἣ ἂν λάχῃ τὴν τι]|μήν, S.; πεμπ]έτ[ω δὲ πομ]|πήν, Ma; [ἀγ]έτ[ω] κτλ., Gauthier || 83. in fine [e.g. πεντεκαιδεκάτηι], *I.Iasos*, followed by N. || 84-86. the couples who were going to be married participated in the festivities, but not in the procession, N., who suggests in L. 84 alternatively τῆι δὲ θυσίαι(?) or ἐν τῆι ἀγορᾶι(?) || 84-88. ἡ βασίλι[σσα οἶν· οἱ δὲ πολῖται παρα]|γινέσθωσαν πάντες ἐν [ἐσθῆσι λαμπραῖς· ὁμοίως δὲ οἱ γα]|μοῦντες καὶ αἱ γαμούμενα[ι ἅμα μετὰ τὴν τῶν γάμων σύν]|ερξιν κτλ., S.; a sacrifice following immediately upon the wedding; it is unclear whether it was performed privately or on the altar to which marched the procession, N.; ἡ βασίλι[σσα Λαοδίκη παρα]|γινέσθωσαν πάντες εν[- - - ἔτι δὲ οἱ γα]|μοῦντες καὶ αἱ γαμούμενα[ι ἅμα μετὰ τὴν τῶν γάμων σύν]|ερξιν κτλ., Ma || 88-94. different groups of participants of the procession, mentioned in descending hierarchical order, N.; Ma refrains from supplementing the text || 88-91. suppl. S., followed by N. || 91-94. ἐν τῶι [λοιπῶι τοῦ ἐνιαυτοῦ χρόνωι· θυέτωσαν]| δὲ καὶ ἀπαρ[χὰς τῶν πρώτων φανέντων καρπῶν ἐν τῆι χώ]|ραι, στεφ[ανοῦντες τὴν εἰκόνα τῆς βασιλίσσης καὶ εὐχὰς] | ποιού[μενοι - - -], S. || 92. hair is frequently sacrificed by couples about to get married, N. [for dedications of hair see now M.Girone, *EA* 35 (2003) 21-42 and our lemma no. 1070].

1044-1046. Iasos. New lists of contributions to the Dionysia, 2nd cent. B.C. Cf. *I.Iasos* 160-218; *EBGR* 1993/1994 [1997] 288 no. 161; 1995 [1998] 299 no. 87. Marble block, found re-used in a wall east of the agora and the sanctuary of Artemis. The stone contains three inscriptions by different stonecutters, 1044 and 1045 being separated by a large, 1045 and 1046 by a small space. Following the division in *I.Iasos*, nos. 1045 and 1046 belong to the 'second series' of choregic lists (*I.Iasos* 170-218). Ed.pr. G.Maddoli, *PP* 56 (2001) 23-32 (ph.). Cf. N.Maurizi, *ib.* 42-68 (cf. our lemma no. 1047).

1044: 25-27 no. B 1. **Fragmentary epidosis list.**

[- - - - - - - - - - - - - -]
[- - - - - - - -]ΕΔ[- - -]
[- - - -] Ἱεροκλέ[ους]
[- - - -]ΚΟ . ΙΑΣ[- - -]
[- - - -] ἐπέδωκε[ν]
[- - -] . ΙΑΤΑΜΕΝΕ[- -]
[- -] . Ω δραχμῶν [vac.?]
[- - Ἀ]ντικράτης [vac.?]
[- - -] . . ΓΟΣ ΜΕΝΟΙ[- -]

Recognized as epidosis list because of LL. 4 and 6 by ed.pr., who assumes a connection with the theater (cf. the following texts), although δραχμῶν (gen.!) is not to be found in the other choregic texts from Iasos || 4. ἐπιδίδωμι in contrast to ἀποδίδωμι is used to designate supplementary contributions; the first occurs in the lists of the first series (*I.Iasos* 160-169), the latter in those of the second series, ed.pr. || 5. no words identifiable, ed.pr. [the text of this line is missing; read from the photo, Corsten] || 6. [- - τ]ῶ̣ν δραχμῶ̣ν [- - -], ed.pr. [judging from the photo, the first *nu* is not on the stone, Corsten]; Maurizi points out that, while the verb in L. 4 classifies this text as belonging to the first series (cf. supra app.cr.), a sum of drachmae occurs almost exclusively in the second series || 8. initio, either the ending of a personal name like Γόργος or of a word like χορηγός; ΜΕΝΟΙ̣ should in both cases be a form of Μενοίτης or Μενοίτιος, in the second case in the nom., followed by the patronyme in the following line, ed.pr.; on the basis of χορηγός as a possible supplement, Maurizi suggests that this text belongs to an intermediate phase between the first series (with χορηγήσας) and the second (with χορηγοί) which would also explain the other anomalies (like δραχμῶν in L. 6); he refers to *I.Iasos* 169, 199, and 217 as further texts which deviate from the normal formula.

1045: 27-31 no. B 2. **Epidosis list.**

[Ἐπὶ στεφαν]ηφόρου Ἀπόλλωνος τοῦ μετὰ Λεοντ[ιάδην]
[Ἡρακλείδ]ου, φύσει δὲ Δημέου, v ἀγωνοθέτου Δημ̣[η]-
[τρίου το]ῦ Μενίππου· v οἵδε τῶν πρότερον [ἐ]π̣ι̣νευ[σά]-
[ντων ἐν] Διονυσίοις ἀπέδωκαν· v ἀγωνοθέτης Πο̣[λέ]-
[μαρ]χος Ἀρτέμωνος δραχμὰς διακοσίας, στεφανη-
[φ]όρος Λεοντιάδης Ἡρακλείδου, φύσει δὲ Δημέου, δρα̣-
χμὰς διακοσίας· v χορηγοί· Βόηθος Διονυσοδώρου, [Δι]-
[ονύ]τας Διονυσοδώρου, Εἰρηνίων Σωστράτου, Ἑκατα̣[ῖ]ο̣[ς]
Μ̣ενεκλείους, ἕκαστος δραχμὰς διακοσίας·
[...]ιμος Σά̣ννου Ἀμυζονεὺς δραχμὰς ἑκατόν

1. Leontiades also in *I.Iasos* 23 and 204, and as stephanephoros in *I.Iasos* 178-182, ed.pr. || 2-3. Demetrios could be the father or grandfather of Μένιππος Δημητρίου in *I.Iasos* 270, Maurizi || 4-5. Polemarchos also in *I.Iasos* 170; he was agonothetes under Leontiades (LL. 5-6; thus in the year preceding the epidosis, LL. 1-2), whereas in *I.Iasos* 178 the agonothetes under the same stephanephoros is Ἀριστίδης; cf. the same situation in *I.Iasos* 179 and 182, ed.pr., who compares *SEG* XXXVIII 1462 L. 87 (foundation of Demosthenes, Oinoanda) for the involvement of the agonothetes of the preceding year in the activities of the current year || 7-8. Boethos and Dionytas are probably brothers, ed.pr. || 8. in fine: Hekataios may be related to his namesake in *I.Iasos* 177, ed.pr. || 10. initio e.g. [Ὄβρ]ιμος (a μέτοικος), ed.pr.

1046: 31/32 no. B 3. **Epidosis list.**

Ἐπὶ στεφανηφόρου Ἀπόλλωνος τοῦ

δευτέρου μετὰ Θεαίτητον, ἀγωνοθέ-
[τ]ου Ἀρ̣ιστονείκου τοῦ Βρύωνος· οἵδε τῶν πρότ[ε]-
[ρ]ον ἐπινευσ̣ά̣ντων ἐν Διονυσίοις ἐπέδωκ̣α̣[ν]·
ἀ̣γωνοθέτης Νύσιος Κτεσικλείους· χορηγ[οί]·
Α̣ἰσχίνης Θεοδώρου, Σάμιος Εὐπολέμου, vac.
Ἀ̣ρ̣ι̣σ̣τ̣έ̣ας Ἀριστέου, [..]σ[.]τιος Εἰκαδίωνο̣ς,
ἕκαστος δραχμὰς διακοσίας· μ̣έτοι̣[κοι]·
Ἰάσων Δράκοντος Εὐρωμεύς, Δ̣ιογέν[ης]
Μ̣ενάνδρου Β̣ηρύτιος, ἑκάτερος δραχμ[ὰς]
ἑ̣κατόν vacat

1-2. The first stephanephorate of Apollo after Theaitetos in *I.Iasos* 197, which is therefore from the preceding year (cf. here L. 5), ed.pr. || [4. although the verb ἐπιδίδωμι occurs solely in the lists of the first series (*I.Iasos* 160-169; cf. ed.pr.), whereas the second series (*I.Iasos* 170-218) has ἀποδίδωμι, ed.pr. assigns this text to the latter, Corsten] || 5. cf. *I.Iasos* 197, where Nysios is mentioned as the current agonothetes; the same man as a contributor in *I.Iasos* 198 (without title), ed.pr. || 7. two adopted Ἀριστέας Ἀριστέου with different natural fathers in *I.Iasos* 191 and 269, ed.pr. || 10. the first attestation of relations between Iasos and Berytos in Phoenicia, ed.pr.

1047. Iasos. Chronology of the lists of contributions to the Dionysia and to the construction of the theater, 2nd cent. B.C. *I.Iasos* 160-218; our lemmata no. 1044-1046. N.Maurizi, *PP* 56 (2001) 42-68, discusses the relative chronology of the inscriptions; cf. *SEG* XL 958; XLIII 716; XLVI 1407. She suggests the following order: *I.Iasos* 209 – 178 and our lemma no. 1045 – *I.Iasos* 179 and 182 – 180 – 181 – 210 – 211 – 212, and argues that our lemma no. 1045 should be dated to the mid-2nd cent. B.C. and our lemma no. 1046 some decades later. She subscribes to the view of *I.Iasos* 182 (comm.) that Λεοντιάδης was twice στεφανηφόρος without this being indicated.

1048. Iasos. Epitaph of Elate, Roman Imperial period. Block with tabula ansata, perhaps from a chamber tomb, re-used in the wall of the medieval fortress. Ed.pr. C.Franco, *Bollettino dell'Associazione Iasos di Caria* 6 (2002) 42/43 (transcription in majuscules only; ph.; Italian translation).

Τοῦτο μνημεῖον
ἐ(σ)τὶν Ἐλάτης Φιλοκυ-
ρείου· ἐπέγραψα τὰ
ἐμὰ τέκνα τεθῆ-
ναι καὶ μηδενὶ ἄλ-
λῳ ἐπιβαλεῖν ἢ ταὶ
γυναῖκες αὐτῶν καὶ
τέκνων

2. initio ETIN, lapis; ed.pr. refers to F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I (Milano 1976) 130 || 2. the name Ἐλάτη is of Lydian origin, ed.pr., who refers to Robert, *Noms* 213-

215 [who, however, rejects a Lydian origin and shows that it is in fact a Greek name, Corsten] || 6. in fine ταί instead of αἰ: perhaps cutter's error, ed.pr. [or rather ἦται for ἦτε?, Corsten].

1049. Iasos. Epitaph of Hesychi(o)s, 2nd/3rd or 5th/6th cent. A.D.? *I.Iasos* 419 (1). P.Aström, *PP* 56 (2001) 5-8, republishes the inscription from autopsy (ph.; drawing).

Ἡσύχις αυοη | χαρά, χαῖρε αυοη | † εὗρον ἀνάπαυσιν α[υοη]

Date: 2nd/3rd cent., A.; 5th/6th cent. A.D., *I.Iasos* || Ἡσύχις αὐ[τὸς - - -] | χαρὰν [αἰώνιον] | εὗρον καὶ ἀνάπαυσιν, *I.Iasos*; A. sees in the last four letters of each line an isopsephism with the same numeric value as Χρηστός (1478) || 2. 'one would expect the meaning "welcome, joy" instead of "farewell, joy"', A.

1050. Kaunos. Italians and Romans. *SEG* XIV 641-648; 650-652. In a study about the presence of Romans and Italians on Rhodes and at Kaunos, A.Bresson in *Les Italiens dans le monde grec* 156-162, argues that Kaunos had important relations with its Carian hinterland and beyond (reaching as far as Kibyra), to which also the customs law found at Kaunos (*SEG* XIV 639; XXXVII 865) testifies. The fact that the Roman *negotiatores* intended to take advantage of this situation must have been the reason why the Kaunians sided with Mithridates and massacred the Romans and Italians in 88 B.C. (cf. Appian, *Mithr.* 23 who reports on the hatred of the Kaunians towards the Romans). Cf. our lemma no. 762.

1051-1053. Kaunos. Three epitaphs, undated. A.Diler in *Studien --- Kleinasien* V (see our lemma no. 1179) 78, reports the discovery of three epitaphs from the northern rock nekropolis.

1051: 78 (illegible photo). **Epitaph of Lamachos from Olbasa.** Pedimental stele moulded below: Λάμαχος Πυθαγόρα Ὀλβάσιος

1052: 78 (ph.; dr.). **Epitaph of Hekaton.** Marble niche cover with a ring-shaped ornament in the pediment: Ἑκάτων | ΔΕΟΥΝΙΙΟϹ εὐσε|βὴς μνη|| ΔΝΥΧΨΡΙΝ

Cursive *epsilon, sigma, omega* || [2-3 and 5. did the mason interpret a hand-written text erroneously? In LL. 4-5 one expects μνή|Ι(μης) χ(ά)ριν; in LL. 2/3 one expects Hekaton's patronymic, Pleket]; 'to the memory of Hekaton "Deunios" the pious', ed.pr. [unsatisfactory, Pleket].

1053: 78. **Epitaph of Theodoros from Lysimacheia, Hellenistic period.** Marble niche cover: Θεόδωρος Πύρρου | Λυσιμαχεύς

1054. Keramos. Honorary inscription for the athlete Polites, after 60 A.D. *I.Keramos* 15. J.-Y.Strasser, *RPh* 75 (2001) 289, suggests restoring in A 1 [- - ἐν]ό̣π̣λιο̣[ν - -] ([- - -]ΟΠΑΝ[- - -], *I.Keramos*) ['cependant, je n'aperçois nulle trace du second omicron sur la photographie', P.Gauthier, *BE* (2003) no. 198; I do, Corsten]. He supports the view of *I.Keramos* that the athlete is Πολίτης (mentioned in Paus. VI.13.3-4) and states that he had won a victory in a race in armor [for a detailed discussion of the entire inscription see now J.-Y.Strasser, *REA* 206 (2004) 547-568, Pleket].

1055. Knidos. List of astynomoi, late 4th/3rd cent. B.C. Ed.pr. W.Blümel, *AST* 19, 2 (2002) 158/159, who refers to *I.Knidos* 187, which also mentions three *astynomoi*.

	Ἀστυνόμοι [- - -]		Ἐπιχάρης Ἐπιπι[- -]
	Καλλιμήδη⟨ς⟩ Κ[- - -]	4	Ἐπίστρατος Δαμ[- -]

2. Καλλιμηδη, ed.pr. || 3. e.g. Ἐπιπε̣[ίθης], ed.pr. [rather patronymicon: Ἐπιπε̣[ίθου], Pleket].

1056. Knidos. Dedication to the Dioskouroi on a limestone statuette, ca. 590-570 B.C.? *LSAG* 357 no. 31; 201 no. 164. Inscribed 'Cypriote style' statuette of a 'kriophoros' republished by N.Kourou - V.Karageorghis (et alii), *op.cit.* (cf. our lemma no. 1466) 26/27 no. 4: Εὔαρχός με ἀνέθ|ηκε τοῖσι Διοσ|κοροῖσιν.

For another statuette possibly from Knidos see our lemma no. 1849.

1057. Labraunda. Dedicatory inscriptions on architraves, ca. 360-334 B.C. In a study of dedicatory inscriptions in Greek architecture of the Classical period, G.Umholtz, *Hesperia* 71 (2002) 273-276, reconsiders the dedications of Maussollos and Idrieus at Labraunda. On the basis of *I.Labraunda* 13/14, 16/17 (reprinted with English translations; ph. of no. 14), she argues that, although the architecture shows a combination of Greek and indigenous styles, the dedicatory inscriptions are purely Greek. Cf. *SEG* XLVI 1419; L 1712.

1058. Labraunda. Letters of Seleukos II, Olympichos, and Philip V, ca. 240-219 B.C. On the basis of *I.Labraunda* 1 and 3-7, B.Virgilio, *REA* 103 (2001) 429-442 and *Studi Ellenistici* 13 (2001) 39-56, concludes that the Hellenistic rulers supported the control of the city of Mylasa over the sanctuary of Labraunda and interfered to this end in the long quarrel between the two. This was part of the policy of both Hellenistic rulers and the Romans of favoring the hellenized cities against the indigenous temples. [For an opposite view cf. our lemma no. 1982.]

1059. Lagina. Senatus consultum for Stratonikeia, 81 B.C. Rectangular marble block carrying the missing central section of *I.Stratonikeia* 505 LL. 15-27. Ed.pr. M.C.Şahin,

EA 34 (2002) 3 no. 2 (ph.), who gives the entire text of LL. 15-27 with the new parts underlined (reproduced here).

Λεύκιος Κορ[νήλιο]ς Λευκίου υἱὸς Σ[ύλλας Ἐπ]α[φ]ρόδιτος δ[ικτ]άτωρ
Στρατο[νικ]έων ἄρχουσι βουλῆ[ι δή]μωι χαίρειν·
πρεσβευταῖς ὑμ[ε]τέροις ἐγὼ σύγκλητον ἔδωκα· συγκλήτου δόγμα
τοῦτο [γ]εγονός ἐστιν·
Λεύκιος Κορνήλι[ος Λ]ευκίου υἱὸς Σύλλας Ἐπαφρόδιτος δικτάτωρ
συγκλήτωι συ[νεβ]ουλεύσατο πρὸ ἡμερῶν δέκα ἑπτὰ καλανδῶν
Ἀπριλίων ἐν τῶ[ι ἱερ]ῶι τῆς Ὁμονοίας· γραφομένωι παρῆσαν Γάϊος
Φάννιος Γαΐου [- -]α, Μάαρκος Οὐόλκιος Γαΐου Ἄρνησις, Γάϊος
Φονδάνιος Γαΐ[ου - -]να περὶ ὧν πρεσβευταὶ Στρατονικεῖς ἐκ Χρυ-
σαο[ρέων λό]γους ἐποιήσαντο,
Παιώνιος Ἱερ[οκλῆ]ς υἱὸς τοῦ Παιωνίου,
Ἑκαταῖος Πα[- - - - - -]ς καθ' ὑοθεσίαν δὲ Ἀπολλωνίο[υ],
Διονύσιος Ε[- - - - - -]υ υἱὸς χάριτα [φι]λίαν συμμαχία[ν ἀνενεώ]σαντο

15. Λεύκιος Κορ[νήλιος Σύλλας Ἐπαφρόδιτος δικτ]άτωρ, *I.Stratonikeia* || 16. Στρατο[νικέων βουλῆι δήμωι χαίρειν], *I.Stratonikeia* || 17-18. πρεσβευταῖς ὑμ[ετέροις τὸ γενόμενον ὑπὸ συγκλήτ]ου δόγμα τοῦτο [παρέδωκα], *I.Stratonikeia*; σύγκλητον ἔδωκα: 'I gave your ambassadors a senate hearing', ed.pr. || 19. Λεύκιος Κορνήλι[ος Σύλλας Ἐπαφρόδιτος δικτ]άτωρ, *I.Stratonikeia* || 20. συγκλήτωι συ[νεβουλεύσατο πρὸ ἡμερῶν ἓξ κα]λανδῶν, *I.Stratonikeia* || 21. Ἀπριλίων ἐν τῶ[ι Κομετίωι· γραφομένωι παρῆσαν Γ]άϊος, *I.Stratonikeia* || 22. Φάννιος Γαΐου [υἱὸς - - - - - - Γ]άϊος, *I.Stratonikeia* || 23-24. Φονδάνιος Γαΐ[ου υἱὸς - - -· περὶ ὧν Στρατονικε]ῖς ἐκ Χρυ|σαο[ρέων - - - - -], *I.Stratonikeia* || 25. Παιώνιος Ἱερ[οκλέους - - - - -], *I.StratonikeiA*; in *EA* 35 (2003) 7, Ş. corrects Ἱερ[οκλέου]ς into Ἱερ[οκλῆ]ς || 26. Ἑκαταῖος Πα[- - - - -], *I.Stratonikeia* || 27. cf. e.g. *IG* IX.2. 89 a LL. 18/19 and b LL.25/26 (*RDGE* 9 LL. 19 and 60/61); *I.Stratonikeia* 505 L. 71, W.Blümel apud ed.pr.; Διονύσιος Ε[- - - - πρεσβευταὶ λόγους ἐποιή]σαντο, *I.Stratonikeia*.

1060. Lagina. Dedication to Augustus, ca. 1-50 A.D. Marble pediment, possibly belonging to a naiskos with a statue of Augustus between the temple of Hekate and her altar (cf. our lemma no. 1068). The inscription is on the architrave. Ed.pr. M.C.Şahin, *EA* 34 (2002) 4 no. 4 (ph.).

vacat Ὁ δῆμος Θεοῦ Σεβαστοῦ Καίσαρος vacat

1061. Lagina. Honorary inscriptions for the priest Herakleitos Eudemos Demetrios, his wife Tatarion Polynike Apphia, and their two sons, reign of Antoninus Pius. *SEG* XLVII 1585/1586. M.C.Şahin, *EA* 34 (2002) 15 add. no. 2, corrects the thickness of no. 10 B to 77 cm (ed.pr.: 25 cm) and concludes that the inscription was not on a stele, but on a side wall of the propylon with no. 11; he still believes that both texts do not belong together.

1062. Lagina. Honorary inscription for the *kleidophoros* Fl. Aur. Eucharista, early 3rd cent. A.D.? Marble slab with mouldings, re-used on the western wall of the later pavement between the temple of Hekate and her altar. Ed.pr. M.C.Şahin, *EA* 34 (2002) 6 no. 7 (ph.); cf. *An.Ép.* 2002 [2005] no. 1426; C.Brixhe, *BE* (2003) no. 483.

[Φ]λ̣α(βίαν) Αὐρ(ηλίαν), Φλ(αβίου) Οὐεττ[ί]-
[ου Ἀρ]τεμισίου θυ(γατέρα) Εὐ-
[χαρ]ί̣σταν τὴν‿κλιδο-
[φόρο]ν, Οὐέτ(τιος) Διονύ-
[σιος καὶ] Φλ(αβία) Σεμ(πρωνία) Ἀρίστα
[τὴν αὐτῶν ἐγ]γ̣ό̣ν̣ην

Ed.pr. interpreted the text as a dedication by the city for Fl. Aur. Eucharista (LL. 1-3) and Fl. Semarista (LL. 5-6), but *An.Ép.*, on the basis of different restorations (*vide infra*), suggests seeing in it a dedication by Vettius Dionysius and Fl. Sem(pronia) Arista for her granddaughter || 1-3. the same person also in *I.Stratonikeia* 532, ed.pr. || 4-6. Οὐέτ(τιος) Διονύ|[σιος καὶ] Φλ(αβία) Σεμ(πρωνία) Ἀρίστα | τὴν αὐτῶν ἐγ]γ̣ό̣ν̣ην, *An.Ép.* [on the photo, a dot as word divider between ΣΕΜ and ΑΡΙΣΤΑ is indeed discernible, Corsten]; Οὐετ(τίου) Διονυ|[σίου θυ(γατέρα)] Φλ(αβίαν) Σεμαρίστα|[ν τὴν αὐτῆς ἐγ]γ̣ό̣ν̣ην (or ἐκείνης ἐγ]γ̣ό̣ν̣ην) | [ἡ πατρίς], ed.pr., who adds that the name Σεμαρίστα seems unattested so far; name in -αρίστα, B., who for the element Σεμ- refers to the name Σεμίδας; ed.pr. supplied [ἡ πατρίς] after *I.Stratonikeia* 532 for members of the same family.

1063. Lagina. Honorary inscription for the *kleidophoros* [- - -] Agrippiane, undated. *I.Stratonikeia* 538. M.C.Şahin, *EA* 34 (2002) 15 add. no. 1, reports that he rediscovered the inscription and reads the demotic Κο(λιοργίδα) for Ἀγριππιανή at the end of L. 2.

1064. Lagina. Decree concerning sacrifices, ca. 350-300 B.C. Marble stele, found below the pavement of the cella of the temple of Hekate. The letter forms are comparable to those of *I.Stratonikeia* 502/503. Ed.pr. M.C.Şahin, *EA* 34 (2002) 1/2 no. 1 (ph.); see A. Chaniotis' comments in *EBGR* 2002 [2005] 466 no. 131, and J.-M.Carbon, *EA* 38 (2005) 5 note 28.

- -
[.]ο[- -]
ὁ̣σίως κα[ὶ εὐσεβῶς, δεδόχθαι· ἀποθ]-
ύειν κατὰ πα[τρίους νόμους ὑπὲρ αὐτῶ]-
ν, εὐεργέτας ἀ[ναγράφειν αὐτοὺς καὶ]
ἱδρύσασθαι δὲ βω[μὸν καὶ ναὸν? ὑπὲρ τοῦ]
δαίμονος Λερω καὶ̣ [- - - - - - - - - - - θύ]-
ειν Λέοντα τὸν ἱερεία ἔ[ριφον νέον? καὶ]
κριὸν ἑκάστου ἐνιαυτοῦ, [θύειν αὐτὸν]
καὶ κοσινας· δίδοσθαι δὲ καὶ μ̣[έρη ἐντε]-
λῆ Λερωι ἐκ τῆς κατ' ἐνιαυτὸν θ̣υ̣σ̣ία̣[ς]

καὶ κωλέαν ἐξαίρετον· εἶναι δὲ ταῦτα
αὐτῶι καὶ τοῖς ἐκγόνοις· συντελεῖν δὲ
ταῦτα καὶ τοὺς ἐπιγινομένους ἱερεῖς·
καὶ εἶν̣α̣ι̣ ταῦτα συντελοῦσι{σι}ν αὐ-
τοῖς λώϊον καὶ ἄμεινον

Restorations e.g.; wrong hyphenation in LL. 2-3 and 3-4, ed.pr. || 2-3. rather [ἀποθ]|ύειν κατὰ πά[ντα], Ch., who points out that ἀποθύω is rare and that one would expect κατὰ τοὺς πατρίους νόμους || 4-6. Ch. finds the erection of a temple (ναός) very improbable and suggests [καθ]|ιδρύσασθαι δὲ βω[μὸν ὑπὲρ τοῦ] | δαίμονος || 6. Λερω is gen. of Λερως (cf. Ἑκατόμνως - Ἑκατόμνω); this is not the name of the aforementioned δαίμων, but a Carian personal name, so far unattested, thus 'the daimon of (the person called) Leros' (cf. *I.Rhod.Per.* Appendix no. V LL. 15/16), ed.pr., who suggests that after καί the name of Leros' wife is to be restored; C. agrees and suggests restoring [Κοσινας], cf. *I.Mylasa* 223 L. 12 (masc.) and 336 L. 1 (fem.); cf. also here L. 9 || [7. ἱερεία for ἱερέα, see C.Brixhe, *BE* (2003) nos. 464 and 483] || 9. κοσινας is the acc. pl. of a new word *κοσινη of unknown meaning, perhaps designating a sacrificial animal (poultry?), ed.pr.; Κοσινας may be a feminine personal name, cf. L. 6 app.cr.

1065. Lagina. Dedication of a statue to Hekate, ca. 50 B.C. Long marble block (upper part of a statue base). Ed.pr. M.C.Şahin, *EA* 34 (2002) 4 no. 3 (ph.).

Ἑκατό[μν]ως καὶ Κλεωσθένης Μενεστράτου Λοβολδεῖς
Λαμ̣[π]ιτοῦ̣[ς Λο(βολδίδος)] τῆς ἑαυτῶν ἀδελφῆς τὸ ἄγαλμα
Ἑκάτηι

2. Λαμπιτώ, known as the name of a woman from Sparta in Ar., *Lys.* 77/78, occurs for the first time at Stratonikeia, ed.pr. [cf. also *LGPN* I s.v. (Samos); III.A s.v. (Sparta); IV s.v. (Apollonia, Thrace); *IG* I^3 1380; *Milet* I.3, 84 L. 5, Corsten].

1066. Lagina. Dedication of an altar (to Hekate?), Roman Imperial period. Marble altar, moulded above, found at the propylon. Ed.pr. M.C.Şahin, *EA* 34 (2002) 6/7 no. 8 (ph.).

Ἐπὶ ἀρχιερέ-
ως Παπύ-
λου, ἀγορα-
νόμος

Ἑκάτων Ἱε-
ρογένους
Κ(ωρα)ζ(εύς)

1067. Lagina. An altar for the god Kanebos, undated. *SEG* XLVII 1599. M.C.Şahin, *EA* 34 (2002) 15 add. no. 3, reports that the stone has to be interpreted as a votive altar.

1068. Lagina. Dedication of a naiskos to an Emperor, 1st cent. A.D.? Fragment of the right side of a pediment with entablature; inscription on the architrave. It may have belonged to one of the naiskoi between the altar and the temple of Hekate, which was possibly dedicated to an emperor and his successors (cf. our lemma no. 1061). Ed.pr. M.C.Şahin, *EA* 34 (2002) 14/15 no. 32 (ph.).

[- - - - - - - - Καίσαρ]α σὺν τοῖς διαl[δόχοις ὁ δῆμος] vacat

1-2. 'The restoration is not certain', ed.pr.

1069. Lagina. Dedication of a statue, Roman Imperial period. Orthostate block from a statue base, found between the temple and the altar. Ed.pr. M.C.Şahin, *EA* 34 (2002) 15 no. 33.

[- - - - - - - τ]ὴν εἰκόνα θεοῖς

1070. Lagina. Dedication of hair, late Roman Imperial period. Triangular marble slab, found west of the sanctuary of Hekate; several guide-lines, under the inscription at left and right a leaf. Ed.pr. M.C.Şahin, *EA* 34 (2002) 5/6 no. 6 (ph.).

ἐ-
πὶ εἰ-
ερέος
Φλ(αβίου) Αὐ(ρηλίου)
Ἐπιτύ-
χους· Φλ(αβίου)
Αὐ(ρηλίου) Ἀρτεμι-
δώρου κό-
μη

Dedications of hair were common at Panamara (*I.Stratonikeia* nos. 42; 401-500), but not at Lagina, the only parallel from there being *I.Stratonikeia* 545 LL. 6 and 8, ed.pr. [for dedications of hair cf. our lemmata nos. 795 and 1043].

1071. Lagina. The priest Demetrios, Roman Imperial period. Marble entablature, belonging to a monumental altar. Ed.pr. M.C.Şahin, *EA* 34 (2002) 4/5 no. 5 (ph.).

[Ἱερε]ὺς ἐπανγει[λά]μενος Δημήτριος [- - - - - -]του Κο(λιοργεὺς) ἅπαντα ποιήσας εὐ-
σεβῶς μὲν πρὸ[ς τοὺς θεούς],
φιλοτείμως δὲ καὶ μεγαλοφρόνως ἐν πᾶσιν πρός τε τοὺς κατοικοῦντας [τὴν]
πόλιν καὶ τὴν χώραν καὶ τοὺς ἐπιδημήσαντας ξένους σὺν καὶ τῇ ἑαυτοῦ γ[υ]-
ναικὶ ἱερίᾳ Νεωνίδι Λέοντος Κο(λιοργίδι), κλειδοφορούσης ἐξ ἐπανγελίας καὶ τῆς θ[υ]-
γατρὸς αὐτῶν Ἱεροκλείας τῆς Δημητρίου Νεωνίδος Κο(λιοργίδος), συνφιλο-

τειμουμένου ἐν πᾶσιν καὶ τοῦ υἱοῦ αὐτῶν Ἀρτεμιδώ[ρου τοῦ]
Δημητρίου Λέοντος Κο(λιοργέως)

A stemma of this family in *I.Stratonikeia* I pp. 112/113, ed.pr. || 1. [Ἐπαινέ]του?, ed.pr. || 4. κλειδοφορούσης may here not designate a key-bearer: κλείς could have been a 'lock'-cloak, in which the statue of the goddess was chained, and which the priestess wore at processions, R.Merkelbach apud ed.pr., who refers to K.Meuli, *Gesammelte Schriften* (Basel-Stuttgart 1975) II 1064/1065, and to the evidence of Hsch. κ 2954; *I.Stratonikeia* 310 [L. 14]; *I.Smyrna* 753 [LL. 24-25]; cf. Merkelbach-Stauber, *SGO* I 215 (on no. 02/06/07 = *I.Stratonikeia* 542).

1072-1088. Lagina. Benefactions by priests or priest-couples, Roman Imperial – late Roman period. Ed.pr. M.C.Şahin, *EA* 34 (2002) 7-13 nos. 9-12, 14, and 17-28.

1072: 7/8 no. 9 (ph.). **The priest Menandros and the priestess Leontis, Roman Imperial period.** Marble block from the temple of Hekate. The inscription must have begun on an adjacent block on the left.

[Ἱερεὺς ἐπανγειλάμεν]ος Μέναν̣[δρος - - - - - - - - - - -]
[- - - - - - - - - - ἱέρεια] Λεοντὶς Μ[- - - - - - - - - - - - - -]
[- - - - - - - - - - - ἐφιλ]οτειμήσαντο [- - - - - - - - - - - -]
[- - - - - - - - - - - - - π]αρ' ἑαυτῶν καὶ μετ̣[ὰ - - - - - -]
[- - - - - - - - - - - - Μέ]νανδρος μὲν ἐν Ἡραίοι̣ς
[- - - - - - - - - - - - - - -]αι καὶ μετὰ τὰς ἄλλας φιλ[ο]-
[τειμίας - - - - - - - - -]ς̣ δεξιωσάμενοι μὲν
[τοὺς πολίτας καὶ τοὺς ξέν]ους καὶ τοὺς ἐν τῷ περι-
[πολίῳ μεγαλοπρεπῶς φι]λοτειμηθέντες δ̣ὲ̣
[- - - - - - - - - - - θέντε]ς ἔλαιον ἔν τε τῇ ἑ̣-
[ορτῇ πάσας τὰς ἑο]ρτῶν ἡμέρας

2. ἱέρεια] Λεοντὶς μ[ετὰ ἱερωσύνην/κλειδοφορίαν], or ἱέρεια Λεοντὶς Μ[ενίππου/Μ[ενάνδρου]. ed.pr. || 3. [ἐφιλ]οτείμησαν το[-, ed.pr. [ἐφιλ]οτειμήσαντο, Pleket] || 10-11. A.Chaniotis, *EBGR* 2002 [2005] 466 no. 131, suggests restoring ἔν τε τῇ γ̣[ενεθλίῳ καὶ ταῖς λοιπαῖς τῶν ἑο]ρτῶν ἡμέραις, and refers to LL. 6-8 of the text in our lemma no. 1075.

1073: 8 no. 10 (ph.). **A priest, Roman Imperial period.** Marble block from the wall of the propylon. The inscription must have begun on an adjacent block on the left.

[- -]α̣ς πάντας
[-]σ̣εν θεσμοῖς
[- - - - - - - - - - - - - - - - - ἀρχιε]ρέων καὶ στε-
[φανηφόρων - - - ἐπρέσβευσεν ἐ]πὶ τοῖς Σεβασ-
[τοῖς - - - - - - - - - - - - - - - - - - -]ι̣ν πᾶσαν ἀ-

[- τῆ]ν̣ πόλιν παρὰ
[- τ]ῶν ἱκετ[ι]κ̣ῶν
[- -]ηται ἡ ἐπι-
[- -]αν ποιησ̣η
[- -]τ̣οις περὶ
[- πρ]οβουλόμε-
[νος -]

1-2. τοὺς πολίτ]ας πάντας or δειπνίσ]ας πάντας | [τοὺς πολίτας vel sim., ed.pr. || 7-8. A.Chaniotis, *EBGR* 2002 [2005] 466 no. 131, suggests reading [τ]ῶν ἱκετ[ι]κ̣ῶν | [σωμάτων], and refers to *SEG* XLV 1556 LL. 10-11 || 9-10. ποιήσῃ or ποιήση|[ται, ed.pr. || 11-12. or] ὁ βουλόμε|[νος, ed.pr. [προβούλομαι is not attested, Corsten].

1074: 8 no. 11 (ph.). **A priest and a priestess, Roman Imperial period.** Marble block from the temple. The inscription must have begun on an adjacent block on the left.

[- -]
[- - - - - - - - - - - - -]ΛΗΡ[- - - - - - - - - - - - -]
[- - - - - - - - - -]ν πάσῃ ἡλικία̣ [καὶ τύχῃ - - -]
[- - - - - - - - -] ἐποίησαν ΕΝ̣[- - - - - - - - - - -]
[- - - - - ἱερατ]εύσας καὶ ἐν [- - - - - - - - - - -]
[- - - - - - - - - -]νος τὴν ἐν πᾶσιν [- - - - - - - -]
[- - - - - - - - - -]ν καὶ ἀκολούθως ο̣[ἶνον - - -]
[- - - - - - - - - - - - - - - -] ἐπανγε[- - - - - - - - -]

1075: 8/9 no. 12 (ph.). **A priest, Roman Imperial period.** Marble block from the temple.

[Ἱερεὺς -]
[ἐπ]α̣νγειλάμε̣[νος - - - - - - - - - - - - μετὰ τὰς]
ἄλλας φιλοτε[ιμίας - - - - - - - - - - - - - - ἐλαί]-
ου καὶ οἴνου Λ(οβολδ-) [- - - - - - - - - - - - - -]
Κο(λιοργ-), ὁ διὰ βίου ἱερ[εὺς - - - - - - ἐν τῷ]
περιπολίῳ με[- - - - - - - - - - - - - - - - - - -ἐν τῇ]
τῶν γενεθλίων [ἑορτῇ - - - - - - - - - - - ἐν πολ]-
λαῖς ταῖς ἡμέρα[ις - - - - - - - - - - - - - - - - - -]

1076: 9/10 no. 14 (ph.). **The priest Chrysaor, Roman Imperial period.** Fragment of a marble block, found south of the temple of Hekate.

[Ἱερεὺς Χρυσάωρ Ἡρᾶ τοῦ Ἡρᾶ τοῦ Λέοντος Ἱε(ροκωμήτης)]
[μετὰ τὰς ἄλλας λιτουργίας καὶ ἀρχ]ὰς καὶ ἱερωσ[ύνην τοῦ]
[Διὸς Παναμάρου, ἱερωσύνην τοῦ Διὸς Χ]ρυσαορίου, ἱ̣ε[ρωσύνην]

4 [- - - - - - - - - - - - - γεγονὼς καὶ πρεσβ]ευτὴς πα[ρὰ τὸν κύριον]
[αὐτοκράτορα - - - - - - - - - - - - - κατω]ρ̣θωκὼς τὸ̣[ν βωμὸν τῆς]
[θεοῦ -]Ọ̣ΝΤΙΜΗΤ[- - - - - - -]

1. For Χρυσάωρ cf. *I.Stratonikeia* 690, on which the restorations are based, ed.pr. || 4-5. or perhaps πα[ρὰ τῷ κυρίῳ | αὐτοκράτορι]; Chrysaor led an embassy to the emperor, ed.pr. || 5. the priest restored the monumental altar of Hekate, ed.pr. || 5-6. A.Chaniotis, *EBGR* 2002 [2005] 466 no. 131, suggests reading [αὐτοκράτορα ὑπὲρ - - καὶ κατω]ρ̣θωκώς, followed by a separate clause.

1077: 11 no. 17. **A priest or priest-couple, Roman Imperial period.** Marble block from the propylon.

[- - - - - - - - - Μενίπ]που
[πάντα ποιήσαντες εὐ]σ̣εβῶς μὲν τὰ
[πρὸς τοὺς θεούς, φιλοτίμ]ως δὲ τὰ
4 [πρὸς τοὺς ἀνθρώπους - - - - - - - -]

2-4. Cf. *I.Stratonikeia* 345, ed.pr.

1078: 11 no. 18. **A priest or priest-couple, Roman Imperial period.** Marble block from the temple. The inscription must have begun on an adjacent block on the left.

[- - - - - - - - - - - - - - - - - -].ΑΣ
[- - - - - - - - - - - - - - - - - - -].ΕΜ
[- - - - - - - - - - - - - - - - - δ]ημο-
4 [σι- - - - - - - - - - - - - - - - - -] χορη-
[γία- - - - ἔδωκ- - - τοῖς θ]ῠ̣ουσιν
[τὰ γέρα - - - - - - - - - - - - -]

6. Or τὰ ἱερά, ed.pr.

1079: 11 no. 19 (ph.). **A priest or priest-couple, Roman Imperial period.** Fragment of a marble block from the temple.

[- - - - - - - - - - - φιλοτίμω]ς τε τ̣ὰ [πρὸς τοὺς ἀνθρώπους],
[ἔδωκ- ἑκάστῳ τῶν πολιτ]ῶν καὶ ξέν[ων ἀνὰ δραχμὰς -]
[- - - - - - - - - - - - - - - - - -]ΟΥΣΕΣΕ.[- - - - - - - - - - - - - -]
4 [- - - - - - - - - - - - - - - - - -] α̣ὐτο̣[- - - - - - - - - - - - - - - - -]

1080: 11/12 no. 20 (ph.). **A priest or priest-couple, Roman Imperial period.** Fragment of a marble block from the temple.

[- - - - - - - - - ἔδωκ- - - τοῖς πολίταις]
[κ]αὶ β[ουλευταῖς ἀνὰ δραχμὰς - - κα]-

[θ]ὰ ὑπέσ̣[χ- - - - - - - - - - - - - - - - - - -]
4 τοῖς ἄλλ[οις - - - - - - - - - - - - - - - - - -]
καλεσ[α- -]
δεξ[ιωσαμεν- - - - - - - - - - - - - - - - - -]

2-3. [καθ]ὰ ὑπέ[σχετο - -] or ὑπέ[σχοντο - -], ed.pr., who adds that the remains of the letter after ΥΠΕ do not, however, look like a *sigma*.

1081: 12 no. 21. **A priest or priest-couple, Roman Imperial period.** Marble block from the temple.

[- - - - - πα]νηγύρεως [- - - - - - - - - - - - - - - - - -]
[πάσας τὰς] πομπῆς ἡμέρας ἔ̣[θ- - - - οἶνον κτλ.]

2. ἔ[θηκεν or ἔ[θεσαν, ed.pr.

1082: 12 no. 22. **A priest, Roman Imperial period.** Fragment of a marble block.

[Ἱ]ερεὺς μ̣ετ̣[ὰ - - - - - - - - - -]
[τ]οῦ Λέοντ[ος - - - - - - - - - -]

1083: 12 no. 23 (ph.). **A priest or priest-couple, Roman Imperial period.** Fragment of a marble block from the temple.

[- - - - πρό]τερον [- - - - - - - -]
[- - - -].ΙΣΕΜ.[- - - - - - - - - -]
[- - - -]ι̣ ἀδιαλίπ[τως - - - - -]
4 [- - - -]. . αὐτο[- - - - - - - - - -]

1084: 12 no. 24. **A priest or priest-couple, Roman Imperial period.** Fragment of a marble block.

[- - - - - - - -] Λ̣έοντ[- - - - - - - - - - - - - - -]
[- - - - - - - ἱ]ερατεύ[σα- - - - - - - - - - - - -]

1085: 13 no. 25. **A priest, Roman Imperial period.** Fragment of a marble block from the temple.

[- - - - - - τῆ]ς γυνα[ικ]ὸς αὐ[τοῦ - - - - - -]
[- - - - - - - -]ΟΝ[- - - - - - - - - - - - - - - - - -]

1086: 13 no. 26 (ph.). **A priest (?), late Roman period.** Fragment of a marble block with a moulded frame.

'Αρητὴ[ρ - - - - - - - -]
ἥδε [- - - - - - - - - - -]

'The fragment may belong to the same epigram as no. 27 below [our lemma no. 1087]; the profiles, however, look different', ed.pr.; A.Chaniotis, *EBGR* 2002 [2005] 466 no. 131, considers ἀρητήρ 'the poetic designation ... for the priest'.

1087: 13 no. 27 (ph.). **Epigram for a priest (?), late Roman period.** Fragment of a marble block with a moulded frame.

[- - - - -]ος Ἡρακλεέ[του - - - - - - - - - -]
[- - - - - - -]Μ[- - - - - - - - - - - - - - - - - -]

Possibly belonging to our lemma no. 1086, although the moulding looks different. ed.pr.

1088: 13 no. 28 (ph.). **Epigram for a priest, late Roman period.** Two fragments of a marble plaque with decorative letters, found below the cella of the temple.

A. [- - - - - - -]Ν[- - - - - - - - -]
[- - - - -] ζάκορ[ος - - - - -]
[- - - π]ερικρατ[ῆς - - - - -]
4 [- - -]ν δὲ πορε[- - - - - - -]
[- - -]ειν θέν[τ- - - - - - - -]

B. [- - - - - - -]τον
vacat
[- - - - - - - - - - -]

1089. Lagina. A female keybearer, Roman Imperial period. Marble fragment. Ed.pr. M.C.Şahin, *EA* 34 (2002) 9 no. 13 (ph.).

[- - -]υσία
[- -].ωνος
[κλειδοφο]ρήσασα
4 [εὐσ]εβῶς
[ἡ γυνὴ τ]οῦ Μέλα-
[νος]

1. e.g. [Πλο]υσία, ed.pr. || 2. perhaps [Πί]σωνος vel sim., ed.pr.

1090. Lagina. Kapparis, Roman Imperial period. Fragment of a marble block, found east of the temple of Hekate. Ed.pr. M.C.Şahin, *EA* 34 (2002) 10 no. 15.

[- - - - - - - - - -]
τοῦ Φανίου [. .]
vv Κάππαρις vv

'Kapparis, the grandson of Phanias', ed.pr. [i.e. there must be a line missing on top, which is not indicated by ed.pr., Corsten] || 2. in fine, the demotikon must have followed, ed.pr. || 3. for the nickname Κάππαρις, derived from the caper plant or fruit, cf. *I.Stratonikeia* 681 LL. 6-7 ('Αριστείδης Λέοντος Κο. Κάππαρις), ed.pr.

1091. Lagina. Chrysaor Pasis, Roman Imperial period. Marble block, found east of the temple of Hekate. Ed.pr. M.C.Şahin, *EA* 34 (2002) 10/11 no. 16 (ph.).

[- -] | Χρυσάωρ Φανίου Κολι[οργεὺς] | vacat Πᾶσις vacat

3. The unusual nickname Πᾶσις is derived from ἡ πᾶσις, 'acquisition' or 'possession', ed.pr.

1092-1094. Lagina. Fragmentary inscriptions, Roman Imperial – late Roman period. Ed.pr. M.C.Şahin, *EA* 34 (2002) 14 nos. 29-31.

1092: 14 no. 30. **Fragmentary inscription, Roman Imperial period.** Marble fragment with decorative letters: [- - - - -].ο[- - - - | - - - -]θη· ❦ | vac. [εὐτ]υχῶς vac.

2. perhaps [τύχη ἀγα]θῇ, ed.pr.

1093: 14 no. 29 (ph.). **Fragmentary inscription, late Roman period.** Marble fragment. [- - - - - - - στή]λην ο[- - - - - - - - | - - - - - - - - - -]τρι προ[- - - - - - -]

2. πα]τρὶ, θυγα]τρὶ, μη]τρὶ, ed.pr.

1094: 14 no. 31 (ph.). **Fragment of an epigram, late Roman period.** Fragment of a block.

[- -]
[- - - -] Διδυμήϊον [- - - - - - - - - - - - - -]
[- - - - - -]ύσων θνητ[- - - - - - - - - - - - -]
4 [- - - - - - - - -] . ỊΝ[- - - - - - - - - - - - - -]
[- -]

2. Διδυμήϊον 'may refer to the temple of Apollo and Artemis at Lagina (Koranza)', ed.pr., who refers to *I.Stratonikeia* 502 LL. 18-19 || 2. λ]ύσων, πα]ύσων, etc., ed.pr. || [4. read from the photo, Corsten]

1095. Lagina. Graffiti, undated. Ed.pr. M.C.Şahin, *EA* 34 (2002) 15 no. 34. **A**: on a marble block: Βίτων; **B**: on the western stylobate of the temple (ph.): 1. 'Ερμίας το (unfinished): 2. 'Ερμίου τοῦ

1096. Lagina. The son of Chrysaor, Roman Imperial period. *I.Stratonikeia* 127. On the basis of our lemma no. 1091, M.C.Şahin, *EA* 34 (2002) 11 suggests restoring in LL. 4-5: [---] Χρυσάορος τοῦ | [Φανί]ου Κολιοργεύς ([- - -]ου Κολιοργεύς, *I.Stratonikeia*).

1097. Mylasa (area of: plain of Ağaçlıhöyük = Sossos?). Dedication to Chthonia Basileia and Hekate Sossis, end of 2nd cent. B.C. *SEG* XLIV 910. W. Blümel, *AST* 19, 2 (2002) 157, reports the find of a dedication to Ἑκάτη Σωσσίς, which corroborates his restoration Ἑκά|τῃ Σ[ω]σσίδι in LL. 9-10.

1098. Nysa. Honorary inscription for the *procurator Augusti* Iulius Iulianus, Roman Imperial period. Square marble block found in the agora. Ed.pr. W.Blümel, *AST* 19, 2 (2002) 159, who refers to a very similar honorary inscription for a man whose name is illegible, found in the agora in 1998.

· Ἀγαθῆι · Τ[ύχηι] ·
· τὸν · ἐπίτροπ[ον]
τοῦ Σεβαστο[ῦ - -]
· Ἰούλιον · Ἰουλιανὸ[ν]
· τὸν · κράτιστον
καὶ ἐνάρετον
καὶ δικαιότατον
· ἡ λαμπροτάτη
Νυσαέων π[όλις]
· τὸν ἑαυτῆ[ς]
κτίστην κ[αὶ]
λογιστή[ν]

3. In fine, the *praenomen* must have been given, ed.pr. || 4. the man is unattested so far, ed.pr.

1099. Panamara. A priest, 1st cent. A.D. Fragment of a marble entablature. Ed.pr. M.C.Şahin, *EA* 34 (2002) 21 no. 48.

[- -] Κω(ραιεύς), μετὰ τῶν
[ἄλλων ὧν λελειτούργηκεν ἐπρέσβευσε καὶ πρὸς τ]οὺς Σεβαστοὺς
[- ἐν τῷ χρόνῳ] τῆς ἱερωσύνης πάντα
[ποιήσας φιλοτίμως, ἔδωκεν ἑκάστῳ τῶν πολιτῶν] καὶ τῶν Ῥωμαίων (δραχμὰς) ε´,
[- τ]ὴν ἐπὶ τῷ Μαρσύᾳ πό-
[λιν -]

5-6. The 'City on the Marsyas' may be Alabanda, located close to this river, ed.pr. [however, Stratonikeia itself lies close to the Marsyas, *An.Ép.* 2002 [2005] no. 1433].

1100-1101. Stratonikeia. Statues of members of the Imperial family, ca. 14-23 A.D. Ed.pr. M.C.Şahin, *EA* 34 (2002) 20/21 nos. 46/47 (ph.); cf. *EA* 29, 1997, 93 [*SEG* XLVII 1585; for their date cf. An.Ép. (1997) [2000] nos. 1470/1471].

1100: 20 no. 46. **Statue of Tiberius.** Fragment of a round marble statue base, found in the orchestra of the theater, perhaps originally on the terrace of the Imperial temple above the theater (cf. our lemma no. 1101).

[Ὁ δ]ῆμος
[Αὐτο]κράτορος
[Τιβερ]ίου Καίσαρος
4 [θε]οῦ υἱοῦ Σε-
[βαστοῦ]

To be understood as Ὁ δῆμος (τὴν εἰκόνα τοῦ) ... Τιβερίου ... (ἀνέθηκεν), ed.pr. || 4-5. [θε]οῦ υἱοῦ Σε|[βαστοῦ], cf. *I.Mylasa* 32, *An.Ép.* 2002 [2005] no. 1431; [Σεβαστ]οῦ υἱοῦ Σε|[βαστοῦ], ed.pr.

1101: 21 no. 47. **Statue of Drusus junior.** Round marble statue base, found in the orchestra of the theater, perhaps originally on the terrace of the Imperial temple above the theater (cf. our lemma no. 1100).

Δροῦσον
Καίσαρα, Σεβασ-
τοῦ υἱόν, θεὸν
4 ἐκχ θεῶν καθει-
ρωσεν, εὐεργέ-
την ἐξ εὐεργετῶν,
ὁ δῆμος

Drusus junior, whose statue must have been erected shortly after his death in 23 A.D., is - through his father Tiberius - a 'descendant' of the deified Augustus (hence ἐκ θεῶν), *An.Ép.* 2002 [2005] no. 1431 || A.Chaniotis, *EBGR* 2002 [2005] 466/467 no. 131, points to the rhythmical character of the expressions in LL. 3-4 and 5-6, which may commemorate acclamations.

1102. Stratonikeia. Honorary (?) inscription for a gymnasiarch (?), 50-1 B.C.? Marble block, found in the Hellenistic gymnasium, probably from one of its walls. Ed.pr. M.C.Şahin, *EA* 34 (2002) 19 no. 42 (ph.).

[- - - - - - - - - τῶν Ῥω]μαίων τῶι τε πατρὶ αὐτοῦ
[- - - - - - - - - - καὶ τ]οῖς τοῦ πατρὸς ἀδελφοῖς
[- - - - - - - - - - -] ἐννόμων κύρια ὑπάρχειν τῶι δήμωι

1103-1104. Stratonikeia. Honorary inscriptions, 1st/2nd cent. A.D. Ed.pr. M.C.Şahin. *EA* 34 (2002) 16/17 nos. 35/36 (ph.).

1103: 16 no. 35. **Honorary inscription for Titus Flavius Eudemos, late 1st/ early 2nd cent. A.D.** Rectangular marble base, re-used in the skene of the theater.

Ὁ δῆμος
ἐτείμησεν
Τίτον Φλάβιον,
Δημητρίου υἱόν,
Κυρείνα, Εὔδημον
Κωραζῆ θέσει δὲ
Εὐδήμου Κωραῆ ἄν-
δρα καλὸν καὶ ἀγαθὸν
καὶ πάσῃ κεκοσμημέ-
νον ἀρετῇ καὶ πλεῖστα
καὶ μέγιστα ὠφελη-
κότα τὴν πατρίδα

3-6. For the honorand cf. *I.Stratonikeia* 220, ed.pr.

1104: 16/17 no. 36. **Honorary inscription for Menelaos, early 2nd cent. A.D.** Rectangular marble base, re-used in the skene of the theater.

Μενελάου τοῦ Παιων[ί]-
ου Κωραέως ἀρχιερα-
τεύσαντος δὶς πρώ-
του καὶ στεφανηφορή-
vac. σαντος δίς, vac.
Στρατονείκη Ἀρτεμι-
δώρου Κολιοργίς, ἧς
vacat κύριος vacat
Ἐπαίνετος Δημητρί-
ου τοῦ Ἐπαινέτου
Κολιοργεύς, τειμῆς
χάριν τοῦ πρὸς μη-
τρὸς πάππου κατὰ τὴν
διαθήκην

1-2. For Menelaos cf. *I.Stratonikeia* 1316, ed.pr. || 2-4. 'he seems to have been the first occupant of the office', A.Chaniotis, *EBGR* 2002 [2005] 466 no. 131, who adds: 'the date may be earlier' || 13-14. Menelaos, the grandfather of Epainetos' mother [rather Epainetos' grandfather from his mother's side, Corsten], had in his will requested the erection of his statue, which was done by Stratonike (L. 6) and her custodian Epainetos (L. 8), ed.pr.

1105-1106. Stratonikeia. Dedications, Roman Imperial – late Roman period. Ed.pr. M.C.Şahin, *EA* 34 (2002) 17 nos. 37/38 (ph.).

1105: 17 no. 37. **Dedication for Zeus Panamaros, Roman Imperial period.** Marble block, found in front of the bouleuterion, to which it may have belonged. The inscription is inscribed in a wreath.

Διὶ Πανη|μέρῳ Πί|σανδρος | εὐχήν

1106: 17 no. 38. **Dedication for Theion Polymorphon, Late Roman period.** Moulded marble altar; on the moulding above the inscription a crescent.

Θείῳ Πολ|υμόρ|φῳ εὐχα|ρι(σ)τήριον

1-3. Πολύμορφον: a new epithet of Theion, ed.pr., who refers to his commentary on Ζεὺς Ὕψιστος and Θεῖον in *I.Stratonikeia* II.1 p. 160 and II.2 p. 3, and to the inscriptions *I.Stratonikeia* 519, 552 (in *I.Stratonikeia* II.2), 814/815, 1110-1120, and 1306-1310 mentioning these deities. Because of the crescent, a symbol of Isis, he sees his view corroborated that Zeus Hypsistos and Theion referred to Sarapis and Isis at Stratonikeia (cf. *I.Stratonikeia* II.1 p. 160) [for a dedication from Mylasa to ἀγαθὸς κρυπτὸς ἐπήκοος (θεός) see W.Blümel, *EA* 37 (2004) 14 no. 16].

1107-1108. Stratonikeia. Two altars, Roman Imperial period. Ed.pr. M.C.Şahin, *EA* 34 (2002) 18 nos. 40/41 (ph.).

1107: 18 no. 40. **Altar for Eirene.** Round marble altar: Εἰρήνης

1108: 17 no. 38. **Altar of the Imperial temple, 1st cent. A.D.** Rectangular marble altar, found in front of the Temple of Augustus and the Emperors south of the theater. Σεβαστῶν | Αὐτοκρατόρων

1109. Stratonikeia. Dedication to Κάρ, ca. 2nd cent. A.D. *SEG* XXXVIII 1100; *I.Stratonikeia* 1320. C.P.Jones, *ZPE* 139 (2002) 114-116, dates the inscription tentatively to the 2nd cent. A.D. in comparison with *SEG* XXXVIII 1097 (*I.Stratonikeia* 1317). He supports the interpretation of ed.pr. that Καρὶ ταμίαι has to be read in L. 2 (Καριταμίαι, *I.Stratonikeia*) and argues that Κάρ should be the eponymous hero of Caria (Ζεὺς Κάριος, ed.pr.).

1110. Stratonikeia. Metrical oracle, mentioning Zeus and Athena, Roman Imperial period. Marble block, found in front of the bouleuterion; the stone may have belonged to the bouleuterion or to another structure in its courtyard. The inscription is engraved on a tabula ansata. Ed.pr. M.C.Şahin, *EA* 34 (2002) 18 no. 39 (ph.).

[- - - - - - - - - - - Κρ]ονίωνι [- - - - - - - - -]ọματα πάτρη
[- - - - - - - βο]ụλευτήρων [- - - - - - - -ἀνδ]ρου υἱὸς ἀμύμ̣ω̣ν
[- - - - - - - - -]ειa Τρειτογενείης [- - - - - - - - - - -] ἐλαίης
4 [- - - - - - - - -] ὑπὸ χερσὶ κομίσσας

1. Κρονίων = Zeus, ed.pr. || 2. βουλευτήρων, so far unattested, is a *nomen agentis*, invented by the poet of the oracle, R.Merkelbach apud ed.pr. || 3. initio [- - -]ειa or ξια, ed.pr.; A.Chaniotis, *EBGR* 2002 [2005] 467 no. 131, suggests [ἱέρ]ẹια; Τριτογένεια = Athena, ed.pr. || 5. probably δ]ώματα or σ]ώματα, ed.pr.

1111-1113. Stratonikeia. Epitaphs, Roman Imperial – late Roman period. Ed. pr. M.C.Şahin, *EA* 34 (2002) 19/20 nos. 43-45.

1111: 19 no. 43. **Epitaph of the sisters Historia (?) and Rhode, late Roman period.** Round marble altar, found in the nekropolis on the sacred way to Lagina ca. 3 km north of Stratonikeia.

Ἱστορίας τῆς
Φανίου Καλλι-
τύχη ἡ μήτηρ
καὶ Ῥόδης τῆς
Φανίου Με-
νεκράτης ὁ
υἱὸς μνήας
χάριν

1. Unusual names are attested in and around Stratonikeia, ed.pr., who adds, however, that it looks more like Ιστειβας on the stone [for Ἱστορίας see also C.Brixhe, *BE* (2003) no. 483 in fine].

1112: 20 no. 44. **Epitaph of Menandros Hierokles, Roman Imperial period.** Fragment of a round marble altar, found in the nekropolis of the gladiators on the sacred way to Lagina, ca. 4 km north of Stratonikeia.

[- - - - - - - - - - -]
[- - - - Μ]ενάν-
δρου Ἱεροκλεῦς
Κο(λιοργέως) μν(ε)ίας
χάριν

0-1. The name of the person who erected the epitaph is broken off, ed.pr. || 3. in fine ΜΝΣΙΑΣ on the stone, ed.pr.

1113: 20 no. 45. **Epitaph of Menippos, Roman Imperial period.** Marble block, found in the nekropolis on the sacred way to Lagina ca. 3 km north of Stratonikeia.

Μενίππου· Ὀρθώ|[σιος ἐπο]ίησεν

1-2. Ὀρθώσιος (also in *I.Stratonikeia* 639) after the city Ὀρθωσία in the Maeander-valley, W. Blümel apud ed.pr.

1113 bis. Stratonikeia (area of: Akdağ). Epitaphs of gladiators, Roman Imperial period. F.Küçükçoban, *Müze* 12 (2002) 255, mentions six funerary stelai of gladiators (no texts), three of which are illustrated by a photo (262 ill. 7). The names of the men, which are written on the upper frame of the relief, have been read by C.Brixhe, *BE* (2003) no. 481 (A) and in *An.Ép.* 2002 [2005] no. 1422 (B and C).

A Gladiator standing within a rectangular frame, with palm branch and wreaths: Βιτᾶλις; an illegible inscription below.

B Gladiator (*murmillo*) advancing to the right: Χρῦσος

C Gladiator (*murmillo*) advancing to the right: Δρόσερος; an illegible inscription below (the name seems to be new, *An.Ép.*, where it is understood as humorous, meaning 'tendre, délicat').

1114. Theangela. For an inscription from Halikarnassos, but thought to come from Theangela, see our lemma no. 1042.

1115. Tralles. Epitaph of Dionysios, late 2nd cent. B.C. *SEG* XLV 1564. On the basis of a squeeze, H.Malay, *EA* 34 (2002) 22, reads L. 3, hitherto undeciphered: Πυθιὰς Ὀνήσονος

1116. Tralles. Epitaph of Aur. Onesimos, ca. 300 A.D. *I.Tralleis* 189 (*CIG* 2941; *ILS* 8775). The inscription is known only through a copy of R.Pococke, *Inscriptionum antiquarum graecarum et latinarum liber* (London 1752) p. 17 section IX no. 3, on the basis of which it has been republished several times, but without arriving at a satisfactory text. M.Christol, T. Drew-Bear, *Tyche* 17 (2002) 31-38, publish a completely restored text of the inscription with ample commentary.

Αὐρ. Ὀνήσιμος στρατιώτης
λ⟨εγ⟩ιῶν̣ος πρώ{σ}της Ἰλλ̣υρικιαν(ῶν)
αἰούτωρ (κ)εσσιωνάριος·
Αὐρ. Ῥ[ε]γυ̣λ̣λῖνος κουντουβερ̣άρις
τῷ ἰδ̣ί̣ῳ ἀδελφῷ Ὀνησίμῳ ἀνέσ-
στησα μνήμης χάριν στήλην
λευκόλιθον

2. ΛΙΩΡΓΟΣΠΡΩΣΤΗΣΙΛΑΥΡΙΚΙΑΝ, Pococke; λ[εγιῶνο]ς πρώτης Ἰλ[λ]υρικιαν[ῆς], *CIG*, *ILS*, *I.Tralleis* (where, however, the *kappa* of καί, in *CIG* and *ILS* in L. 3 initio, is added in L. 3 in fine); Greek rendering of *legio I Illyricianorum* (= *Illyricorum*), C., D.-B., who refer to the *equites Illyriciani* and the *legionarii milites (et) equites* ... *Inlyriciani* (D.v.Berchem, *L'armée de Dioclétien et la réforme constantinienne*, Paris 1952, 25; 81); the legion or one of its *vexillationes* may, for a limited period before being installed permanently in Syria-Phoenicia, have been stationed at Tralles, which was on the main road to the East || 3. ΑΙΟΥΤΩΡΧΕΣΣΙΩΝΑΡΙΟΣ, Pococke; [κ]αὶ [τ]ούτωρ [κ]εσσιωνάριος, *CIG*, *ILS*, *I.Tralleis*; *cessionarius* was in the previous edd. equated with *cessicius* (Ulpian XI 7; cf. Gaius I 169/170); αἰούτωρ: Greek transcription of *aiutor* = *adiutor*; κεσσιωνάριος should be the equivalent of the Latin *q(ua)estionarius*, C., D.-B., who add that these terms designate two different ranks which Onesimus obtained consecutively || 4. ΑΥΡΡ . ΤΜΥΛΙΝΟΣΚΟΥΝΤΟΥΒΕΙΑΡΙΣ, Pococke; Αὐρ. [- -]λῖνος Κο[ί]ντου [- - -], *CIG*, *ILS*; *I.Tralleis* has in fine Κουντουβειαρις; κουντουβεράρις = κοντουβερνάλι(ο)ς = *contubernalis*, C., D.-B. || 5. initio: ΤΩΙΝΩ, Pococke; τῷ ἰ[δί]ῳ, *CIG*, *ILS*, *I.Tralleis*.

IONIA

1117. Ionia. The κοινὸν τῶν Ἰώνων under Roman Rule. Mainly on the basis of epigraphical evidence, P.Herrmann in *Festschrift Deininger* 223-240, examines the role and functions of the κοινὸν τῶν Ἰώνων in the period from the 2nd cent. B.C. to the 3rd cent. A.D., when it is last attested. He concludes that the koinon had no political function, but it played a role regarding the tradition and self-identification of the Ionians. The study is divided into several chapters: **1) Decisions of the league**: H. argues that a cult of Roma of the Ionian koinon after 189 B.C. is not attested with certainty (*I.Priene* 55; *I.Erythrai* 207; cf. already C.Habicht, *Gottmenschentum und griechische Städte*, München [2]1970, 94). Many honorary inscriptions for individuals in the Imperial period (*I.Priene* 227; *I.Ephesos* 1501; 3069; *Milet* I.2, 20; Robert, *Hellenica* III 86-89). **2) Festivals and games**: The Πανιώνια, interrupted between the early 5th cent. (Her. 1.148) and the 4th cent. B.C. (P.Hommel in G.Kleiner, id., W.Müller-Wiener, *Panionion und Melie*, Berlin 1967, 45-63) and attested until the Imperial period (Philostr., *VA* 4.5 and coins; for the Augustan period: Strabo 14.1.20), are mentioned in inscriptions from Didyma (connected with Πύθια: *I.Didyma* 252; Robert, *Hellenica* XI/XII 469/470). The Ἀλεξάνδρεια (cf. Strabo 14.1.31; *I.Erythrai* 504) were equally continued under Roman rule (*SEG* XLVI 422, cf. L 423; not certain: *I.Erythrai* 89). **3) Functionaries**: The βασιλεύς (early evidence: *I.Erythrai* 348; P.Hommel, *loc.cit.* 45-63 LL. 17; 21/22), often attested in the Imperial period (*SEG* XV 532; *IG* XII 6, 331; *I.Didyma* 339; *I.Ephesos* 3072; *OGIS* 489), certainly had religious duties at the Panionia (cf. Strabo 8.7.2), perhaps connected with presiding over the festival, and, in the Roman period, was recruted in rotation from the member cities. The office of ἀρχιερεύς (with numerous attestations, especially in Didyma and Miletos: *SEG* XLIV 938; *I.Didyma* 279; 281; 287; 301; 356; *Milet* I.7, 265; but also *I.Sardis* 47) was a new institution of the Roman period, and it is not always clear whether the title referred to the Ionian koinon or to the province of Asia and what the exact relation to other functions was. Not much is known about the simple ἱερεύς (*I.Erythrai* 64 and coins).

1118. Didyma. Honorary decree of Miletos for the people of Naukratis, ca. 300-250 B.C. Fragment of a white marble stele, found at an unknown spot in Didyma, now in the excavation house. Ed.pr. W.Günther in K.Geus-K.Zimmermann, *Punica-Libyca-Ptolemaica. Festschrift für Werner Huss* (Leuven-Paris-Sterling 2001) 185-198 (ph.; drawing; German translation).

- -
[- -]ΠΩ[- 3-4 -]
[- - - - - - - - - - - - - - - - - ἀ]ε[ὶ?] ὡσ̣αύ̣τ̣[ω]ς ἔχ̣η̣ι καὶ ΤΙ .
[- - - - - 16-18 - - - - - - - συ]ντελῶσιν ἐφ' ἃ παρακαλ[οῦ]-
[σιν αὐτοὺς Μιλήσιοι, δηλ]οῦσι δὲ καὶ οἱ {Ι} πρέσβεις τή̣[ν]
[τε εὔνοιαν καὶ τὴν προθ]υμίαν, ἣν ἔχουσι Ναυκρατῖτ[αι]
[πρὸς τὸν δῆμον τὸν Μι]λησίων, δεδώκασιν δὲ τοῖ[ς]

[- - - - - - - - - - - - - - - - - - - εἰ]ς μὲν τὸ τέμενος δραχμὰ[ς]
8 [- - - - - - ca. 14 - - - - - Πτολε]μ̣αϊκάς, εἰς δὲ τὴν οἰκοδομίαν̣
[τοῦ ναοῦ - - - - - - 17-19 - - - - - -]σ̣ιν δὲ κα̣ὶ τὸν δῆμο[ν]

2. in fine τῆ[ν]?, ed.pr. || 3. the verb suggests that the Milesians organised a subscription, addressed to the Greek states, for works on the temple of Apollo (LL. 8-9), ed.pr. || 4. the city of Naukratis, which was connected with Miletus by the latter's participation in its foundation (stressed in the Hellenistic period, cf. *Milet* VI 2, 732, and also corroborated by archaeological evidence), sent ambassadors with a psephisma and a financial contribution to Miletus, ed.pr. || 5. σπουδὴν instead of εὔνοιαν is also possible, ed.pr., who prefers the latter since it is often combined with προθυμία in documents concerned with interstate relations, e.g. *Milet* I 3, 138 L. 12; *I.Didyma* 479 LL. 3-5; 480 LL. 4-5; *Syll.*^{3} 312 L. 8; 443 L. 20 || 7. the τέμενος must be the sanctuary of Apollo, ed.pr. || 8. initio probably either πεντακισχιλίας or πεντακισμυρίας, ed.pr. || 8. since Ptolemaic silver-coins were not used outside the Ptolemies' possessions and sphere of influence, Miletus must have belonged to the latter, which can only have been the case under Ptolemy II in the 70's and 60's of the 3rd cent. B.C., ed.pr. || 8-9. the construction works should be those of the Didymeion, to which also other inscriptions refer (e. g. *I.Didyma* 480 and 483); there is not enough space after ναοῦ to supply τοῦ 'Απόλλωνος or τοῦ ἐν Διδύμοις, ed.pr., who refers to *I.Didyma* 483 L. 3 for ναοῦ without specification.

1119. Didyma. Honorary decree for Antigonos, shortly after 70 B.C. *I.Didyma* 216; Merkelbach-Stauber, *SGO* I 102 no. 01/19/29. Merkelbach-Stauber, *SGO* IV 458 no. 23/01 correct their interpretation of the epigram in that 'Αντίγονος is only compared to a ἱεροφάντης in Eleusis (following C.Habicht, *Tyche* 14, 1999, 93/94), but did not hold this office (so *SGO* I).

1120. Didyma. The wealth of the temple of Apollo, Hellenistic period. On the basis of offering lists (*I.Didyma* 424-478) and building accounts (*I.Didyma* 20-47), B.Dignas, *ZPE* 138 (2002) 236-239, raises the question whether these inscriptions contain any reliable evidence for the wealth of the sanctuary. Her answer is negative since there are no (annual) inventory lists (as at Athens or Delos) and since the character of the offering lists, which contain only the dedications of the current year, is hard to establish (accounts of sacred revenues?). They can, in any case, not have been used to control the annual magistrates, especially given the fact that the *paradosis*-formula ceased to be used in the course of time.

1121. Ephesos. The foundation of Arsinoeia. On the basis of literary and epigraphical sources, G.M.Rogers, *Mediterraneo antico* 4 (2001) 587-630, attempts to reconstruct the events leading to the (re-)foundation of Ephesos as Arsinoeia by Lysimachus (after 294, and not under his first and short-lived occupation of the city in 302 B.C.), and its effects on the development of the cities and on the king's reputation. He rejects the judgement of most ancient authors that Lysimachus was a ruthless tyrant, which must originate in sources biased against him and in favor of Demetrios Poliorketes. The transfer of ancient Ephesos from the site around the Artemision to its new location was a sensible move given its strategic and political situation, especially

since the region of the Artemision was low and prone to flooding, and therefore difficult to defend. Lysimachus separated the polis from the sanctuary and assigned more religious power to the former. In addition, he founded a new cult of Artemis as Saviour with a shrine and a statue, perhaps at Ortygia, in which cult the γερουσία played an important role. However, the celebration of religious festivals continued to be connected with the cult at the Artemision as a link with the past of Ephesos. Concerning the question of oligarchic or democratic government, R. holds that the difference between the period before and after the foundation of Arsinoeia was only slight, but it seems that the γερουσία (including a body called ἐπίκλητοι) played a prominent role without, however, being completely independent from the consent of βουλή and δῆμος. R.'s arguments are mainly based on the following inscriptions: *I.Ephesos* 4, 211, 1441, 1449/1450, 1452/1453, 1455, 1488, 2001; J.H. Oliver, *The Sacred Gerusia* (Baltimore 1941) 96-100 no. 12.

1122. Ephesos. Proxenoi, ca. 325-270 B.C. In his study of the honors for πρόξενοι, C.Habicht, *MH* 59 (2002) 27-29, examines the roughly 100 Ephesian honorary decrees for foreigners from the early Hellenistic period. He states that προξενία is granted only in six cases: four times in its own right (*I.Ephesos* 1411, 1428, 1433, 2014) and twice in connection with citizenship (*I.Ephesos* 1389, 1459). Grants of citizenship ended with the allotment of the new citizen to a municipal subdivision. Higher honors were almost exclusively restricted to royal officials; ἔγκτησις and a statue were granted only once each (*I.Ephesos* 1389 and 1390 resp.), and προεδρία and ἀτέλεια were equally rare.

1123. Ephesos. The myth of Androklos in the Roman Imperial period. On the basis of literary, archaeological, and epigraphical sources, E.Fontani, *Mediterraneo Antico* 5 (2002) 27-37, argues that the myth of the foundation of Ephesos by Ἄνδροκλος gained in importance from the early 2nd cent. A.D. onwards, starting with his statue in the Nymphaeum of Trajan and his silver statuettes donated by Vibius Salutaris in 104 A.D. (*I.Ephesos* 27). The Ἀνδροκλων[εῖον] in *SEG* XXXIV 1107 L. 9 may not have been a heroon of the κτίστης, but probably the location of an association or a public place for banquets in connection with Androklos.

1124. Ephesos. Rivalry. E.Collas-Heddeland in *Idéologies* --- (see our lemma no. 346) 107-121, describes the competition between Ephesos and Pergamon, with special reference to the award of the νεωκορία. Pergamon (and Smyrna) acquired a third neokorate (τρὶς νεωκόρος), whereas Ephesos had to be content with a second neokorate and the self-proclaimed neokorate of Artemis. For rivalry between the cities and the tendency to omit in official documents the full honorary titles of the competitor, see Collas-Heddeland's article summarized in *SEG* XLV 1577.

1125. Ephesos. Urbanism during the Republican and Imperial period. See our lemma no. 1908.

1126. Ephesos. The sanctuary of Artemis in the epigraphical record. H.Engelmann in U.Muss (ed.), *Der Kosmos der Artemis von Ephesos* (Wien 2001) 33-44, gives an overview of the evidence of Ephesian inscriptions (besides some literary sources) for the sanctuary of Artemis in four sections: **1) Artemis Ephesia** (*I.Ephesos* 19a, 24b). **2) Cult names** (*I. Ephesos* 24b L. 14: epiphany; 27 LL. 344/345 ἐπιφανεστάτη καὶ μεγίστη θεά; 1064 = Merkelbach-Stauber, *SGO* I 324 no. 03/02/38 (2); 2026 L. 16: πάτριος θεός; the cult name ἁγιωτάτη θεά occurs in innumerable inscriptions; *SEG* XLI 981; XLIII 756). **3) City and sanctuary**: Artemision and polis (*I.Ephesos* 663; *SEG* XLIII 775); Artemis, mistress of the city (*I.Ephesos* 27, 2026; Merkelbach-Stauber, *SGO* I 325 no. 03/02/38 (3); L.Robert, *CRAI* 1981, 530-535); financial benefit for the city (*SEG* L 1151; *I.Ephesos* 1078 1143; cf. *SEG* XLVIII 1356); the city's youth and Artemis (*SEG* XXXIV 1124; *I.Ephesos* 27); craftsmen (*SEG* XXXIV 1094; *I. Ephesos* 425 add. [in *IGSK* 17], 547, 585/586, 636, 2212, 2441); the city as guardian of the goddess (*I.Ephesos* 24, 27 L. 89/90; 695). **4) The sanctuary**: location (*SEG* XXXIX 1175 [read 'N.I. 11' instead of 'N.I. 12']; *I.Ephesos* 1524); festivals (*SEG* XXXIX 1195; *I.Ephesos* 14 LL. 19-23; 27 L. 442 and passim; 907, 987/988, 1105a, 1130, 1604/1605); the archive (*SEG* XXXIX 1176; *I.Ephesos* 4 LL. 17-21; 1687); numerous inscriptions concerning the temenos, the personnel, and the finances of the sanctuary.

1127. Ephesos. The city quarter Koressos and the Koressian gate. D.Knibbe, *JÖAI* 71 (2002) [2003] 213-219, argues contra *SEG* XLVII 1619 (based partly on *I.Ephesos* 27 and 730) that the city quarter Koressos was not restricted to the northern slope of the Panayırdağ (a twin-mountain, the entire northern part of which must have been called 'Koressos'), and that the Koressian gate, which was most probably not free-standing, still cannot be located. There may have been two Koressian quarters, the Κορησσεῖται ἀπὸ τῆς πύλης ἕως τοῦ σταδίου (*I. Ephesos* 730) near the Koressian gate, and another one at the old harbor the inhabitants of which could have called themselves Κορησσεῖται πρὸς τῷ (παλαιῷ) λιμένι.

1128. Ephesos. The Vedii Antonini, patronage and benefaction, 2nd cent. A.D. Cf. *SEG* LI 1576. On the basis of the Ephesian inscriptions concerning the Vedii Antonini, A.Kalinowski, *Phoenix* 56 (2002) 109-149, traces the family's ascendance to the senatorial order, their patronage and benefactions for Ephesos. – On **110-117**, she addresses the question of why a conflict erupted between P. Vedius Antoninus ('Vedius III') and the people of Ephesos, in the course of which the emperor supported Vedius (*I.Ephesos* 1491-1493, reprinted with ph. and English translations [for *I.Ephesos* 1491 see now also C.Kokkinia, *ZPE* 142 (2003) 197-213]; cf. *SEG* LI 1576), and contrasts the Ephesians' behaviour towards Vedius with that of the people of Oinoanda towards Demosthenes (*SEG* XXXVIII 1462). K. argues *contra* Oliver, *Greek Constitutions* 302/303, who thought that Vedius requested aid from the emperor because of financial difficulties: he rather asked only for help concerning the decoration of his buildings. The envy of the Ephesians was caused by the popularity Vedius would gain by his benefactions (cf. *SEG* XLV 1569 (2)) and because the latter testified to the relation he had to the emperor. As to *I.Ephesos* 1493, K. supports the restoration by ed.pr. (*GIBM* 493) in LL. 6/7 (the Hellenes in Asia as the

addressee of the Imperial letter) on the grounds that several members of his family held the high priesthood of Asia (*I.Ephesos* 729, 732, 2067). In L. 10 in fine, she restores ο[ὕτω - - -] (ο[- - -], *I.Ephesos*), and in LL. 12/13 she follows ed.pr. in restoring τῇ τε ὀ[νομασθείσῃ? ἐν τοῖς] | πρ[ο-τέροι]ς Ἐφεσίοις μεγαλοψυχίᾳ (no restorations in *I.Ephesos*). – On **117-121**, K. reconstructs the career of Vedius III, presumably by Imperial grant: *vigintivir* 129/130 A.D. (possibly in connection with Hadrian's visit to Ephesos in 128/129; cf. *I.Ephesos* 1487/1488), military tribune between 130 and 132 or 132 and 135, *quaestor* ca. 135/136 and thus first Ephesian senator (*I.Ephesos* 4108, 4110). This enabled him to build a relationship with Antoninus Pius, then *proc. Asiae*, and to use this to his advantage when the latter had become emperor. – The 'Vedius-Gymnasium' and the bouleuterion (**121-127**): The gymnasium, located at one of the most frequented spots of the city (perhaps also chosen with its use by neighbouring professional associations in mind; cf. e. g. *I.Ephesos* 444/445), must have been built by Vedius III and his wife Flavia Papiane between 144 and 149 A.D. (*I.Ephesos* 1491/1492) and was dedicated between 146 and 148 (*I.Ephesos* 438). The bouleuterion (*I.Ephesos* 460) may also have been built during this period and completed in 149 or 150 A.D., and therefore, both buildings should have been the subject of *I.Ephesos* 1491-1493. Reference to further Ephesian baths in *I.Ephesos* 427, 430, 439, 461, 500, 508, and 661, and comparison with other benefactors. – On **128-135**, K. studies the honors for the Vedii Antonini as patrons of associations and of the Koressos area: *I. Ephesos* 727, 728 (reprinted with English translation), 2065, 3075, all assigned to Vedius III in *I.Ephesos*. K. argues, however, that *I.Ephesos* 728 (162/163 A.D.) mentions Vedius I and II, since Vedius I was the only one of the three namesakes who served twice as γραμματεύς (L. 7; cf. *I.Ephesos* 429), and since the text does not mention the office of *quaestor* held by Vedius III. The honorand in *I.Ephesos* 3075 should be Vedius I (cf. *I.Ephesos* 429 and 1384), and in no. 2065 the mention of the office of ἀσιάρχης, which was not held by Vedius III, speaks for Vedius II as the honorand. Only *I.Ephesos* 727 is to be assigned to Vedius III. *I.Ephesos* 2226, 2905, 3055, and 3070 show the association in the public memory of the Vedii with gladiatorial games, undertaken during their respective asiarchies. Thus, Vedius III could build on his family's reputation, and the tradition was continued by his son, Vedius IV (*I.Ephesos* 730, 3079; cf. 731). Their benefactions focused on specific parts of the population, e. g. the professional associations near the stadium and the inhabitants of the Koressos (for the uncertain location of which cf. our lemma no. 1127). – **135-138**: The 'Vedius-Gymnasium' may have contained a 'Kaisersaal' (K. refers to the warning remarks of S.R.F.Price, *Rituals and Power. The Roman Imperial cult in Asia Minor*, Cambridge 1984, 144, on the obstacles of identifying structures as such [see now also C.Witschel, *Klio* 84 (2002) 114-124, mainly for the West; for the Sebasteion at Boubon cf. our lemma no. 1429, Corsten]), which would testify to the Vedii's strong connections to the emperor. The fact that neither Vedius III nor his son were themselves ἀρχιερεῖς, whereas his forefathers and Vedius III's wife were (*I.Ephesos* 729, 732), accords with the normal practice of senators not holding this office. – The inscriptions of the bouleuterion (**138-144**) highlighted the connections of Vedius III to the emperor (*I.Ephesos* 460, 1491-1493), but also the benefactions of his father for the city (*I.Ephesos* 1489 hitherto assigned to Vedius III). In addition, there are some inscriptions which seem to have no connection with the Vedii (*I.Ephesos* 1487/1488). Furthermore, Vedius III erected statues for members of the Imperial house in the bouleuterion (*I.Ephesos* 285a, 1505; *SEG* LI 1577; all reprinted with English translations). – K. concludes that the Vedii, be-ginning already with Vedius

I, advanced through patronage and benefactions from local to Imperial importance, an effort in which they were helped by their personal relationship to the emperor which they exploited to their advantage in public monuments.

1129. Ephesos. Two decrees concerning the war against Mithridates, 86/85 B.C. *I.Ephesos* 8. P.Herz in H.Bellen-H.Heinen (edd.), *Fünfzig Jahre Forschungen zur antiken Sklaverei an der Mainzer Akademie, 1950-2000. Miscellanea zum Jubiläum* (Stuttgart 2001) 185-207, examines the various categories of the Ephesian population. **1)** Πάροικοι (cf. *SEG* XLVII 2357) were mainly the free rural population with different degrees of citizen rights ('Minderbürger') who differed from the equally free ἱεροί in that they lived on secular territory. **2)** Ἱεροί were not slaves, but free inhabitants of the sacred land of Artemis which they farmed. **3)** Ἐξελεύθεροι were descendants of freedmen. **4)** Ἰσοτελεῖς were those who had the obligations, but not the rights of full citizens, among them former full citizens. **5)** Ξένοι were people who happened to be in Ephesos at that particular moment. - Comments on the cancellation of debts (LL. 27-63) and on the political and social structure of Ephesos.

1130. Ephesos. Customs Law, 62 A.D. *SEG* XXXIX 1180; LI 1574. A.Bresson in *Les Italiens* 155/156, argues that Physkos in Caria was not a station of the customs district of *Asia*. The city's name was restored in L. 26, but since Rhodes, to which Physkos belonged, was (nominally) independent and had supported the Romans during the Mithridatic wars, it is unthinkable that the Romans instituted a customs station there. In this context, he points out that also Syme is nowhere attested as having had a customs station (*contra* S.J.de Laet, *Portorium*, Brugge 1949, 280), since the inscription found there, but first seen in Iasos (*I.Iasos* 416), mentions a *vilicus* of the station at Iasos; cf. *BE* (1950) no. 36; (1964) no. 160; (1971) no. 624. Equally, Kaunos should be removed from the restorations in L. 26, since the city was under Rhodian control during parts of the 1st cent. B.C., and since it would also contradict the Kaunian customs law (*SEG* XIV 639; XXXVII 865; 1st cent. B.C.).

1131. Ephesos. Honorary decree for and foundation by C. Vibius Salutaris, 104 A.D. *I.Ephesos* 27; cf. *SEG* XLI 974. C.P.Jones, *ZPE* 139 (2002) 109, argues that in LL. 88/89 [σπουδά]ζοντα καὶ φιλάρτεμιν should be replaced by [χρηματί]ζοντα καὶ φιλάρτεμιν since only χρηματίζω has the required meaning 'to call someone by a title'; cf. our lemma no. 2001.

1132. Ephesos. Hadrian's letter concerning Egyptian grain for the city, ca. 130 A.D *I.Ephesos* 211. F. De Romanis in J.Andreau - C.Virlouvet (edd.), *L'information et la mer dans le monde antique* (Coll. Éc. Fr. de Rome, vol. 297; Rome 2002) 287-298, briefly comments on this letter. He translates ὑμεῖς εὐγνωμόνως χ[ρ]ήσεσθε τῇ τοιαυτῇ συνχώρησει (LL. 5-7) as 'accoglierete de buon animo, considerette con gratitudine' rather than as 'auch ihr

maßvoll von der diesbezüglichen Genehmigung gebrauch machen werdet' (so ed.pr. M.Wörrle). De R. argues that the Imperial decision to grant Ephesos (under certain conditions) the right to import Egyptian grain does not pertain to an emergency but has general validity [cf. in the same sense H.W.Pleket in *Économie antique. Les échanges dans l'Antiquité: le rôle de l'État* (Entretiens d'Archéologie et d'Histoire, Saint-Bertrand-de-Comminges, 1994) 120]. Expressions like εὐπορεῖν τῶν ἐπιτηδείων (L. 12) and ἄφθονος ὁ πυρός (L. 16) are in his view not easily reconcilable with an alleged 'einmalige' shortage. Φαινοῖτο, παρέχων and γεωργοῖτο (LL. 13-15) suggest 'un aspetto continuato'. Furthermore De R. suggests that either the Roman authorities sold fiscal grain to Ephesos (and other cities: see below) or the Egyptians, after having paid money instead of grain to Rome, subsequently sold their surpluses to those cities.

Further discussion of *I.Ephesos* 274 (*Syll.*³ 839; probably from spring 129 A.D., mentioning Imperial permission for σειτοπομπῆαι ἀπ' Αἰγύπτου) and 3016; *I.Tralleis* 77, 80 and 145; *SEG* XI 491 (Sparta).

De R. argues that the Imperial letter to Ephesos is to be related to two very positive assessments of the level of the Nile in 127 and 128 A.D. and that it was possibly under the prefecture in Egypt of Titius Flavianus, for whom the Ephesians erected a dedication (*I.Ephesos* 677 A), that the Ephesians for the first time benefitted from the privilege awarded to them by the emperor (*I.Ephesos* 274; see above). Finally De R. wonders whether the *horrea* built in Myra (*ILS* 5908) and Patara (*TAM* II 397) must be connected with Hadrian's permission to import Egyptian grain rather than with the provisioning of the army on the eastern front.

1133. Ephesos. Honorary inscription for C. Claudius Titianos Demostratos, shortly after 161 A.D. *SEG* XLI 965. M.W.Baldwin Bowsky, *Eulimene* 2 (2001) 106-109 no. 7 (ph.), attempts to find out the origin of the dedicator of the inscription, 'Αντώνιος Βαρῆιος (the cognomen is very rare). The ethnic Γορ[- -] at the end of the text cannot refer to Iulia Gordus in Mysia, since (1) the city's name usually has a different form, (2) no Antonii are attested there as magistrates, and (3) no priest of (Augustus and) Rome is known from there. The only possibility is the Cretan city of Gortyn: there are many Antonii (collected in her article), and a cult of Augustus and Roma also existed. She restores LL. 7-9 of the inscription as follows: ἱερεὺς θεοῦ | [Σεβα]σ̣τοῦ καὶ τῆς ἐν Γόρ̣|[τυνι 'Ρώμης - - -] (no restorations in *SEG*).

1134. Ephesos. Honorary inscription for Cn. Claudius Severus, ca. 150-200 A.D. *I.Ephesos* 1539 with *SEG* L 1132. C.P.Jones, *ZPE* 139 (2002) 111-113, reprints the inscriptions and suggests two new supplements. **L. 7**: [κατὰ πά]ντα ἄριστον ([περιπατοῦ]ντα ἄριστον, *SEG*), since περιπατέω is never used with reference to philosophy and since the line would be too long; for κατὰ πάντα, J. adduces *Syll.*³ 834 L. 7 (Athens), *I.Laodikeia am Lykos* 1 L. 10, *IGBulg* I² 464. - **LL. 8-9**: ['Αδριανὸς τὸν ἑα]υ|[τοῦ] προστ[άτη]ν ([- - - τὸν ἑα]υ|[τοῦ] προστ[άτη]ν, *SEG*), Hadrian (the sophist from Tyros) being the donor of the statue.

1135. Ephesos. The cult of Artemis in the 2nd cent. A.D. On the basis of numerous Ephesian inscriptions, D.Knibbe, *Mediterraneo antico* 5 (2002) 49-61, briefly reviews the cult of Artemis in a time of competition with other cults. In order to strengthen the cult of the goddess, her altar near the crossway to Ortygia was turned into a victory monument and cenotaph for Lucius Verus. Artemis was celebrated during the entire month of Artemision as was her birthday on the 6th day of every month (*I.Ephesos* 24; *SEG* XXXIX 1195). The most impressive new construction was a roofed procession way connecting the city and the Artemision, which was paid for by the rich Ephesian T. Flavius Damianus (Philostr., *VS* 605). This was made necessary after the eruption of a volcano in New Zealand in 186 A.D. which changed the climate worldwide and caused heavy rainfall.

1136. Ephesos. Dedications in the *Embolos*, Roman Imperial – late Roman period. C.Roueché, *T&MByz* 14 (2002) 527-546 (ph.; English translations), republishes the inscriptions which line the *Embolos* on its right side (as one enters the city): *I.Ephesos* 314 (with add. [*I.Ephesos* VII, 2] p. 8), 502, 502A (with add. p. 13), 521-524 (with add. p. 14/15), 525/526, 1153, 1320; in addition, she publishes the fragment of a further text (534 no. 9): [τῇ γλ]υ[κ]υτάτῃ πατρίδι | [- - - - -].

R. argues that all the bases on which the dedications were inscribed, carried statues, most of them presumably of Victory (except *I.Ephesos* 314 for the empress Flacilla and 1320 honoring a doctor Alexander). Since some reveal an agonistic context, they were presumably originally erected in a gymnasium and moved to the *Embolos* between 379 and 386 A.D. in connection with the construction of the 'Heracles-Gate' to flank the statue of Flaccilla in order 'to emphasis her importance and that of the Imperial house', once the gymnasium had gone out of use (perhaps destroyed by an earthquake in the mid-3rd cent.). The acclamation *I.Ephesos* 1198.2 (ph.; cf. *SEG* XLIX 1448) carved in front of the statue may be a sign of ceremonial activities which took place there.

1136 bis. Ephesos. Restoration of old buildings, Roman Imperial period. *I. Ephesos* 449. M.Horster, *Bauinschriften römischer Kaiser. Untersuchungen zu Inschriftenpraxis und Bautätigkeit in Städten des westlichen Imperium Romanum in der Zeit des Prinzipats* (*Historia Einzelschriften* 157; Stuttgart 2001) 105 note 26, states that the Σεβαστὰ ἔργα (LL. 11/12) are buildings for the imperial cult, not 'imperial constructions' (thus ed.pr., *JÖAI* 50, 1975, Beibl. 33-36; temple of Domitian: *I.Ephesos* and E.Winter, *Staatliche Baupolitik und Baufürsorge in den römischen Provinzen des kaiserzeitlichen Kleinasien* [see *SEG* XLVI 2281 with commentary on this question by H.W.Pleket] 80).

1136 ter. Ephesos. Inscription on the column of the fountain house by the theater Roman Imperial period. *I.Ephesos* 417. C.Dorl-Klingenschmid, *op.cit.* (our lemma no. 1891) 179/180, argues that the inscription belongs to a well which was in use from the Hellenistic period

onwards, and suggests restoring ἐκ τοῦ ⟨φρέατος⟩ [⟨φρεαρός⟩, D.-K.] Μάρναντος.

1137-1145. Ephesos. Graffiti, not earlier than 5th cent. A.D. C.Roueché in P. Easterling-E.Hall, *Greek and Roman Actors* (Cambridge 2002) 254-281, publishes several graffiti, the exact purpose of which is unknown, connected to theatrical performances, found in or near the theater. In addition, she republishes *I.Ephesos* 1170 (our lemma no. 1144), 2091 (our lemma no. 1145), and 2092-2094, and compares the scenes depicted with those in Aphrodisias (*SEG* XLIII 698) and on mosaics of the 5th and 6th cent. A.D.

1137: 258 no. 1.iii (ph.). **Graffito.** On a long architrave block. A figure standing on a square, apparently bent over to hold a stick; inscription above: [- - -]ṬOỴN vac. KCI vac. [..]Β̣Λ̣Ṭ[..]CIEΛ̣YẸ[..]I.

1138: 258 no. 1.iv (ph.). **Graffito.** To the right of the preceding, a pavilion with a pediment, supported by columns; in the pavilion a seated figure with a pointed cap (?), right arm raised; inscription to the right: ΓENIAC[.]Ṃ[.]ḲẠ[- - -]

1139: 259-261 no. 2.i (ph.). **Graffito.** In the recess south of the central door of the façade. Standing figure, bald, with prominent ears, dressed in a body-suit (?); left arm bent, right arm extended; from the hand hangs a tasselled shawl; inscription above his head: QYṂẸṆEP̣ṂOY vac. T[- - -]

[This looks like the beginning of a quotation: οὐ μὲν Ἑρμοῦ τ[---], Chaniotis].

1140: 261 no. 3. **Graffito.** In the recess to the north of the central doorway of the façade: vac. O[.]ḲIPIṆOC vac.

1141: 264/265 no. 4a.ii (ph.; English translation). **Graffito.** On a large block in the northernmost recess of the façade. Two small figures in tunics, moving to their left into the frame of an upright rectangle; inscription to the left of the upper figure, above the lower one: λάσανον

'Chamber-pot', in the plural also 'public toilet', here perhaps indicating a location in a play, R.; cf. our lemma no. 1143.

1142: 265/266 no. 4b (ph.). **Graffiti.** On a block which apparently formed the upper part of the preceding block. Two figures, seated on a bench: to the left, a man with bald head, dressed in a tunic, wearing a large necklace (?); the lower part of his tunic seems to be decorated with two standing figures. To the right, a woman with curly hair and earrings; her right arm goes around the man's shoulder; she supports herself

with her left on the bench; from her shoulder, two *clavi* fall down to her waist, each ending in a circle; on her skirt, two circles.

Left of the man's head: [- - -]ΟΟΔΟ
[- - -]ΧΙC   Above the woman's head: Cοφρονία [- - -]

Cοφρονία: no character with this name in any play is known, R.

1143: 266/267 no. 4c (drawing). **Graffiti.** On a fragment in the northernmost recess of the façade. Two groups of two figures each. Left group: To the left, a flying figure with wings or a mantle, bending down to his left toward a lower figure, perhaps a boy in a tunic who extends his right arm up towards the first figure; left arm extended out behind. Right group: To the left, a facing man in a short tunic, right arm bent up to his shoulder and holding a bag (?); left arm extended upwards to a larger figure in a long robe on the lower part of which there are circles; he extends his arm downwards to the head of the smaller figure.

Above the left group: [- - -]ΛΟΝΙΙ
[- - -]ΙC (two long strokes) ΤΙΛΛ

Above the small figure of the right group: λάσανον

λάσανον: cf. our lemma no. 1141.

1144: 268 no. 4d (drawing). **Graffito.** *I.Ephesos* 1170. On a fragment, found in the debris of the north parodos. Facing figure in short tunic with two circles, right arm extended and carrying an unidentifiable object. To the right, a figure turning away. [*I.Ephesos*: 'Gladiator mit erhobenem Schwert - Gladiator ersticht seinen Gegner']. Inscription to the left of the first figure's feet: 'Αλέκτορα

[- - -] 'Αλέκτορα, *I.Ephesos*; 'Αλέκτορ, R. [the last *alpha* seems to be in part visible on the drawing, Corsten]; R. wonders whether the name refers to the mythical figure or to a performer.

1145: 268/269 no. 5 (drawing; English translations). **Graffiti.** *I.Ephesos* 2091. On a part of a seat (ed.pr.) or a block from the facing of the stage (R.). Between the first and the second name in the inscription, the upper part of a figure with right arm raised above his head.

'Ηρακλ(- -)   Θέτις   Πιλέου   Θέτις
'Ηρακλ(- -)

"Ηρα{κλ}, *I.Ephesos*, with the suggestion that a scene from the myth of the birth of Hephaistos was depicted; R. notes that in Heberdey's sketch-book the last name was read as "Ηφαιστος which would make it a scene from the Shield of Achilles || Πιλέου: 'of Peleus', R.

1145 bis. Ephesos. Signatures on pottery, late Hellenistic – Roman Imperial period. R.Meriç, *Späthellenistisch-römische Keramik und Kleinfunde aus einem Schachtbrunnen am Staatsmarkt von Ephesos* (*Forschungen in Ephesos* IX/3; Vienna 2002) publishes the finds of ceramics from a well on the 'Staatsmarkt' in Ephesos. There are several items with stamped or scratched signatures and terms among them.

56-65: Eastern Sigillata B, reign of Augustus – ca. 150 A.D. (dr., except for no. 307): *Signatures*: **(A)** Διδύμου: 64 no. K300. – **(B)** Διοδότου: 61 no. K245 (ph.). – **(C)** Ἑρμᾶ: 65 no. K304 (ph.). – **(D)** Ἑρμῆς: 57 no. K186; 61 no. K242. – **(E)** Θεοδώρου: 65 no. K307. – **(F)** Κοϊντίου: 65 no. K303. – **(G)** Κοιράνου: 57 no. K193; 59 nos. K222 (ph.), 223; 61 no. K240; 64 no. K297. – **(H)** Πόθου: 59 no. K221 (ph.); 60 no. K238; 64 no. K299. – *Terms*: **(I)** δῶρον: 56 no. K176; 60 nos. K235/236; 64 nos. K295, K298; 65 no. K306. – **(J)** κέρδος: 57 no. K191; 61 no. K243; 65 no. K308. – **(K)** χάρις: 61 no. K241 (ph.); 64 no. K294; 65 no. K302 [for the signatures cf. our lemma no. 868; for the terms cf. *SEG* LI 1761.2 and our lemmata nos. 731 and 868].

146/147: terracottas: **(L)** TK7, statuette of Eros with rooster (ph.), 1st cent. B.C.: Νικό(στρατος). – **(M)** TK31, base (ph.), undated: Λουκίου

1145 ter. Ephesos. For inscribed medical instruments probably from Ephesos see our lemma no. 1874 bis.

1146. Erythrai (?). ***Lex sacra*** **concerning the sale of a priesthood, 2nd cent. B.C.** Right part of a block, perhaps from a wall. The stone was seen in 1900 on Samos, but ed. pr. assigns it to Erythrai on the basis of contents, vocabulary and dialect in comparison with *I.Erythrai* 206 (cf. F.Graf, *Nordionische Kulte*, Rom 1985, 219-234) and *SEG* XLVII 1628 [cf. our lemma no. 1147], which are two parts of the same text (on 165-167, ed.pr. reprints the text and provides a German translation). Ed.pr. P.Herrmann, *Chiron* 32 (2002) 157-172 (ph.), partly based on previous examinations of the stone by A.Rehm, G.Dunst and K.Hallof. The inscription contains a διαγραφή (regulation for the sale of a priesthood, LL. 22-23, 33, 40; for this term, ed.pr. refers to P.Debord, *Aspects sociaux et économiques de la vie religieuse dans l'Anatolie gréco-romaine*, Leiden 1982, 63-68) for the cult of the Korybantes, as shown especially by the terms κορυβαντισμός and κορυβαντίζειν (LL. 7, 8-12, 15, 17-18, 43). The verb τελεῖν alludes to initiation rituals.

- -
[- -] . . ΣΑ[- - - - - - - - - - - - - - - -]
[- -]ΧΟΝΤ̣ΑΣ ἱερεια . [- - - - - - - - -]
[- -]ν· ἐ̣ὰ̣ν δέ τ[ι]ς τελε[ῖν? - - - - - - - - -]
4 [- -] τελεσθεὶς [ἢ μ]ὴ τελεσθείς· ἐὰ̣[ν] δ̣[ὲ - -]
[- βο]ύληται ἱερεὺς ἢ ἱέρεια τελε[ῖν κ]αὶ
[- πό]λ̣εως· διδότω δὲ ὁ τελούμε̣[νος ....]ΑΙΠ[..]

[- -]Ọ κορυβαντισμοῦ τοὺς τὰ ἰδιωτι[κὰ ἱ]ερὰ ΕΧ̣[.]
8 [- -]Ι μὴ πρὸς τὰ δημόσια ἱερὰ κεκορυβαντισμ̣[έ]-
[νος - μ]ὴ πρὸς τὰ δημόσια ἱερὰ κεκ[ρ]ητ̣ηρισμένο[ς]
[- - - - - - - - - - - - - - - ?τὸν κορυβαντί]σαντα ἢ τὸν κορυβαντισθέν̣[τα ἢ τὸν κρητη]-
[ρίσαντα ἢ τὸν κρητηρισθέντα? - - - - - - - - - -]ν̣ται·ἐὰν δέ τις τῶν κεκορυβαντισμέ-
12 [νων - κ]ορ̣υβαντίσηι τοὺς κορυβα[ν]τ̣ιζομένους
[- τὰς θυ]σίας καὶ τοὺς ἐναγισμοὺς καὶ τὰ Δ̣Ε[.]
[- -] καὶ τοὺς ξενισμοὺς καὶ τὰ λοιπὰ καθότι κ̣[αὶ]
[- γέγρ]α̣πται καὶ τὸν κορυβαντίζοντα λαμβάνε[ιν]
16 [- -]ΙΟΥ τὰ αὐτὰ καθάπερ καὶ ἡ πρὸ πόλεως ἱέρεια
[- -] τ̣ῶν κρητηριζομένων· ὁ δὲ κορυβαντίζων
[- -] πόλεως κ̣αθ' ἕκαστον ὧν ἂν κορυβαντίσηι δραχ-
[μ- -]ντες καθότι ἐν τῶι δημοσίῳ γέγραπται, πλεῖο[ν]
20 [- -]ιζομένου πράξασθαι τῶν γεγραμμένων ἢ Ọ
[- -] δὲ γυναῖκας καλείτω πλείους ὁ ξενίζων
[- -]ΕΥ[- - - - - - -] ἀπ̣ολύτων τῶν ἐν τῆι διαγρα-
[φῆι -]ΣΗ̣ ἢ ἀποτιννέτω καθ' ἕκαστον
24 [- -]εχέσθω μήτ' ἐὰν διασμη-
[- -]μένας ἢ ἀποτιννέτω ὅ τε δεξάμενος
[- -]Ω̣ΝΗΗ[....]ΑΣΑ ἕκαστος αὐτῶν ἀ̣φ-
[- ἐπιμελε]ίσθωσαν δὲ τ[ού]των οἱ γυναικονόμοι καὶ
28 [- -]ότητας ζημιούντων· περὶ ὧν μὴ γέγραπται
[- -]νει νόμωι γέγραπται· ἐν ὧι δὲ μὴ γέγραπται ΔΙ
[- - - - - - - - - - ἐὰν - - - - - - - - - - - - - - - -].Μ[.]ΚΑ ποιούντων μὴ ζημιώσωσιν οἱ ἄρχον-
[τες -].Η τῶι βουλομένωι [ὃς] ἂν ἦι ἐπίτιμος κατ̣α
32 [- -]ων· τὰ δὲ λοιπὰ χρῆσθαι τὴν ἱέρειαν καὶ τοὺς
[- -]ν τῆι διαγραφῆι τῆι γραφείσηι ἐπὶ ΤΟ[..]Α̣Σ̣Ι̣
[- -]Ιμενα μέτρα πάτρια· ἐὰν δὲ καταχρησ-
[θ- -]ς ψηφίσηται ὁ δῆμος θυσίαν συντε-
36 [λεῖν -]μένων μ̣ὴ πλεῖον γραφέτωσαν ο[ἱ]
[- -]τριων [δ]ὲ μηδὲ ὁ ταμίας διδότω Ε
[- -] τῶν π̣[ε]πραμένων ἐνεχέσθω
[- τοῖς] γεγραμ[μ]ένοις ἡ πριαμένη τὴν ἱερει-
40 [τείαν? - ἀν]αγραψάτω τὴν διαγραφὴν
[- γρά]μμασιν καὶ ἀναθέτω ΓΙ̣
[- ὅπως εἰδῶ]σι πάντες καθότι δ̣εῖ
[- -]ΙΗ κορυβαντίζεσθαι· ἐὰν
44 [- -]ΘΙΑΝ ἀπογραφέστω
[- -]ΩΝ προσκοσμη-
[σ- -]ΙΝΙΑ καὶ τὸ̣ν̣ [..]
[- -]Π̣Σ[- - - - -]
- -

The original line length cannot be determined, ed.pr. || 1-20. apparently concerning the claims of the priestess, ed.pr. || 2. μον[τ]ας, Rehm; ἱερεῖα μ[- - -] or ἱερεῖαι λ[- - -], Rehm; ἱερείας, Dunst || 3. in fine τῶν, Rehm; τελε, Dunst || 4. in fine τελεσθεῖσι σημ[- - -], Rehm; ἐά[ν] δ[ὲ], Dunst || 5. in fine τελε...ΑΙ, Hallof; the rites could also be performed by other priests, ed.pr. || 6. in fine τελούμε[νος κ]αὶ πε[ν-], Rehm || 7-9. besides official sacrifices (δημόσια ἱερά, LL. 8-9), private ones (ἰδιωτικὰ ἱερά, L. 7) were equally permitted, ed.pr. || 7. initio [- - ἀπ]ὸ, Rehm; in fine ἔχ[οντ]-, Rehm; ἱ]ερά ΕΑ, Hallof || 9. initio ἤ, Rehm; [- - μ]ή, Hallof; in fine -μένο[υς], Rehm || 10-11. suppl. H. || 11. [- -]ΠΤΑΙ, Rehm; [- -]νται, Hallof || 13. in fine καὶ καλεῖν, Rehm; καὶ ταῖς, Dunst || 14. ξενισμοί, 'Bewirtungen', either for the gods or for the people, ed.pr. || 16. initio [- -]νου, Rehm; ἡ πρὸ πόλεως ἱέρεια is a priestess of the tutelary deity of the city, ed.pr., with reference to *Amyzon* 171-176 ('sacerdoce officiel de la cité') || 20. in fine ἢ αλ. or ο, Rehm; ΗΟ, Dunst || 21-28. regulations for the participation of an important number of women, ed.pr. || 22. ?εὐχ[...] ἀπολύτ[ω]ν, Rehm || 24-25. διασμη|[χθῆι, Rehm || 26. initio [- -]ά[ντ]ων ἢ ἡ ἱ[....]ασα, Rehm; in fine ὀφ[ει- -], Rehm || 27. initio suppl. Rehm || 28-32. rules for dealing with offences covered by the laws as well as in cases for which no laws exist; in the latter case there might be the possibility of a popular charge, cf. L. 31, ed.pr. || 29. initio [καθάπερ ἐν τῶι - - -]νει νόμωι, Rehm || 30. initio [- - νο]μ[ι]κά, Rehm || 31. τὸν βουλόμεν[ον] ἂν ἦι, Rehm; ΤΩ[- - -]μένωι, Dunst; βουλομένωι Π.. ἃ ἦι, Hallof; the term may imply the possibilty of a popular charge, ed.pr. || 32. a reference to previous rules, ed.pr. || 33. in fine ΤΟ[..]ΙΣΙ[...], Rehm; ΤΟ[..]ΑΣΝ, Dunst; ΤΟ[..]ΙΣΝ, Hallof || 33-34. perhaps το[ῦ] βασι|[λέως?], either an Hellenistic king or a city official, ed.pr. || 36. initio suppl. ed.pr.; [- -]ΜΕΙΩΝ, Rehm || 39. initio Λ[..]ΕΝΟΙΣ, Rehm; ΤΡΙΑΜ[.]ΕΝΟΙ, Dunst; ΤΡΙΑΜ[..]ένοις, Hallof || 40-43. arrangements for the publication of the document, ed.pr. || 41. initio suppl. Dunst; in fine ΓΙ, perhaps ΤΑ, Rehm || 44. initio ΤΙΑΝ, Rehm; ΘΙΑΝ, Dunst.

1147. Erythrai. Regulation concerning the cult of the Korybantes, ca- 350-300 B.C. *SEG* XLVII 1628 [cf. also our lemma no. 1146]. B.Dignas, *EA* 34 (2002) 29-40, reprints the inscription with some new restorations and offers an interpretation of the supposed dichotomy between public control of cults and private cult practice. Cf. the critical remarks of A. Chaniotis, *EBGR* 2002 [2005] 442 no. 32.

New restorations: **A 5-6**: κα[ὶ ἕως ἂν ζώ]|ηι (κα[ὶ - - -]|ηι, *SEG*); **A 8-9**: τοὺς [βουλομέν]|ους (τοὺς [τελευμέν]|ους, *SEG*); **A 13-14**: ἀπεν[εγκάτω τῶν ἱερ]|ειῶν (ἀπ' ἐκ[άστης τῶν ἁγν]|ειῶν, *SEG*); **B 2** in fine: πόλι[ς αὐτὴ] (πόλι[ς ἄλλο], *SEG* [but see C., who points out that the definite article before πόλις is indispensable and that a restoration of a form of πολίτης (as opposed to ξένος in A 12) seems more plausible]); **B 15-16**: ἐξελ[ὼν ἄλλο τι ἢ ἀπο]|δοὺς (ἐξελ[ὼμ μηδέν, τιμὴν] | δοὺς, *SEG*); **B 22-23**: ἀπορκῶσα[ι ἢ ἀποδεικτ]|έον (ἀπορκῶσα[ι, ἕνα δὲ κριτ(?)]|έον, *SEG*).

After a summary of the contents of the inscription (a διαγραφή, the advertisement of a priesthood), D. argues against the *communis opinio*, according to which the text testifies to a takeover by the state of the supervision of cults, thus diminishing priestly independence. On the basis of her hypothesis that the priesthood was sold for life she suggests rather a 'privatisation' of the cult (although 'state cults' and 'private cults' are hard to distinguish, and the existing distinction between public and private sacrifice 'does not reveal anything about the character of the particular cult', 36 [see also A.Chaniotis' comment in *loc.cit.* on the 'public'-'private' issue]). The sale of the priesthood enhanced priestly authority, and the city freed itself of any obligations, but by doing so lost

control of the cult. - On 32, D. interprets ἐπίπρασις as referring to the additional purchase of the priesthood of another temple of the same deity.

1147 bis. Klaros. Honorary decree for Menippos, after 120/119 B.C. *SEG* XLVI 1585. F.Canali de Rossi, *ISE* III 178 republishes the inscription (Italian translation) and, following a suggestion by C.P.Jones (per litt.), restores in LL. 55/56 ἀτέλεσ[τον ἐποίη]|σε (ἀτέλεσ[τον εἴα]|σε, ed.pr.).

1148. Magnesia on the Maeander. Embassies concerning the status of the Leukophryena and the asylia of the city, 208 B.C. *I.Magnesia* 16-87 (Rigsby, *Asylia* 179-279 nos. 66-131; cf. *SEG* XLIX 1520). K.J.Rigsby, *Ancient World* 32 (2001) 183-189, attempts to find the principle according to which the subscriptions in some of these texts are arranged. He starts with *I.Magnesia* 53 (Klazomenai) and suggests seeing in the cities mentioned in the subscription the members of the Ionian League. Likewise, the subscription to *I.Magnesia* 52 (perhaps Mytilene) may represent the Aeolian/Lesbian League, that to 38 (Megalopolis) an Arkadian League within the Achaian League. The list at the end of 39 (Achaian League) may point to a politicial connection between Elis and the Achaian League. Subsequently, R. focuses on the decrees with subscriptions from northwestern Greece and concludes that the cities named in the subscriptions list are the members of federal states (*I.Magnesia* 28: Aitolian League; 31: Akarnanian League; 32: Epirot League) or cities which had a joint government at least for specific purposes (*I.Magnesia* 35: Kephallenia; 44: Korkyra and Orikon).

H.-J.Gehrke in N.Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford 2001) 287-297, studies the ways in which invented mythical and historical events (which were not regarded as different) were successfully combined by the Magnesians into a tradition with the aim of creating their identity and supporting their request for recognition of the festival of Artemis and the asylia of the city.

1149. Magnesia on the Maeander. Honorary inscription for P. Patulcius L. f., 1st cent. B.C. *I.Magnesia* 111. In a preliminary study of the social status of fullers in the Greek East, F.Kudlien, *Laverna* 13 (2002) 56-68, argues that the fuller Π. Πατούλκιος, as the owner of the business and a πρόβουλος (but not of the χειροκρίται, as in *I.Magnesia*), belonged at least to the middle class in Magnesia, where, however, his being a Roman *negotiator* with a municipal office was an exception.

1150. Metropolis. Epitaph of the gladiator Margarites, Roman Imperial period. Marble block with relief of a gladiator (secutor?) with helmet and greaves, holding a dagger in his left and an unidentified object in his right hand; said to have been found near Metropolis, now in a private collection in Izmir. Ed.pr. C.Tanrıver, *EA* 34 (2002) 103 no. 1 (ph.; English translation): Πᾶ(λος) α´, Μαργαρείτης νι(κῶν) ι´

Πᾶλος = Latin *palus*, cf. Robert, *Gladiateurs* 28-31; for gladiators with this name cf. *ibid.* 171, 296, and *SEG* XXXIX 1339, ed.pr. [also *SEG* LI 1169]

1151. Miletos. Refoundation of the city after the destruction in 494 B.C. V. Gorman in ead.-E.Robinson, *Oikistes. Studies in Constitutions, Colonies, and Military Power in the Ancient World. Offered in Honor of A.J.Graham* (Leiden-Boston-Cologne 2002) 181-193, repeats her arguments (see *SEG* LI 1603) that Miletos was refounded on a large scale and in a short time (494-479 B.C.; cf. Her. 6.19.2-22.1), because the Milesians succeeded in attracting new settlers from (at least some of) their numerous colonies with which they concluded treaties of isopolity (*Milet* I.3, 136/137, 141: isopolity with Olbia, Kyzikos, and Kios; quoted with English translations).

1152. Miletos. The élites, Roman Imperial period. On the basis of *Milet*, *Milet* VI 1/2 and *I.Didyma*, V.Andreou in L.Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World* (Leuven 2000) 1-13, examines the social background, the standing and the magistracies/liturgies of the leading men of Miletos. She argues that magistracies/liturgies, the difference between which disappeared, were often hereditary, and that many members of the élite claimed an origin from famous people of the past; that there were many cases of endogamous marriages to keep the wealth within the same family; that education and agonistic success were important as was becoming a Roman citizen; and that, despite the existence of gladiatorial games, Romanization took no firm roots in the city.

1153. Miletos. The cult of Dionysos, Hellenistic and Roman Imperial period. Based on archaeological, literary, numismatic, and epigraphic evidence, B.Hirsch, *MDAI(I)* 51 (2001) 217-272, presents a comparative study of Dionysiac cult activities and their locations with special reference to the cults in Miletos (222-228) and Pergamon (240-246; see our lemma no. 1191). She argues that, in Miletos, the association of the Βάκχαι was a civic, not a private, institution and that the public excursions of the ὀρειβασία and καταγώγια began/ended at the temple of Dionysos in the city. The priestess of the temple presided also over the female cult association. H. makes use of and quotes (in part) the following inscriptions: *LSAM* 48; Merkelbach-Stauber, *SGO* I 138 no. 01/20/21.

1154. Miletos. Epigram for Moirias, 2nd cent. B.C. Merkelbach-Stauber, *SGO* I 130 no. 01/20/14. P.Herrmann in *Festschrift Deininger* 225 note 11, states that after examination of the stone, the honorand whose name has been read as Μοίριος Ἀρίστω[νος] must in fact be Μοιρίας, son of Ἀριστόδημος.

1155. Miletos. Honorary epigram for the wrestler Nikomachos, after 153 B.C. *Milet* I.3, 164; *SEG* XLIX 1531; Merkelbach-Stauber, *SGO* I 130 no. 01/20/12. Merkelbach-Stauber, *SGO* IV 459 no. 23/02, now date the epigram after the first Σωτήρια καὶ Ἡράκλεια in 153 B.C. (following C.Habicht, *Tyche* 14, 1999, 94-96) instead of after 129 B.C. (*SGO* I). [M.Wörrle, *Chiron* 30 (2000) 561/562 (cf. *SEG* L 1211), has shown that the Σωτήρια καὶ Ἡράκλεια were dedicated by Eumenes II after the Galatian War 168-166 B.C., Corsten].

1156-1159. Miletos. Oracular inscriptions, Roman Imperial period. Four (fragments of) inscriptions found in Miletos (the exact find spots of nos. 2 and 3 are not known) with inquiries to and responses from the oracle at Didyma. Edd.pr. N.Ehrhardt-W.Günther, *AA* (2002) 47-57.

1156: 48-53 no. 1 (ph.; German translation). **Inquiry of Eutyches with response of the oracle, late 2nd cent. A.D.** Moulded white-gray marble altar; on the top surface a square dowel-hole, surrounded by a roughly worked circular area. Below the inscription a *hedera*. Cf. J.Mylonopoulos, *EBGR* 2002 [2005] 444 no. 41.

Εὐτύχης ἐρωτᾷ,
εἰ συμφέρει αὐτῷ, δέσ-
ποτα, ὅπου ἄν σοι ἱε-
ρουργῇ, καὶ ταῖς Μού-
σαις ποιεῖν ἢ ἰδίᾳ
βωμὸν αὐταῖς ποι-
ήσῃ ἢ εἰς τὸ Μουσεῖ-
vac. ον καὶ πῶς· vac.
vac. Θεὸς ἔχρησεν· vac.
Φοίβῳ καὶ Μούσαις
ξυνήονές εἰσι θόω-
vac. κοι vac.

1-8. Question of Eutyches which is unusual insofar as it presents three alternatives instead of the usual two, edd.pr. || 1. since no office, e.g. as priest, for Eutyches is mentioned, he may have been a minor official or a private citizen, edd.pr. || 2-3. δεσπότης: cf. *I.Didyma* 504 LL. 8-10, edd.pr. || 3-4. the sanctuary, where Eutyches performed the sacred rites, was most probably the Delphinion, edd. pr. [ἱεlρουγῇ, edd.pr. per err.] || 5. ἰδίᾳ: a separate, perhaps new cult place, edd.pr.; a private cult place, *EBGR* || 7-8. first attestation of a Μουσεῖον in Miletos which cannot be located; εἰς for ἐν is frequent in inscriptions of imperial date, cf. T.Drew-Bear in *La géographie administrative et politique d'Alexandre à Mahomet* (Leiden 1981) 99, edd.pr. || 8. the question πῶς is not answered by the god, edd.pr. || 9-12. the god's response in a single verse, edd.pr.

1157: 54/55 no. 2 (drawing). **Collection of oracles.** Grey marble slab; after a copy by A.Rehm.

\- - - - - - - - - - - - - - -
[- - - - - -]IH[- - - - - - -]
[- - - -]ΟΣΘΕΙ[- - - - - -]
[- - - -]οῖσι σεβα[- - - -]
[- - - -]οῖς ὥσπερ π[- -]
[- - - -]ᾶσι θυηπολι[- -]
vacat
[- Ἀν]δρέας ἐρωτ[ᾶι· -]
[- - - - -]Σ καὶ Κ[- - - - -]
\- - - - - - - - - - - - - - -

3. [θε]οῖσι?, edd.pr.; σεβạ[σμίοις] (cf. *I.Didyma* 501 L. 4; 504 L. 23) excluded on metrical grounds; perhaps a construction dependent on σεβạ[σμός]?, edd.pr. || 3-5. end of an oracular response in verse, edd.pr. || 5. [π]ᾶσι θυηπολί[ην/ης]?, Rehm; the question must have concerned cultic matters, edd.pr., who refer for θυηπολίη to *I.Didyma* 277 LL. 19/20, *SEG* XXXIII 1056 B 7 (Kyzikos), and the 'Tübinger Theosophie' (cf. *OMS* V 602-605) || 6-7. a further question, inscribed by a different stonecutter, edd.pr.

1158: 55 no. 3 (ph.). **Collection of oracles.** White marble slab.

- -
[- - - - -]ΙΟΝẠỊ[- - - - - - - - - - - - -]
[- - - - - -]σθαι δὲ κασιγνη[τ- - - -]
[- - - - -] . ης ἐρωτᾷ, εἰ τὰ ἐν τ[- - -]
[- - - -]ματα ἐπισκευασ[- - - - - - -]
[- - - - - - - - - -]ΣΥΥ[- - - - - - - - -]
- -

1-2. End of an oracular response, concerned with a family relationship, perhaps between Artemis and Apollo, edd.pr. || 3. the next question starts without being separated from the preceding one by a space; initio: a personal name, for whose ending also [-κ]λῆς is possible, edd.pr. || 3-4. the question may have concerned construction works, perhaps of a Milesian cult building, edd.pr., who suggest e.g. τὰ ἐν τ[ῷ ἱερῷ οἰκοδομή]ματα (or ἀγάλ]ματα) ἐπισκευάσ[αι] or ἐπισκευασ[θέντα].

1159: 56 no. 4 (drawing). **Oracular inquiry.** Blue-gray marble block; after a copy of C. Watzinger.

- - - - - - - - - - - - -
Α . . . Ε[- - - - - - -]
καὶ τῷ ΔΙ[- - - - -]
θύειν ΚΑ[- - - - -]
τάξεσιν Ị[- - - - -]

ἐπὶ προφάσ̣[ει - -]
vacat
ὁ ἱεροφάν[της - -]
ρας ἐρω[τᾷ · - - - -]
- - - - - - - - - - - - -

3. The inquiry concerned a cult subject, edd.pr. || 6. the ἱεροφάντης may have had a function in the imperial cult, cf. *I.Prusias* 17 L. 7 with comm. and 47 L. 11, edd.pr.; *EBGR* refers further to H.W. Pleket, *HThR* 58 (1965) 331-347; A.Chaniotis in H.Cancik-K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen. Akten der Tagung in Blaubeuren vom 4. bis zum 6. April 2002* (Tübingen 2003) 19.

1160. Priene. Topos inscriptions, 1st cent. B.C. or later? *I.Priene* 313. H.Solin, *Arctos* 36 (2002) 108 (s.v. Βάσσιλος), remarks that the date of *I.Priene* for these inscriptions (1st cent. B.C.) may in some cases be too early. Cf. our lemma no. 1944.

1161. Smyrna. For market-weights, possibly from Smyrna, see our lemmata nos. 1873/1874.

1162. Teos. Honorary decree of Abdera for Amymon and Megathymos of Teos, ca. 166 B.C. (or ca. 90 B.C.). *Syll.*³ 656; *IGR* IV 1558 (*SEG* XLIII 854*; XLV 2232, 2261, 2303; XLVII 1646 app.cr., 2312; XLVIII 1405; XLIX 1536 app.cr.; L 1685; LI 1614). M.Manov, *Archeologia* (Sofia) 43 (2002.1) 27-34 (in Bulgarian; English summary), reprints the text (28/29; Bulgarian translation). After detailed discussion of the arguments of G. Chiransky in favor of a date around 90 B.C. (cf. *SEG* XXXII 1206) [see now also *SEG* LI 1614] he rejects this date and endorses the identification of king Κότυς (L. 7) with the Odrysian king (ca. 184-166 B.C.); the text should be dated to ca. 167/6 B.C.

LYDIA

1163-1165. Lydia. Epitaphs from Northeast-Lydia, 195/196-296 A.D. Three stelai of unknown provenance in private collections, assigned to Northeast-Lydia on the basis of the style of the inscriptions and the mention of Meis Axi(o)ttenos in no. 1165. Ed.pr. G.Petzl, *EA* 34 (2002) 93-102 nos. 1-3 (ph.; German translations). [Nos. 1 and 2 now also in ed.pr.'s contribution to S. Follet (ed.), *L'hellénisme à l'époque romaine. Nouveaux documents, nouvelles approches* (Iᵉʳ s. a.C.–IIIᵉ s. p.C.), Paris 2004, 290-295.]

1163: 93-95 no. 1. **Epitaph of L.Amatia Prosdokia, 195 A.D.** White marble stele with pediment and tenon; above the inscriptions a wreath.

Ἔτ(ους) σπʹ · Πό(πλιος) Κλ(αύδιος) Θρασύβου-
λος στρατιώτης
ὀπτίων ἐτίμησεν
τὴν ἑαυτοῦ σύνβι-
ον Λ(ουκίαν) Ἀματίαν Πρ(ο)σδο-
κίαν, Λουκ(ίου) Ἀματίου
Διδύμου θυγατέρα κω-
μῳδοῦ παραδόξου
Ἀλεξανδρέως, καὶ Ἄμμι-
ον τὴν μητέρα
vac. ζή(σασαν) ἔτ(η) κϛʹ

Date: year 280 (Sullan era) = 195/196 A.D., ed.pr. || abbreviations used: L. 1: Ἔτ(ους): E with a small T above; Πό(πλιος): Π with a small O on top; LL. 1, 5, 6: the abbreviations of the names are marked with dots; L. 11: ζή(σασαν) ἔτ(η): the second letters smaller on top of the first ones, ed.pr.

|| 1-2. for the epitaph of P. Claudius Thrasyboulos, the husband of the deceased woman, see the following lemma || 5. ΠΡΣΔ, lapis || [5-6. for the names Ἀματία and Ἀμάτιος/Amatius see H.Solin, *Arctos* 38 (2004) 164, Pleket] || 6-8. Luc. Amatius Didymus was an actor in comedies, ed.pr., who refers to the program of the Demostheneia in Oinoanda (*SEG* XXXVIII 1462; comedies in LL. 41-42) || 9. presumably the Egyptian Alexandria, ed.pr.

1164: 95-99 no. 2. **Funerary epigram for (Publius Claudius) Thrasyboulos, 235/236 A.D.** White marble stele with pediment and tenon. The epigram praises the military and poetic achievements of the deceased. Now also in Merkelbach-Stauber, *SGO* IV 464 no. 23/08 (04/12/10).

Τὸν πάσῃ σοφίῃ κοσ|μησά⟨μ⟩ενον Θρασύ|βουλον
κοσμήσαντα δ᾽ || ἑὴν γενεὴν στρατιῇ|σιν ἀρίσταις,
ἔξοχα | τιμηθέντα κλυτοῖς | βασιλεῦσι μεγίστοις, ||
ποιητήν, ὑποκρινάμε|νον σοφὸν ἄνδρα Μέναν|δρον,
εὐγενέτην μου|σηγενέτην χθὼν ἥδε || καλύπτει·
πατρὶ δ᾽ ἑῷ | στήλην τήνδ᾽ Ἄμμιον ἐν|θάδε τειμὴν
θήκατο | κυδαλίμοιο βίου μνημήϊον || εἶναι·
vvvv ἔτ(ους) τκʹ · vv ζή(σαντι) ἔτ(η) οβʹ

Date: year 320 (Sullan era) = 235/236 A.D., ed.pr. || the ends of the verses, except for vv. 6 and 7, are marked with a dot; in L. 6, however, there is a dot after τιμηθέντα, and after ἔξοχα in L. 5 a curved sign as an ornament; spiritus asper represented above the first letter in ἑήν (L. 4) in the shape of a small T, turned left by 90°, and in ἥδε (L. 11) and ἑῷ (L. 12) like a small H; elisions are indicated after Δ (LL. 3 in fine and 12) and ΤΗΝΔ (L. 13) as small curved signs, ed.pr. || 1-2. ΚΟΣΜΗΣΑΝΕΝΟΝ, lapis || 4-5. στρατιαί = στρατεῖαι ('military expeditions'), ed.pr. || 6-7. the βασιλεῖς are the emperors, ed.pr., who refers to Th. Drew-Bear, W. Eck, *Chiron* 6 (1976) 291–293; for another soldier decorated by the emperor ed.pr. refers to *SEG* XLIII 911 = Merkelbach-Stauber, *SGO* II 302/303 no. 10/02/28; in L. 10 of this text, Petzl suggests οἴῳι instead of οἷο⟨ν⟩ (ed.pr.) or οἰοῖ (*SGO*) || 8-10. Thrasyboulos was, like his father-in-law (see the preceding lemma), an actor; he specialized in Menander's comedies; it is not clear whether ποιητήν belongs to Thrasyboulos or to Menander, ed. pr., who refers to the latter's popularity in the Imperial period and to his reputation as *doctus poeta* || 11-12. μουσηγενέτης can have active and passive meaning, i.e. either 'Hervorbringer von Dichtung' or - less likely - 'Sproß der Muse', ed.pr. [εὐγενέτην μου|σηγενέτην: 'il paraît ... difficile ... de donner au même élément un sens passif dans le premier mot et un sens actif dans le deuxième; une variation sur le thème attendu du «nourrisson des Muses» paraît donc plus probable', *An.Ép.* 2002 [2005] no. 1392] || 16. ἔτ(ους): E followed by a smaller T above line; ζή(σαντι) ἔτ(η): the second letters smaller above the first ones, ed.pr.

1165: 99-102 no. 3. **Epitaph of Aur. Diogenes and Aur. Secunda, 296 A.D.** White marble stele with curved pediment and tenon. The inscription fills the entire surface of the stone. Cf. A.Łajtar-G.Petzl, *EA* 36 (2003) 45-50 (German translation).

Ἔτους τπ́,
μη(νὸς) Ξανδικοῦ η΄·
Αὐρ(ήλιον) Διογένην κὲ Αὐρ(ηλίαν)
Σικόνδαν τοὺς εὑ-
ρετὰς τῆς σοφίας,
[τ]οὺς καλλιτέκνους,
[τ]οὺς ζευχθέντας ἐκ
βουλῆς Κρονίωνος ἐτί-
μησαν οἱ υἱοὶ Αὐρ(ήλιος) Ἀγ⟨α⟩θό-
πους κὲ Αὐρ(ηλία) Ἰουλια͜νὴ κὲ Αὐρ(ηλία)
Τ̣ροφίμη ἡ͜ νύνφη κὲ οἱ προ-
άξαντες ὑπὸ ζόφον εἱ-
ερόνεντα· Αὐρ(ήλιος) Διογέ͜νης
ὁ μακαρίτης κὲ Αὐρ(ήλιος) Καλαν-
δίων ὁ πᾶσι φίλος κὲ τὰ ἔγ-
γονα κὲ οἱ συνγενεῖς κὲ Αὐρ(ήλιος)
Διογενειανὸς, ὃς χάριν
γονέων ἐώνεια φίλτρα ἐφύ-
λ̣αξιν· θαυμάζι δὲ πά̣τρη
τ̣ὸν ἐπάξιον υἱὸν γονέων·
εἴ τις τούτοις παρααμαρ-
[τ̣]ήσι -τῇ στήλῃ ἢ τῷ ἡρῴῳ-,
ἕ̣ξξι τὸν Ἀξιττηνὸν
κ̣εχολωμένον

Date: ed.pr. read τι΄: year 310 (Sullan era), 8th of Xandikos = presumably February 28, 226 A.D.; τπ΄: year 380 Sullan era, 8th of Xandikos = February 28, 296, Ł.-P. || members of the family also in *IGR* IV 621 of May 9, 300 A.D., Ł.-P., who add that this inscription corroborates the likely provenance of the new text || Aurelius/-ia is abbreviated as ΑΥΡ′ in LL. 3, 10, 13, 14; dots as word-dividers: ΤΗΣ·ΣΟΦ (L. 5); ΜΗ·ΗΝΥΝΦΗ (L. 11); ΠΑΡΑ·ΑΜ (L. 21, here to mark the composite); ΛΗ·Η; ΤΗΝΟΝ· (L. 22); dots between geminates: ΚΑΛ·ΛΙΤ (L. 6); ΕΞ·ΞΙ; ΑΞΙΤ·ΤΗΝΟΝ (L. 23), ed. pr.; the same features in *IGR* IV 621, Ł.-P. || 4. Σικόνδαν for Σεκούνδαν, ed.pr., who refers to F. T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I (Milano 1976) 219/220 (-ο- for -ου-) and 251 (substitution of a short -ε- by -ι-) [but see C.Brixhe, *BE* (2003) no. 464: 'la substitution de I à E est liée à la prononciation fermée de *e* dans une grande partie de l'Asie Mineure', Pleket] || 4-5. the deceased couple is praised as 'Erfinder/Entdecker der Weisheit', which should allude to a prudent way of life and intellectual skills, ed.pr., who refers to several examples for the esteem of education from northeastern Lydia || [6-8. may be an oracle, Chaniotis] || 7-8. they got married at Zeus' instigation, ed.pr., who points to parallel instances in Hesiod's *Theogony*; it is unclear whether this was meant merely as literary allusion, or whether the couple had a special relationship to the god or experienced a particular situation ['perhaps a reference to an oracle of Zeus which recommended this marriage', A.Chaniotis, *EBGR* 2002 [2005] 462 no. 119 (already considered by ed.pr. 101 note 37) || 9. in fine: ΑΓΘΟ, lapis || 11. νύμφη should here mean 'daughter-in-

law', ed.pr. || 11-13. those members of the family who had already died before Diogenes and Secunda, may have contributed to the family-heroon and therefore are mentioned here; προάξαντες is a rare aorist-participle to προάγω or, written προᾴξαντες, the regular aorist-participle of προαΐσσω (otherwise not attested as composite); for ὑπὸ ζόφον εἰερόνεντα, ed.pr. refers to Homer, *Od.* 11.57 and 155; the first -ν- is hard to explain || 16-20. Aur. Diogenianos' home town admired him for his love of his parents, ed. pr.; the object of his 'love' was rather his πάτρη, for which he may have held administrative offices, Ł.-P. || 18-19. ΕΦΥΔΑΞΙΝ, lapis; for -ι- instead of -ε- see Gignac (cf. app.cr. L. 4), ed.pr. [but see C.Brixhe, *loc.cit.*] || 21-24. those who violate the tomb are threatened with the wrath of (Meis) Axi(o)ttenos, which points to the geographical origin of the stele, ed.pr. [cf. C.Brixhe, *loc.cit.*, who discerns another Homeric reminiscence in παραιαμαρ[τ]ῆσι].

1166. Hypaipa. Fragmentary inscription, 2nd cent. A.D. (at the earliest). Fragment of a marble plaque broken at all sides except below; found in Datbey Köyü (now Günlüce; site of ancient Hypaipa) and now in the American excavation depot in Sardis; part of the inscription mentioned by L.Robert, *OMS* VI 144, on the basis of a copy and photo by G.M.Hanfmann and his colleagues in 1973; incorporated in *I.Eph.* 3817 (a) (only the words mentioned by Robert). Ed.pr. P.Herrmann, *Hyperboreus* 8 (2002) 364-369 (ph.).

- - - - - - - - - - - - - - -
[- - - -] τῆς [- - - - - - -]
[- - - -] ἡ θυσία [- - - -]
[- - - -]ΙΣΑΓΕ̣Ι̣Ν[.]Ω[- -]
[- - - τ]ῆς δωρεᾶς ΑΙ[- -]
[- -]ν καθ' ἕκαστον ἔτος [- -]
[- - -] καὶ τῆς θεοῦ συντ̣[- - -]
[- - -]ήσαντος δε τ[οῦ - - -]
[- - -]ΙΣΙ καὶ μάγοις [- - -]
[- - -]λης καὶ τῆς γ̣[- - - -]
[- - -].ΟΝ τὸ εὐσε[βὲς - -]

2. In R. and *I.Eph.* || 3. perhaps ε]ἰσάγειν; between Ν and Ω a triangular letter: Α or Λ, ed.pr. || 5. in R. and *I.Eph.* || 6. in R. and *I.Eph.*; the deity is likely to be Ἄρτεμις Περσική (= Ἄρτεμις Ἀναεῖτις = Iranian Anahita) on record in Pausanias 5.27.5/6 (with an ἀνὴρ μάγος; see L. 8: μάγοις) and in *OGIS* 470 (*I.Eph.* 3825), ed.pr., who suggests in fine συντ̣[ελεῖν?] || 8. in R. and *I.Eph.*; --]ισι: perhaps dat.plur. of a word indicating female cult officials, ed.pr.; for the μάγοι see above ad L. 6 and the ἀρχίμαγος in *I.Eph.* 3820 (Merkelbach-Stauber, *SGO* I 360 no. 03/04/01; from Hypaipa) || 9. perhaps -- τῆς βου]λῆς καὶ τῆς γ[ερουσίας --, ed.pr. || 10. in R. and *I.Eph.* | ed.pr. briefly summarizes the debate about whether we have in Hypaipa a 'persistance de liturgie iranienne' (Robert) or merely 'survivances folkloriques' (P.Briant); see *SEG* XLVIII 2162.

1167. Vacat.

1168. Philadelphia (area of: Çınarlı/Ceviz Mevkii). Dedication of an altar, undated. Ed.pr. G.Petzl, *AST* 19, 2 (2002) 162. Χαρμίδη[ς] | Χαρμίδου | τὸν βωμὸν | ἐποίει

Near the find spot must have been one of the many rural sanctuaries known from Lydia, ed.pr.

1169. Philadelphia (area of: west of Bahadır). Boundary inscription, late-Roman/Byzantine. Inscription on a rock south of the city. Ed.pr. G.Petzl, *Chiron* 32 (2002) 176 (ph.): Ὅρ(ος)

Boundary between plots of land, ed.pr.

1170. Philadelphia (?) (area of: Karaköy). Boundary inscription, undated. Rock-cut inscription. Ed.pr. G.Petzl, *AST* 19, 2 (2002) 163: Ὅρ(ος) | Πι[- - -]

The findspot was perhaps outside the territory of Philadelphia, ed.pr. || 2. letters half the size of those in L. 1, ed.pr.

1171. Philadelphia (area of: Çöpköy). Epitaph for Paula, 149 A.D. Ed.pr. G. Petzl, *AST* 19, 2 (2002) 162 (German translation). Çöpköy must have been an important ancient settlement (certainly in the territory of Philadelphia), since considerable remains have been reported from there in the past.

Ἔτους ρπ´,
μη(νὸς) Λῴου ι´·
Μελέαγρος Π.
Ἑρεννίου Νί-
γρου δοῦλος
Παύλῃ γυναι-
κὶ ἰδίᾳ τειμῆς
χάριν

1. Year 180 Aktian era = 149 A.D., ed.pr. || 3-5. P. Herennius Niger is, together with his brother Attikos, known from *SEG* L 1186 (Philadelphia, 138-161 A.D.; both are *praefecti*, perhaps *cohortum*), ed.pr.

1172. Philadelphia (area of: Sığırlı). Fragmentary inscription, undated. Ed. pr. G.Petzl, *AST* 19, 2 (2002) 162. [- - -]|ΛΙΩΝΚΑΙΕ[- -]|ΦΑΙΟΥΤΟ[- -]

1173. Philadelphia (area of: near Kozluca). Rock inscription, undated. Inscription on a rock south of the city. Ed.pr. G.Petzl, *Chiron* 32 (2002) 176 note 13 (ph.): + | ΙΟΙΛΛ| Ι

'Rätselhaft'; instead of ΛΛ perhaps M, ed.pr.

1174. Sardis. Bilingual honorary inscription for L. Munatius Plancus, after 88 B.C. *SEG* XLVI 1521. P.Herrmann in J.Spielvogel (ed.), *Res Publica Reperta. Zur Verfassung und Gesellschaft der römischen Republik und des frühen Prinzipats. Festschrift für Jochen Bleicken zum 75. Geburtstag* (Stuttgart 2002) 37-41, republishes the inscription with some modifications and commentary.

Italic[ei quei Sardibus]	Ἰταλικο[ὶ οἱ ἐν ταῖς? Σάρδεσι]
vac. neg[otiantur] vac.	πραγμ[ατευόμενοι ἀνέθηκαν?]
L. Mun[atio C. f. Planco]	Λευκίω[ι Μονατίωι Γαΐου Πλάγκωι]

Date: shortly after 88 B.C.?, *SEG*; H. now suggests dating it to a period after 88 B.C. on the grounds of lettering and of the possibility that the Italian *negotiatores* honored the same man on Delos before 88 B.C., moved to Sardis later, but kept their old relations || 1 and 4. The easternmost attestation of 'Italici'-businessmen, H. || 4-6. ταῖς, ἀνέθηκαν, Γαΐου not in *SEG*.

1175. Sardis. Fragment of a *Senatus Consultum*, late Roman Republic. White marble block, found in secondary use on the akropolis. The inscription must have continued on an adjacent block. Ed.pr. P.Herrmann in J.Spielvogel (ed.), *Res Publica Reperta* (see our lemma no. 1174) 41-44.

- -
[- - - τῇ συγκλήτῳ?] ἀρέσκει vac. καὶ [- - - - - - - - - - - - -]
[- - -]υσε, περὶ τούτου τοῦ πράγμ[ατος οὕτως ἔδοξεν· - - -]
[- - -] Ῥωμαίους ὑπὸ Ῥωμαίων π.[- - - - - - - - - - - - - - -]
[- - -] ἐπιτροπ[..] αὐτῶν vac. καὶ τ[- - - - - - - - - - - - - - - -]
- -

1. The Greek rendering of 'senatui placet', ed.pr. || 2. Greek rendering of 'de ea re ita censuerunt', ed.pr. [initio [?διήκο]υσε περί κτλ., Chaniotis] || 3. an affair, perhaps juridical, among the Romans, which testifies to a considerable number of Romans in Sardis at that time; in fine before the break, a vertical hasta is preserved, ed.pr. || 4. ἐπίτροπ[ον] or ἐπιτροπ[ήν], ed.pr.

1176. Sardis. Honorary epigram for Vocontius, ca. 260 A.D. *I.Sardis* 74; Merkelbach-Stauber, *SGO* I 405 no. 04/02/07. Merkelbach-Stauber, *SGO* IV 461 no. 23/04, republish the inscription; in their commentary, they have dropped the attempted identification with a praeses of Cilicia whose name was, in fact, A. Voconius (not Vocontius) Zeno, as C.P.Jones, *CR* 50 (2000) 171, has pointed out (*An.Ép.* 1915 [1916] no. 51 from Adanda, perhaps ancient Lamos [J.], not Adana [*SGO*]).

1177. Sardis. Contract with the association of builders, 459 A.D. *I.Sardis* 18. M.Di Branco, *AntTard* 8 (2000) 181-208 (ph.; Italian translation), provides a critical edition of the inscription with an overview of the preceding scholarship and an exhaustive commentary. He interprets the inscription as a contract between the authorities and the union of builders (οἰκοδόμοι, also called synonymously τεχνῖται in LL. 26, 29, 34, 36, 38-40). The fact that the latter have to swear an oath (L. 1: ἐξομοσία, *cautio iuratoria*) shows the weakness of the former to impose their will in a 'normal' way. B. rejects the view that the union of builders is responsible for the

negligence of single members and that it tries to exclude builders who are not members (W. H.Buckler in id.-W.M.Calder, *Anatolian Studies presented to Sir William Mitchell Ramsay*, Manchester 1923, 27-50).

B. explains the use of the - by this time obsolete - pagan city title νεωκόρος in **L. 5** (δὶς νεωκόρων Σαρδ(ιανῶν) μητροπ(όλει)) as an attempt of the author to give the inscription a solemn character; he may have copied it from an inscription (still visible on the same stone at this time) of the reign of Septimius Severus, when Sardis held its second neocorate. Remarks on the oath before the ἁγίαν καὶ ζωοποιὸν Τριάδα καὶ τὴν σωτηρίαν καὶ νίκην τοῦ δεσπότου τῆς οἰκουμένης (**LL. 17/18**).

D.Feissel, *Topoi* 12/13 (2003) [2005] 799, briefly comments on LL. 17-20: on oath by the holy Τριάς and the safety and victory of the emperor. A similar formula occurs in a recently published papyrus from Petra.

We present here only those parts of the text in which B. differs from *I.Sardis* (without mentioning minor differences, e. g. in the use of brackets):

L. 1: [Ἐξο]μοσία τ[ῶν] οἰκοδόμων κανο[νισθεῖσα ὑπὸ τοῦ ἐκδ(ίκου)] τῆ[ς] κτλ. ([Ἐξομοσί]α [τῶν τε οἰκοδόμων καὶ τεχνιτῶν τῶν τ]ῆ[ς] κτλ., *I.Sardis*). – **L. 7**: initio Λ(ουκίῳ) Αὐριλιανῷ (Αὐριλιανῷ, *I.Sardis*). – **L. 17**: initio [τὴν ἐξ]ῆς ([τὴν ἐπὶ τῷ ἐξῆ]ς, *I.Sardis*). – **LL. 20/21**: πάντα τὰ ἔρ|[γα ἃ ἡμῖν παραγίγ]νετ[αι] (πάντα τὰ ἔ[ργα | ὅσων ἡμῖν ἔκδοσις γ]ίνετ[ε], *I.Sardis*). – **L. 23**: [τ]οὺ[ς] ἀρέσαντας μισθούς ([τοὺς] συ[ν]αρέσαντας [μ]ισθούς, *I.Sardis*). – **LL. 23-29**: εἰ δὲ οἰα|[δήποτε κώλυσις] πα[ρα]γένητε τ[ῷ] ἐργολαβήσαντι | [ἔργα οἰκοδομικά, ε]ἴτ[ε] ἰδιωτεικ[ὰ] εἴτε δημόσια, | [οὐ κωλύσομεν ὑπεισιέν]αι ἕτερον τεχνίτην τὸ | [ἀρχθὲν ἔργον παντελ]ῶς ἀναπληροῦν, δηλονότι | [τῶν ἀρεσάντων μισθῶν] πληρουμέν[ων] ἤτοι τοῦ ἐναρξα|[μένου τεχν]ίτου (εἰ δὲ οἰα|[δήποτε παραίτησις] πα[ρα]γένητε τ[ῷ ἐ]ργολαβήσαντι | [ἐπὶ προφάσει αὐτοῦ ε]ἴτ[ε] ἰδιωτεικ[ῆ] εἴτε δημοσίᾳ, | [ὑπὲρ αὐτοῦ ἐξ ἡμῶν ὑπεισιέν]αι ἕτερον τεχνίτην τό | [τε κτιζόμενον ἔργον παντ]ε[λ]ῶς ἀν[απ]ληροῦν, δηλονότι | [ἡμῶν ὄντος τοῦ τοῦτο πα]ρα[ιτ]ουμέν[ου], ἤτοι τοῦ ἐναρξ|[αμένου τούτου τεχ]νίτου, *I.Sardis*). – **LL.32/33**: [κωλύῃ, καταλιπ]ομένου, καθὼς ἔφημ[εν, τοῦ] ἔργου ἢ | [ὑπὸ τοῦ τὸν ἔργον ἐ]ξ ἀρχῆς δεξαμένου ([κωλύῃ κ]τι[ζ]ομένου καθὼς ἔφημ[εν, τοῦ] ἔργου ἡμ|[ῶν ὄντος εἴτε τοῦ ἐ]ξ ἀρχῆς ἀρξαμένου, *I.Sardis*). – **L. 35**: initio [διδόνε αὐτοὺ]ς μισθούς ([διδόναι ἡμᾶ]ς μισθούς, *I.Sardis*). – **LL. 47/48**: [καὶ τὸν ἔκδ(ικον)], παρ' αὐ[τοῦ] πραξόμενον χρυσᾶ νομίσματα ὀκτώ, | [τῷ ἐνόχῳ ἐγκαλέσι]ν ([καὶ παραυτίκα εἰσπ]ραξόμενον χρυσᾶ νομίσματα ὀκτὼ | [τὸν ἔκδικον ἐγκαλέσι]ν, *I.Sardis*). – **L. 50**: initio [πρᾶξιν] ([εἴσπραξιν], *I.Sardis*).

AIOLIS

1178. Kyme. Inscription mentioning the emperor Tiberius, 31 A.D. *I.Kyme* 20

M.Horster, *Bauinschriften* (our lemma no. 1136 bis) 48 note 133, rejects the interpretation of the inscription as belonging to a statue of Tiberius and argues that it must have been part of a building inscription.

TROAS

1179. Alexandria Troas. Honorary inscription for Lucius Cornelius Iulianus, 1st or 2nd cent. A.D. Marble statue base; on the surface two holes in which the feet of the honorand fit. Ed.pr. E.Schwertheim in id. (ed.), *Studien zum antiken Kleinasien* V. *Hans Wiegartz gewidmet* (*AMS* Band 44; Bonn 2002) 59-62 (ph.).

Λ(ούκιον) Κορν(ήλιον) Ἰουλιανὸν
ναύαρχον, Λ(ουκίου) Κορν(ηλίου)
Πωλιανοῦ ἀσιάρχου ὑόν

Date: 1st cent. A.D., ed.pr.; 2nd cent. A.D., according to the nomenclature, *An.Ép.* 2002 [2005] no. 1383 || 1. Cornelii are on record in *I.Alexandria Troas* (see *SEG* XLVII 1666) nos. 10 and 43 [Cornelii are attested everywhere, *An.Ép.* 2002 [2005] no. 1383], Iuliani in *I.Parion* 11 and *I.Ilion* 110, ed.pr., who considers the honorand an officer in the Roman navy (e.g. in the *classis Misenensis*); Alexandria Troas (refounded as *colonia Augusta Troadensis*) may well have been an important harbor and navy base; ed.pr. refers to *I.Kyzikos* 243 (mentioning a trierarch of that *classis* which obviously had a base in that city); ed.pr. considers but rejects the idea that the nauarchos was a municipal magistrate [for ναυαρχίς see also *SEG* XLIV 1773: indication of 'regular presence of Roman navy-unit'; contra S.Kingsley in L.Lavan (ed.), *Recent Research in Late-Antique Urbanism* (*JRA* Suppl. 42; Portsmouth, R.I., 2001) 75 note 27: 'ruler of the sea', Pleket] || 2. the *upsilon* of ἀσιάρχου engraved in the *omicron*; υἱόν, ed.pr. [but the photo clearly shows YON, Pleket].

1179 bis. Assos. Amphora stamps from Sinope. See our lemma no. 731.

1180. Ilion. Honorary inscriptions for foreign judges, ca. 250-200 B.C. Fragment of a marble slab, found in a late Roman cistern south of the West Sanctuary. Ed.pr. K. Rigsby, *Studia Troica* 12 (2002) 275-277 (ph.; English translation).

[- - - - - - - - - ἐν τῶι ἀγῶνι τῶι συντελου]-
[μένωι ἐν τοῖς Διονυσίοι]ς· ὑπάρχειν δὲ τὴ̣μ̣
[πολιτείαν καὶ τοῖς ἐκγ]όνοις αὐτῶν· ἀναγρ̣[α]-
[φῆναι δὲ τὸ ψήφισμα] τόδε εἰστήλην λιθίνην
[καὶ ἀνατεθῆναι ἐν τῶι ἱ]ε̣ρῶι τοῦ Ἀπόλωνος· τὴ[ν]
[δὲ ἔγδοσιν τῆς στή]λ̣ης καὶ τῆς ἀναγραφῆς
[τοῦ ψηφίσματος ποιή]σασθαι Μολοσσὸν τὸν
[ἐργοδότην· χειροτον]η̣θῆναι δὲ καὶ πρεσβευτὴν
[ὃς ἀποίσει τὸ ψήφισμ]α εἰς τὴν Ἰλιέων πόλιν καὶ
[ἀναγγελεῖ τῶι δήμ]ωι ἐφ' οἷς οἱ δικασταὶ τιμῶν̣-
[ται καὶ ἀξιώσει δοῦναι] τόπον ἐν ὧι ἡ στήλη στα-
[θήσεται ὑπὸ τοῦ Ἀντι]οχέων δήμου, εἰς ἣν ανα-

[γραφήσεται τὸ ἀντίγρ]αφον τοῦ ψηφίσματος,
[καὶ τὴν στήλην ἀναθή]σει ἐν τῶι ἀποδειχθησο-
[μένωι τόπωι· τὸ δὲ ἀνήλ]ωμα τὸ εἰς τὰς στήλας
[καὶ τὴν ἀναγραφὴν τῶμ ψ]ηφισμάτων δοῦναι
[τοὺς πωλητὰς Μολοσ]σῶι τῶι ἐργοδότηι
[καὶ τῶι αἱρεθησομένωι πρε̣]σβευτῆι ἀπὸ τῶν
[προσόδων - - - - - - - - -] . Ρ̣Μ̣Α̣Π̣[- - - - - - - -]
- -

Restorations on the basis of *I.Magnesia* 90 and *I.Erythrai* 117 [not '*I.Ilion* 117'], both so far thought to be from Antiocheia on the Maeander, but presumably from the same Antiocheia as the present text, ed.pr. || 11. the Ἀντιόχεια in this inscription should be the city of Alabanda in Caria which was named Ἀντιόχεια between ca. 260 and 190 B.C., ed.pr. (on the basis of an inscription to be published by C.Crowther) || 18. *I.Erythrai* 117 has in LL. 31/32 προσόδων τῶν [μὴ εἰς ἄλλα ἀ]π̣οτεταγμένων καὶ περιεσομένων, which does not fit the traces left here; perhaps Ἑρμαγόρας ἡρέθη, ed.pr.

1181-1182. Ilion. Two dedications by emperors, 293-305 and 307/308 A.D. In a study of the administrative reforms of Constantine the Great, which should be dated to 313/ 314 and which included the creation of the dioeceses, C.Zuckermann, *T&MByz* 14 (2002) 617-637, republishes parts of the following two inscriptions with different readings and supplements.

1181: Dedication of a statue of Zeus by the emperors of the First Tetrarchy, 293-305 A.D. *I.Ilion* 96.

τῶν ὁσιωτάτων ἡμῶν Αὐτοκρατό-
ρων Διοκλητιανοῦ καὶ Μαξιμιανοῦ
⟨καὶ Κωνσταντίου καὶ Μαξιμιανοῦ⟩
τῶν ἐπιφανεστάτων Καισάρων κτλ.

4-5. The previous editors added [καὶ] at the end of L. 4, since the copy lacked L. 5, which must, however, be supplemented since the names of the Caesares are always mentioned, Z.

1182: Dedication of a statue of Asklepios by Galerius and Maximinus Daia, 307/308 A.D. *ABSA* 57 (1962)183-185; *I.Ilion* 97.

Οἱ εὐσεβέστατο[ι καὶ πρ]ονοητικώτατοι
δεσπόται ἡμῶν [Γαλ]ε̣ρ. Οὐαλέριος
[Μαξιμιανὸς]] Σε[βασ]τὸς καὶ Γαλ. Οὐαλ.
[Μ̣α̣ξιμῖνος]] ἐπ[ιφα]νέστατος Καῖσαρ
κτλ.

2. [Γαιο]ς Ṗ Ουαλεριος, *ABSA*; [Γάϊο]ς? Οὐαλέριος, *BE* (1964) 272; [Γ. Ἀ]⟨ὐ⟩ρ. Οὐαλέριος, *I.Ilion* || 3. initio [Διοκλητιανο]ς̣, *ABSA*; [Διοκλητιανὸ]ς, *ABSA*, *I.Ilion* || 4. initio Μ̣α̣ξ[ιμιανὸ]ς̣, *ABSA*, *I.Ilion*.

1182 bis. Lampsakos. Honorary decree for Hegesias, 196/195 B.C. *I.Lampsakos* 4; cf. *SEG* XLVI 1692. F.Canali de Rossi, *ISE* III 188 republishes the inscription (Italian translation) and suggests some new restorations: LL. 35/36 [πειρᾷ | κρατῆσ]αι ([παρεν|οχλεῖν πειρᾶτ]αι, *I.Lampsakos*). – LL. 50/51 μετ[ὰ τού|των, ἐμφανιζόν]των (μετ[α τούτων | τῶν δηλωσάν]των, *I.Lampsakos*). – L. 59 initio [προνοοῦσιν, οὕτως κ]αί ([οὕτως ? κ]αί, *I.Lampsakos*). – LL. 74/75 ἔλ[αβε ἀπόκρι|σιν φιλάνθρωπο]ν (ἔλ[αβε δόγ|μα φιλάνθρωπο]ν, *I.Lampsakos*). – L. 76 initio [κρίνων] ([γνούς], *I.Lampsakos*).

MYSIA

1183. Kyzikos. Prytany list, ca. 117-212 A.D. *I.Prusa* 52. Through comparison with *CIG* 3662-3664, *MDAI(A)* 16 (1891) 437-440 and 26 (1901) 121-125, O.Salomies, *Arctos* 36 (2002) 97-102, shows that this inscription, taken to be a list of members of a cult association from Prusa ad Olympum in Bithynia, is in fact a prytany list from Kyzikos. Whereas the titles mentioned after some names (μύσται, μυστάρχης, ἐπὶ τῶν θυμάτων, ἱεροφάντης, βασιλεύς, φιλότιμος) as well as the personal names themselves would mostly be unique in Prusa, they are rather common in Kyzikos. In a L. 2, S. suggests [- - -] οἰνοφύ(λαξ) κὲ φιλ. instead of [- - -]οίνου ὁ κὲ φιλ. (*I.Prusa*); cf. *CIG* 3663 A L. 14 with the same ligature of *phi* and *upsilon*. At the end of a LL. 8 and 9 resp., he prefers to leave the single *upsilon* and *iota* unexplained.

1184. Kyzikos (area of). Epitaph of Epikrates, Hipparchos and Alexikrates, undated. Rectangular marble stele with funeral banquet of three men reclining on a couch; on the left a seated woman, next to her a small female servant with a wool-basket; in the center a table with fruits and a cake, on the right a boy taking wine from a crater; in the upper left corner, a tree with a snake climbing up; in the upper right corner the head of a horse. For similar reliefs cf. Pfuhl-Möbius 1632 and 1928, and M.-L.Cremer, *Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien* I (Bonn 1991) passim. Reported to have been brought from near Erdek/ Kyzikos; now in a private collection in Izmir. Ed.pr. C.Tanrıver, *EA* 34 (2002) 104 no. 3 (ph.; English translation).

Ἐπικράτης καὶ Ἵππαρχος καὶ Ἀλεξικράτης | οἱ Γέροντος vac. χαίρετε

[Date: Roman Imperial period, Corsten.]

1185. Kyzikos (area of: Bandırma). Epitaph of Eusebeia, undated. Marble stele depicting a funeral banquet with a man reclining on a couch on the right and a seated woman on the left; next to her a small standing female servant with a wool-basket, on the right a small standing boy; in front of the kline a three-legged table with grapes and pomegranates. Reported to have been brought from the area of Bandırma which is borne out by the formula of the inscription (cf. Robert, *Ét. anat.* 205, 222 and *BE* (1972) no. 368); now in a private collection in Izmir. Ed.pr. C.Tanrıver, *EA* 34 (2002) 105 no. 4 (English translation).

Ὑπόμνημα Εὐσεβε⟨ί⟩ας ὃ ἐποίησεν αὐτῇ | ὁ ἀνὴρ αὐτῆς Ἀγαθόπους

[Date: Roman Imperial period, Corsten] || 1. ΕΥΣΕΒΕΑΣ lapis, perhaps mason's error, ed.pr. [but see C.Brixhe, *BE* (2003) no. 448].

1186. Kyzikos. For an epitaph possibly from Kyzikos see our lemma no. 1861.

1186 bis. Miletoupolis. For *I.Kyz.* II 2 see our lemma no. 1516.

1187. Pergamon. Rivalry. See our lemma no. 1124.

1188. Pergamon. Urbanism during the Republican and Imperial period. See our lemma no. 1908.

1189. Pergamon. The Nikephoria and the localisation of the Nikephorion. On the basis of archaeological, literary, and abundant epigraphic evidence, M.Kohl, *RA* (2002) 227-253, argues that the Νικηφόριον is to be located on the akropolis of Pergamon and to be identified with the known sanctuary of Athena which was founded in the 4th cent. B.C. This explains why most of the inscriptions referring to Ἀθηνᾶ Νικηφόρος, the Νικηφόριον, and the Νικηφόρια, were found there (K. quotes in part *I.Pergamon* 251 and 255). It was there that the Νικηφόρια, established in or shortly after 184 B.C., were celebrated with a program including musical, athletic, and equestrian contests (cf. Rigsby, *Asylia* nos. 178/179).

1190. Pergamon. The function of the Great Altar. On the basis of archaeological, literary, and epigraphic evidence (*I.Pergamon* 69; 240; *OGIS* 332 = *I.Pergamon* 246), F. Queyrel, *REG* 115 (2002) 561-590, argues that the Great Altar was dedicated by Attalos II to the Twelve Gods and to Eumenes II, deified perhaps after his victory over the Galatians in 166 B.C. He reconstructs *I.Pergamon* 69 accordingly: [Βασιλεὺς Ἄτταλος βασιλέως Ἀττάλου καὶ βα]σι[λ]ίσσ[ης Ἀπολλωνίδος ἐπὶ τοῖς ?γεγενημένοι]ς (or ?μεγίστοι]ς) ἀγαθ[οῖς Δώδεκα θεοῖς καὶ θεῶι βα-

σιλεῖ Εὐμένει] (*I.Pergamon*: ἀγαθ[οῖς Διὶ καὶ Ἀθηνᾶι Νικηφόρωι). Cf. now also id., *L'autel de Pergame* (Paris 2005) 117.

1191. Pergamon. The cult of Dionysos, Hellenistic and Roman Imperial period. Based on archaeological, literary, numismatic, and epigraphic evidence, B.Hirsch, *MDAI(I)* 51 (2001) 240-246, states that cult associations are attested in the cult of Dionysos at Pergamon as early as the Hellenistic period. She argues that the sanctuary of Dionysos in the city had a representative function, and that the theater of Dionysos in the center of the city came under the care of the Attalids and served thus as a symbol of their rule, to which end the kings also patronized the Dionysiac mysteries. The connection between the cults of the rulers and of Dionysos continued at least into the Augustan period. H. makes use of and/or quotes (in part) mainly the following inscriptions: *SEG* XXIX 1264; *I.Pergamon* 297, 319/320, 375, 384, 485/486, 488; *CIG* 6829; *OGIS* 331; Merkelbach-Stauber, *SGO* I 585 no. 06/02/05; A.Conze–C.Schuchhardt, *MDAI(A)* 24 (1899) 179/180 no. 31. Cf. also our lemma no. 1153 (Dionysiac cult at Miletos).

1192. Pergamon. Facilities of associations, Hellenistic and Roman Imperial periods. H.Schwarzer in U.Egelhaaf-Gaiser, A.Schäfer (edd.), *Religiöse Vereine in der römischen Antike* (Tübingen 2002) 221-260, examines the preserved rooms for activities of professional and religious associations and on 243/244 provides a non-exhaustive list of inscriptions mentioning associations: Dionysiac associations (*I.Pergamon* 297, 319/320), ὑμνῳδοί (*I.Pergamon* 374; B.Schröder, *MDAI(A)* 29, 1904, 167/168 no. 8), a cult association of Apollo of the κατοικοῦντες τὴν Πασπαρειτῶν πλατεῖαν (H.v.Prott-W.Kolbe, *MDAI(A)* 27, 1902, 101/102 no. 102), an association of οἱ τὴν ἀκρόπολιν κατοικοῦντες (*I.Pergamon* 434), an association Πανιαστῶν Ἱππικειτῶν (H.Hepding, *MDAI(A)* 35, 1910, 476-478 no. 64), Διοσκουρῖται (*CIG* 3540; *I.Pergamon* 321), an association of unknown character (H.Hepding, *MDAI(A)* 32, 1907, 293-296 no. 18), a receipt of a cult association (B.Schröder et al., *MDAI(A)* 29, 1904, 161-164 no. 4).

1193. Pergamon. Honorary decree for Diodoros Pasparos, ca. 81 B.C. *IGR* IV 292; cf. A.Wilhelm, *Sitz.Ber.Wien* 214, 4 (1932) 21-40; *SEG* XLVI 1704. F.Canali de Rossi, *ISE* III 190 republishes the inscription (Italian translation) and suggests some new restorations: L. 12 ἀν[άγκης λογευομένων] (ἀν[άγκης συνωμολογημένων] , Wilhelm). – L. 13 in fine [ἀπο-λωλότων] ([ἀποθανόντων] , Wilhelm).

1193 bis. Pergamon. Honorary inscription for a boxer, ca. 80 B.C. P.Jacobsthal, *MDAI(A)* 33 (1908) 409 no. 40; cf. *SEG* XLVI 1704 bis. F.Canali de Rossi, *ISE* III 193 republishes the inscription (Italian translation) and suggests some new restorations: LL. 2/3 [ἐν Περ|γάμωι? καὶ ἄ]λλους ([ἄνδρας? | Πύθια? καὶ ἄ]λλους, *SEG*).

1194. Pergamon. Honorary inscription for L. Flavius Hermocrates, ca. 200 A.D. *AvP* VIII.3, 34; Merkelbach-Stauber, *SGO* I 583 no. 06/02/03. B.Puech, *Orateurs* --- (see our lemma no. 1991) 298-303 no. 138, reprints the text with some modifications in LL. 9-15.

... προαγωνισάμ[ε]-
[νον τῆς πόλεως περὶ] τῶν πρω-
[τείων καὶ νεικήσαντα?], ἀρχιε-
[ρέα καὶ τῆς πόλεως], vacat
τὴν τιμὴν [κατα]σ[κευ]ασαμένου
[τοῦ πα]τρός(?) [Λ. Φλ. 'Ρουσωνια]νοῦ?
vacat 'Ρού[φ]ο[υ?] vacat

9-11. προαγωνισάμ[ε|νον - - -] τῶν πρω|[τείων], *AvP*; προαγωνισάμ[ε|νον περὶ τῆς - - -]ς τῶν πρω[τείων], L. Robert, *Laodicée du Lycos* 287; P. refers for her supplement to Philostr., *VS* 510 and 511 || 11-12. ἀρχιε|[- - -], *AvP*; P. refers to ed.pr. who read and restored ἀρχιε|[ρευσάμενον] πο[...] || 14-15. [- ca. 5 -] Φ ΡΟΣ[- - -]ΙΟΥ| vac. ΡΟΥ.Ο. vac., *AvP*; Hermocrates' father is called Rufinianus or Rusonianus ('Ρουσινιανός, codd.) in Philostr., *VS* 609, but already Habicht, *AvP*, suggested 'Ρουσωνιανός; M.D.Campanile, *I Sacerdoti del koinon d'Asia (I sec. a. C. - III sec. d. C.)* (Pisa 1994) 55, traces the name of one of his ancestors, L. Flavius Varus Calvisianus Hermocrates, back to the *proconsul Asiae* P. Calvisius Ruso, and P. suggests the same origin of the name Rusonianus.

1195. Pergamon. Honorary inscription for the daughter of Antipatros, ca. 195-215 A.D.(?). *I.Pergamon* 524. B.Puech, *Orateurs* --- (see our lemma no. 1991) 304-306 no. 139, suggests restoring the inscription as follows:

['Η βουλὴ καὶ] ὁ δῆμος ἐτε[ίμη]σε[ν]
[Αἰλίαν? or Αἰλ.? 'Α]ντιπάτρου [θυγατέρα]
['Αντιπάτραν?, γ]υναῖκα δὲ [Φλ. 'Ερμοκρά]-
[τους - ca. 6 - ο]υ, τοῦ φιλο[σόφου?, δὶς]
[ἀρχιερέω]ς 'Ασίας καὶ [τῆς πρώτης]
[μητροπόλε]ως καὶ νεω[κόρου τὸ β']
[πατρίδος, τὴ]ν δὶς ἀρχ[ιέρειαν, γενο]-
μέν[ην ἱέρειαν] τῆς Ν[ικηφόρου καὶ]
Πολιά[δος 'Αθηνᾶ]ς, [διά τε τὴν αὐτῆς]
σ[ωφροσύνην - - - - - - - - - - - - - - - - - -]
- -

Date: The husband of the honorand was born ca. 175 (cf. the stemma, Puech 530) and married her ca. 195; Pergamon received the third neocorate in 215 (the supplement τὸ γ' in L. 6 in fine, as suggested in *I.Pergamon*, would date the inscription after 215) || 2. [- - - 'Α]ντιπάτρου [θυγατέρα], *I.Pergamon* || 3-4. [τοῦ - - -, γ]υναῖκα δὲ [- - -|- - ο]υ, τοῦ Φιλο[- - -], *I.Pergamon*; Fl. Hermocrates is presumably the sophist honored in our lemma no. 1194, who married a daughter of Antipatros of Hierapolis (Philostr., *VS* 610), identified by S.Follet (ap. P.) with the Antipatra mentioned in *AP* 11.201, P. || 4. initio perhaps a second cognomen of Hermokrates, P. || 6. in fine νεω[κό-

ρου τὸ γ′], *I.Pergamon.*

1196. Pergamon. Honorary inscription for the sophist Tib. Cl. Nicomedes (?), ca. 217/218 A.D. or shortly afterwards (?). *AvP* VIII.3, 41. B.Puech, *Orateurs* --- (see our lemma no. 1991) 366/367 no. 185, supports the view of *AvP* that the honorand is the sophist Tib. Cl. Nicomedes and tentatively suggests restoring the inscription as follows:

v [Ἡ βουλὴ καὶ ἡ γερουσ]ία vac.
[καὶ ὁ δῆμος τῶν Περγαμ]ηνῶν
[ἐτίμησεν ἀναστάσει ἀνδρι]άντων
[τὸν νεωκόρον καὶ σοφιστὴν] Τι. Κλαύ-
[διον Νικομήδους υἱὸν Νικο]μήδην,
[εὐνοίας? ἕνεκα, ἐπὶ στρατη]γῶν vac.
[- - - - - - - - - - - - - - Κλα]υδιαν[οῦ],
- -

Date: P. thinks it possible that Nicomedes was honored for his support of the city against the emperor Macrinus || 1-4. [- - -]ΙΑ (perhaps γερουσ]ία) | [- - - Περγαμ]ηνῶν | [- - -]άντων | [- - -] Τι. Κλαυ- (κτλ.), *AvP* || 6-7. [ἐπιμελη-θέντων τῶν στρατη]γῶν | [τῶν περὶ - ca. 14 - Κλα]υδιαν[όν] (end of text), *AvP*.

1197. Pergamon? (area of; or Apollonia?). Inscription of an association, ca. 168-164 B.C. Fragment of a white marble stele, inscribed on front (A) and back (B); it is not certain whether the two inscriptions belong to a single text. Found allegedly between Kınık and Soma in the upper Kaikos-valley (the region of ancient Apollonia), but possibly transported to that area. Edd.pr. H.Müller – M.Wörrle, *Chiron* 32 (2002) 191-235 (ph.; German translation).

A
[- -]
ΟΙΣ[- -]
ΟΣΟΝΑ[- -]
ΚΑΙΣΠΛΑΓΧΝΙΤΑΣ[- -]
ΑΝ καθάπερ εἴθισται φρον[τ]ι[- -]
[.]ΟΝ καὶ καθαρὰ γένηται·
Στεφάνων·
[Σ]τέφανοι δὲ ἀνακηρυσσέσθωσαν μετὰ τὸ δεῖπνο[ν τῆι - ca. 6 -]
[ἡ]μέραι ὑπὸ τῶν ἀρχεπιμηνίων βασιλεῖ Ἀττάλωι κα[ὶ βασιλίσ]-
σηι Ἀπολλωνίδι θεοῖς· βασιλεῖ, βασιλίσσηι, βασιλέως ἀδελ[φοῖς· ἀρ]-
χιερεῖ, ἱερεῖ τῆς συνόδου, ἡμιολίωι, τῶι ἐπὶ τῆς πόλεως, διοικη[τῆι],
ἀρχεγλογιστῆι, οἰκονόμωι, ἐγλογιστῆι, ἱερονόμωι, ἀγωνοθέ-
τηι, γραμματεῖ· ὧι δ᾽ ἂν τῶν προγεγραμμένων καὶ γέρας προ[σ]-
ενεχθῇ ἢ σκέλος ἢ ὦμος ἢ ὃ ἂν προσφωνήσηι, μόνον ὧι δ᾽ ἂν πρ[οσ]-
ενεχθῇ ἀναφέρεσθαι, τοῦτο πάλιν εἰς τὴν δαπάνην τοῦ

[κ]οινείου· εἰ δὲ μή, ἐλ λόγωι φερέτωσαν τὸ ληφθέν·
Ὑπὲρ παραγραφῶν·
οἱ δὲ λαβόντες ἀρχεπιμήνιοι παρὰ τοῦ γραμ(μ)ατέως τὴν π[α]-
ραγραφὴν πρὸ ἡμερῶν τριάκοντα ὧν δεῖ πραχθῆναι ἐάν
τινα μὴ πράξωσιν δυνατοῦ ὄντος ληφθῆναι αὐτοὶ ἀπ[ο]-
τινέτωσαν, ἐὰν δέ τινα φήσωσιν ἄπρακτα εἶναι παραγενόμενοι
πρὸς τὸν ἱερέα καὶ τὸν γραμματέα ἐμφανιζέτωσαν καὶ ἐὰν οὗ-
τοι κρίνωσιν κύρια ἔστωσαν· λαμβαν[έ]τωσαν δὲ τούτων τῶν ἐ-
πικρίσεων διορθώματα ἐσφραγισμένα καὶ ὁ μὲν γραμ(μ)ατεὺς
κατὰ τοῦτο λογιζέσθω, ὕστερον δ' ἐπὶ λόγωι καὶ τῶι κοινῶι ἐμφ[α]-
νιζέσθω καὶ ἐὰν περί τινων ἀναγκαῖον ἦι καὶ τοῖς ἀποδεικνυ[μέ]-
νοις δικασταῖς μετὰ τὸ δεῖπνον τῆι ἐσχάτηι ἡμέραι παραγγε[λ]-
λέτωσαν ἐπὶ λόγον ἀπαντᾶν ἅμα τῆι ἡμέραι εἰς τὸ παρ[ὸ]ν καὶ τ[ῶι]
μὴ παραγενομένωι ἐπιγραφέσθω ζημία τριώβολον·
Ὑπὲρ προσόδων·
[- - - - - - - - - - - π]ροσόδου καὶ τοῦ ἀπ' αὐτῆς ἀνηλώματ[ος]
[- -] τὸ περισσὸν τῆ[ς]

B
[- -]
[- -] πέντε, ὁμοίως .
[- ?ἀδίκ]ως βραβεύσηι δραχμαῖ[ς]
[- βραβ]ευθέντος, τὴν δὲ πρᾶξιν
[- -] ληφθὲν διάφορον ἀπὸ τῶν
[- -] εἰς τοὺς τιθεμένους ἀγῶνας
[- ἀ]ναφέρειν τὰ τοιαῦτα ἐξέστω
[- -]ΝΤΩΝ ἐπὶ τὸ δεῖπνον
[- -]οντι·
[?- - - - - - - - - - - - - - - - - - - γραμ]ματεῖ βυβλία
[- τ]ῶι γραμματεῖ εἰς βυβλία . .
[- -]ματων·
[?- -]
[- -] τ[ῶ]ι νόμωι ἐάν τινα ἐφ-
[- -]ς [κ]αὶ οἱ δικασταὶ μετὰ Τ[..]
[- γρ]άμμα[τ]α ἐσφραγισμένα κ[αὶ]
[- γραμμ]ατεὺς προσδιασαφῶν Ε
[- -]Ι τινων δικαζόντων·
vacat
[Βα]σ[ιλ]εύ[οντ]ος Εὐμ[ένου - - - καὶ?] τριακοστοῦ ἔτους μηνὸς
[- -]ΙΕΡΙΑΡΚΙΔΟΑΣ τοῦ Διὸς
[- κ]αὶ? τοῦ ἱερέως καὶ τῶν
[- τοῦ] Ἀρτέμωνος, Ἀθηναγόρο[υ]
[τοῦ - κα]θ' ἃ ἔδοξεν τῶι κοινῶι Ε[.]
[- -]ε[ι]κότος τοῦ πατρὸς αὐτο[ῦ]

[- -] τῶι Διὶ τῶι Τροπαίωι ΔΙ
[- -]με̣ν̣ο̣υ̣ς καιροὺς ἐπιπολέμους
[- -] ἐ[ξ]ήκει ἔλασσο̣ν ΤΑ̣[.]
[- -]ΟΙΣ[- - - - - - - - - - - - - - -]
[- -]

Date: the year 30+ in B 19 (most probably 31 or 33, vide infra) points to the reign of Eumenes II whose name can therefore be restored at the beginning of the same line, edd.pr. || the entire inscription, the character of which is difficult to determine from what is left (A 1 - B 18 are apparently the statutes of an association), must have been much larger, and since a new document apparently starts in B 19, A must be the front, B the back; the text contains regulations, apparently of an association of artists (and/or athletes?) concerning solemn declarations of loyalty to the Pergamene kingdom, edd.pr., who compare the Dionysiac technitai and other similar associations, with special discussion of the inscriptions concerning Kraton and the Dionysiac artists (see B.Le Guen, *Les associations* - - [see *SEG* LI 2279] I 227-265) [cf. Aneziri, *Die Vereine* -- (cf. *SEG* LI 2279) 128–130, 324–327, 386–391 D11] || A 1-5. probably concerning sacrifices and/or the following banquet, edd.pr. || 3. καὶ σπλαγχνίτας which is, however, so far unattested; it may designate persons charged with duties during sacrifices or in the kitchen, edd.pr. || 6-15. regulations concerning the award of wreaths and a banquet, edd.pr. || 8. ἀρχεπιμήνιος: so far unattested; these officers were responsible for the awarding of wreaths and are therefore comparable to the known ἐπιμήνιοι in their function as ἱεροποιοί, edd.pr. || 8-12. a list of recipients of a wreath, in hierarchical order and also comprising functionaries of the association; since at least the royal couple and their administrators cannot have been present, the part of the ceremony concerning them may have been restricted to a toast; the dynasty's founder Philetairos as well as Eumenes I are not mentioned, perhaps either in order to represent the royal house as a family as opposed to an established dynasty, or because one wanted to mention only the kings and not the mere dynasts before them, edd.pr. || 8-9. Attalos I and Apollonis were both deceased by the date of the inscription; Apollonis' time of death is unknown, but must fall between 175 B.C. and the date of this text, edd.pr. || 9. the names of the reigning royal couple, Eumenes II and Stratonike, are not mentioned, and it is not known whether Philetairos, one of Eumenes' brothers, was still alive, edd.pr. || 9-10. the office of the ἀρχιερεύς was adopted from the Seleukids (cf. *SEG* L 1736), edd.pr. || 10. the ἱερεὺς τῆς συνόδου should be the priest of the association (cf. A 21, B 21); the ἡμιόλιος was the Attalid 'minister of finance' (cf. *SEG* XLVII 1745 [now also *I.Sultan Dağı* I 393] L. 44); this office was also taken over from the Seleukid administration, but can be traced back to Alexander the Great; the ἐπὶ τῆς πόλεως was the civil governor of a city, in this case Pergamon; this is the first attestation of an Attalid διοικητής, which office may also have been copied from the Seleukids, whereas there are no similarities to the Ptolemaic διοικητής, edd.pr. || 11. it is uncertain, whether the hierarchical distinction between ἀρχεγλογιστής and λογιστής was an Attalid invention or whether it existed already under the Seleukids; the οἰκονόμος was, as in the Seleukid kingdom, a subordinate administrator with duties concerning the βασιλικὴ χώρα; the ἱερονόμος is presumably a local administrative officer, edd.pr. || 11-12. the ἀγωνοθέτης certainly directed the games mentioned in B 6, edd.pr. || 13. προσφωνεῖν indicates the choice (by the recipient of a γέρας) of a part of the sacrificial animal for consumption during the banquet, edd.pr. || 13-14. only the parts of the offerings which were consumed were to be entered into the records (presumably by the ἀρχεπιμήνιοι), which seems obvious and the mention of this procedure therefore surprising, edd.pr. || [14. initio -ενεχθῆι, edd.pr., but, judging from the photo, there is no *iota adscriptum*, Corsten] || 14. (ἀνα)φέρειν is a technical term for bringing expenses and income into account, edd.pr. || 15. initio: κοινεῖον is synonymous with κοινόν, cf. *IG* XII.3, 330 LL. 26-27 and 137 from Thera (late 3rd cent. B.C.), and an inscription of the Roman Imperial period from Daldis in Lydia (*TAM* V.1, 649), edd.pr. ||

15. λαμβάνειν is used as a technical term for receiving income, edd.pr. || 16-28. regulations concerning the enforcement of claims (παραγραφαί) which was also a part of the duties of the ἀρχεπιμήνιοι; the claims may have mainly consisted of rents, interest on capital, and other income generating business, edd.pr. || 21. the γραμματεύς was responsible for entering the income into the records, edd.pr. || 22-23. the τῶν ἐπικρίσεων διορθώματα may have been either written statements of the decisions made by the priest and the secretary concerning the impossibility of receiving claimed income, or a revised version of the παραγραφαί after having accommodated unsuccessful attempts to implement a claim, edd.pr. || 25-26. in case no agreement concerning outstanding claims can be reached, a committee of δικασταί has to be elected (probably by the assembly of the association), edd.pr. || 26-27. it remains unclear who the subject of παραγγελλέτωσαν is, edd.pr. || 28. the functionaries to whom this clause applies are not named (the δικασταί?), and the fine for disobedience seems rather low, edd.pr. || 29-31. a paragraph about income, edd.pr. || **B** 1-9. βραβεύειν (LL. 3-4), δραχμαί (L. 3), πρᾶξις (L. 4), and διάφορον (L. 5) point to regulations about fines in the context of the contests mentioned, edd.pr., who refer to the gymnasiarchical law from Beroia (*SEG* XXVII 261 [cf. *SEG* XLIII 381] B 84-109) || 6. the ἀγῶνες were certainly those held by the association and presided over by the ἀγωνοθέτης, edd.pr. || 10 and 13. possibly titles of paragraphs like A 6, 16 and 29, although in a different format, edd.pr. || 10-12. a paragraph about the material for and methods of documentation by the secretary || 13-18. a paragraph concerning δικασταί, perhaps again those mentioned in **A** 16-28, edd. pr. || 15. in fine a damaged space, perhaps μετὰ τ[οῦ/τῶν], edd.pr. || 19-28. a new document of different character, but pertaining to the κοινόν mentioned in **A** 24, as **B** 23 shows; most probably a decree of the association, edd. pr. || 19. the exact year is hard to establish since the normal line of 41-42 letters does not suffice for even the shortest possible number ([ἑνὸς καὶ] τριακοστοῦ: R.Herzog – G.Klaffenbach, *Asylieurkunden aus Kos*, Abh. Akad. Berlin 1952, 1, Nr. 6), edd.pr., who, in view of the καιροὶ ἐπιπόλεμοι in L. 26, opt for the 30th-33rd year [the single digit may have been written as numeral, cf. ἔτους ζʹ ὀγδοηκοστοῦ ἐκ(α)τοστοῦ in *I.Kibyra* 424, Corsten] || 20. περὶ Αρκιδοας?, perhaps an epichoric name of a place (cf. Κιδοας in *SEG* XLVIII 1532 L. 17) in whose neighborhood lay a sanctuary or land of Zeus who is mentioned subsequently (rather than a form of e.g. Διοσ|κουρίδης), edd.pr. || 22. Artemon could be identical with Artemon, father of Apollodoros, in the dedication *I.Pergamon* 237, and Athenagoras with the homonymous man in *RC* 65 (142 B.C.), edd.pr. || 25. Ζεὺς Τροπαῖος, who appears also in a calendar of festivals and on a door lintel of the Nomophylakeion in Pergamon (*I.Pergamon* 247 and 237 resp.), may have been connected with the victory over the Galatians, edd.pr. || 26. καιροὺς ἐπιπολέμους refers to the second war against the Galatians (168-166 B.C.), edd.pr.

1198. Pergamon. Dedications to Dionysos Kathegemon and to Augustus, reign of Augustus. *SEG* XL 1135/1136. H.Schwarzer in *Religiöse Vereine* (see our lemma no. 1192) 234, points out that these two inscriptions, found in the 'Podiumsaal' (serving as a room for the cult of Dionysos), contain the earliest epigraphic attestations of the Pergamene βουκόλοι. Since the house with the 'Podiumsaal' was built ca. 75-50 B.C., this Dionysiac cult association must have existed already at that time and may also have worshipped the Pergamene rulers (cf. *SEG* XL 1134, found nearby).

1199. Pergamon. Amphora stamps. Cf. *SEG* XLVIII 1494. M.L.Lawall, *Hesperia* 72 (2002) 295-324, suggests lowering the end-date of the so-called Pergamon Deposit to the late 160s or early 150s instead of ca. 175 B.C.

1200. Pergamon. Inscriptions on lamps, Roman Imperial period. A.Heimerl, *Die römischen Lampen aus Pergamon* (Pergamenische Forschungen, Band 13, Berlin – New York 2001) studies the Roman period lamps found during the excavation of Pergamon (ph.). Among them are several with Greek or Latin inscriptions, of which we repeat only those consisting of more than one Greek letter. **Ca. 1-50 A.D.**: ΘΕ (no. 169); **1st cent. A.D.**: ἀγαθῇ τύχῃ (no. 1036, on both sides of a *tabula ansata* on top of the handle); **1st-2nd cent. A.D.**: ΕΡ (no. 906); **early 2nd cent. A.D.**: Ἀφροδ(-) - Χ (no. 1004; O stamped, other letters scratched; X scratched on handle); **late 2nd-early 3rd cent. A.D.**: Νικίπου (no. 994); **3rd cent. A.D.(?)**: [- -] Ἀγα|θοκλ(-) (no. 908); **undated**: Εὐδη[- -] (no. 1114, grafitto).

1201-1218. Savaştepe (area of). Various inscriptions. S.Hübner - D.Rohde in *Studien --- Kleinasien* V (see our lemma no. 1179) 97-115, present all the inscriptions found so far in Savaştepe and in four villages located in its immediate surroundings: Sarıbeyler (8 km west of S.), Halkapınar (4/5 km east), Muhtan (ca. 7/8 km north) and Çınarlı Köy. Robert, *Villes*[2] 395-413, suggested identifying Savaştepe with ancient Germe. The inscriptions neither confirm nor refute this view. In the text in our lemma no. 1201 the βουλή and δῆμος of the Ἀρ[..]ιτῶν are mentioned, which points to a polis, but , according to H.-R., the stone does not necessarily refer to the ancient city at Savaştepe. For the location of Germe see *SEG* LI 1695; K.Ehling's suggestion mentioned in 1695 is rejected by H.-R. (115 note 26) on the basis of new, as yet unpublished inscriptions from Gönen.

1201: 99-102 no. 1 (ph.; translation). **Honorary decree for Menodorianos, 1st/2nd cent. A.D.** Upper part of a marble stele; seen in 1982 by E.Schwertheim in Halkapınar.

Ἡ βουλὴ καὶ ὁ δῆμος ὁ Ἀρ[..]ιτῶν
ἐτίμησαν Μηνοδωριανὸν Μηνο-
δώρου ἰατροῦ ὑὸν [--ca. 8--]ΝΕΝ
[..]Ḥ τὰ παιδία ἐ[πὶ τῇ αὐτοῦ] ἀρε-
τῇ καὶ οἰκοδεσ[π]οσύνῃ· vacat
vacat Ψήφισμα vacat
Ἐπεὶ Μηνοδώρο[υ Ἀ]πολλω-
νίδου τοῦ καὶ Ὀ[τα]κι[λίου -3-4-]ι[.]
ὑοῦ ΠΛ[. 2-3.]ΡΕΤ[.2-3 .] προθυμίᾳ εὐ-
εργετοῦντος καὶ κοσμοῦντος
τὴν πατρίδα ἔν τε ἐπιμελείᾳ
τῇ περὶ τὸ ἑκάστου τῶν πολει-
τῶν σῶμα ΑΤΟ[.]ΙΑΤΟΥ[..] κα[ὶ?]
τὴν προαίρεσιν τ⟨οῦ⟩ ἀνδρὸς ΚΛ[..]
[.]στῆναι κατὰ τὴν ΣΕΒΑΣΤΕ[....]
[.]ΑΞΙΑ[..]ΩΤΟΝ εἰς ΑΡΙΘ[- ca. 6 -]
[- - - - - -]ΤΗΣ[- - - - - -]
[.]ΡΟΙ[- - - - - - - - - - - -]

- - - - - -

LL. 1-5 in somewhat smaller script than LL. 6 sqq. (the text of the decree) || 1. in fine *rho* or just possibly a *beta*, the third letter badly worn down, perhaps a *chi* and *alpha* 'ineinander geschrieben'; the fourth an *alpha* or *lambda*: Ἀρ[λα]ιτῶν, Ἀρα[λι]τῶν, Ἀρ[μ]ιτῶν or Ἀρ[χα]ιτῶν; but none of these squares with ethnika known so far from this area, edd.pr. || 2-4. Menodorianos and his father Menodoros (ἰατρός) are also on record in the inscription in the next lemma; Menodorianos was perhaps praised together with his children (τὰ παιδία, L. 4), whose names possibly preceded τά; alternatively, the honorand's magistracies (for which see the next lemma LL. 13-20) were mentioned, edd. pr. || 4. *initio* before τά either an *eta* or *nu*, edd.pr. || 7. after ἐπεί a long gen. abs. follows about the father of the honorand Menodorianos; for the father, son of Apollonides, who is also called Otacilius, see the next lemma LL. 5-9, edd.pr., who argue that Apollonides may have been enfranchised under or on the initiative of a certain Marcus Otacilius, governor of Pontus-Bithynia under Augustus; several Otacilii are on record in Pergamon [the name Otacilius is, however, only mentioned for the grandfather Apollonides and was apparently not inherited by his descendants, *An.Ép.* 2002 [2005] no. 1385; in LL. 8-9 it is tempting to restore ἰατροῦ | ὑοῦ: just as Menodorianos is called ἰατροῦ υἱόν in L. 3, his father in his turn is also called 'son of a doctor'; but edd.pr. point out that the traces visible on the stone do not support the reading ἰατροῦ; in L. 9 perhaps πά̣[σῃ ἀ]ρ̣ετ[ῇ καὶ] προθυμίᾳ, Pleket] || 13. perhaps a ligature of T and R: ἰατροῦ?, edd.pr., who expect a participle in this line with προαίρεσιν in L. 14 as object [or perhaps --- ἰατροῦ [ὄντος] κα[τὰ] τὴν προαίρεσιν τ⟨οῦ⟩ ἀνδρός?; but there does not seem to be enough space for ὄντος κατὰ, Pleket] || 14. edd.pr. give τῷ ἀνδρὸς Κ̣Λ[..] [τῷ is, of course, a printing error due to an unwilling computer; the stone has a single T between N and A: τ⟨οῦ⟩?, Pleket] || 14-15. it is tempting to restore κ̣α̣[τα]|σ̣τ̣ῆναι; however, the photo seems to show that in L. 15 *initio* there is space for one letter before THNAI; the function of the infinitive remains in the dark, Pleket; κατὰ τὴν ΣΕΒΑΣΤΕ̣: 'rätselhaft', edd.pr.

1202: 102-105 no. 2 (ph.; translation). **Building activities by Menodoros and his children, 1st/2nd cent.** A.D. *IGR* IV 520 (Robert, *Villes*[2] 403 [the text now also in E.Samama, *Les médecins dans le monde grec* (Genève 2003) 315/316 no. 191]). Large narrow marble pilaster; inscription in a framed field; found in Sarıbeyler and now lying in the main square of Savaştepe.

Ο[- - - - - - -]
Μ[- - - - - - -]
Ο[- - - - - - -]
Ι[- - - - - - -]
Τ̣Ν̣[- - - Μ]ηνό-
δωρος Ἀπολ-
λωνίδου το-
ῦ καὶ Ὀτακιλί-
ου ἰατρὸς καὶ
ἱερεὺς τοῦ
Ἀσκληπιοῦ
τὸ δεύτε-
ρον σὺν Μη-
ν[οδωριαν]ῷ
τῷ υἱῷ πε-
πρυτανευ-
κότι καὶ ἠγω-
νοθετηκότι
καὶ ἱερατευκό-
τι καὶ Γλυ[κ]ωνί-
δι [τῇ] θυγατρὶ
ἱερ[ατευκυίᾳ]

[- - - - - - -]
[- - - - - -]A
[- - - - - -]ΩΣ
[.]Α[- -] καὶ τὴν
κατ' α[ὐτ]ῶν [ψ]α-
λίδα, [καὶ] τοὺς
παρ' ἑκάτε-
ρον αὐτῶν
κείονας δύο
καὶ τὴν ἐπ' αὐ-
τοῖς ὀροφὴν
ἐκ τῶν ἰδί-
ων κατασκευ-
άσαντες ἀνέ-
στησαν

1-4. Erased either because of the *damnatio memoriae* of an emperor, or in modern times, edd.pr. || 5-9. see LL. 7-9 of the preceding lemma || 10-13. 'priest of Asklepios for the second time'; H.-R. suggest that the famous Asklepieion in Pergamon had a branch office in the city near Savaştepe (ca. 50 km from Pergamon); various Otacilii (see LL. 8/9) are on record precisely in Pergamon; the combination of 'physician' and 'priest of Asklepios' is rare, edd.pr. [see *I.Kibyra* 82/83, where sick persons thank both Asklepios (for divine assistance) and the ἰατρός for the therapy; the god and the doctor are distinguished but not separated from each other. In *CIL* III 10595 (Pannonia) the Nymphs themselves are called medici, Pleket] || 13-14. Μη|ν[οδώρ]ῳ, R.; Μη|ν[οδωριαν]ῷ, H.-R., referring to LL. 2/3 of the preceding lemma || 27-28. ψαλίδα: 'vault' ('Gewölbe'), H.-R., who refer to *I.Eph.* 2033 and Bean-Mitford, *Journeys --- Rough Cilicia 1964-1968* no. 126 ('Archivolte im Eingang zu einem Theater') [cf. our lemma no. 715] || 'Die Ärzte gehörten in der römischen Kaiserzeit zur obersten Schicht der Gesellschaft', H.-R. [for a more nuanced view see H.W.Pleket, *Tijdschrift voor Geschiedenis* 96 (1983) 325-347, and id. in P.J.van der Eijk - H.F.J.Horstmanshoff - P.H. Schrijvers (edd.), *Ancient Medicine in its socio-cultural context*, Atlanta 1995, vol. I 27-33].

1203: 106 no. 3. **Honorary inscription for [Apollonides] Otacilius, 1st/2nd cent. A.D.** Robert, *Villes*[2] 407/408. From Halkapınar.

Τὸ μέ[γ]α Ἡρακ[λέους κοινὸν or σύστημα]
ἐτείμησεν τ[ὸν συμβιωτὴν Ἀπολλωνίδην τὸν καὶ]
Ὀ[τ]ακίλιον ΤΙΛΠΤ[- - - - - - - - - - - -]
[τ]ὸν ἱερῆ διὰ βίο[υ - - - - - - - - - - - - -]
ἐπιμεληθέ[ντος τοῦ δεῖνος - - - - - - - - -]

2. Restored by H.-R. || 2-3. for Apollonides, also called Otacilius, see LL. 6-9 of the preceding lemma.

1204: 107 no. 4 (ph.). **Epigram for and epitaph of Menodoros, undated.** White marble fragment broken above and left; found in Sarıbeyler.

- - - - - - - - - - - -
[. . . . . .]ΑΙΣΑΚ[. . .]
[. . . . .]ΑΝΕΣΤΕΚ[.]
[. . . ο]ὐ γὰρ ἔδει σε
[τοῦτ]ο παθεῖν Δ
[.]ΡΕ σου ΠΡΟΘ
[.]ΣΙΝ Μηνόδω- ν
[ρος] Μηνοδώρῳ τῷ

[ἑ]αυτοῦ τέκνῳ v [μ]νείας χάριν v v

3. [or ἀνέστη K[.]?, Pleket] || 5. the *delta* seems to stand *in rasura*, edd.pr., who print [Δ] || [6-7. πρόθl[ε]σιν?, Pleket] || 7-8. perhaps identical with the physician Menodoros on record in our lemmata nos. 1201 and 1202, edd.pr.

1205: 107/108 no. 5. **Epitaph of Amm(e)ion, undated.** White marble funerary altar moulded above and below; from Halkapınar and now built into a house in Savaştepe.

[Β]ουτᾶς Μηνοδώl[ρ]ου Ἀμμείῳ τῇ l [γ]υναικὶ μνείας l χάριν

1206: 108 no. 6. **Honorary inscription for Valerius Ulpius Severus, reign of Trajan or after.** A.Conze - C.Schuchhardt, *MDAI (A)* 24 (1899) 210 no. 31 (see Robert, *Villes*² 405 note 2). White marble block said to come from Halkapınar and now built into a wall in Savaştepe.

[Ἀγα]θῇ Τύχῃ · l [Οὐ]αλ(έριον) Οὔλπ(ιον) l Σεουῆρον

1207: 108/109 no. 7 (ph.). **Dedication to the Nymphs, Hadrian and the city, reign of Hadrian.** Robert, *Villes*² 404/405. Marble base found in Halkapınar and now in a private house in Savaştepe.

Θεαῖς Νύμφαις καὶ Αὐτο-
κράτορι Ἁδριανῷ καὶ τῇ
Πατρίδι Π. Αἴλιος Ἀρτε-
4 μίδωρος τὸν Ἔρωτα
ἐκ τῶν ἰδίων κατασκε[ύ]-
ασας ἀνέθηκεν v v

1. The Nymphs may have to be connected with the spring in Halkapınar and a corresponding cult of Asklepios, H.-R., who refer for the combination of Nymphs and Asklepios to *I.Sardis* 94 and *AvP* VIII.3 no. 124 || 3-4. there are many Publii Aelii on record in Pergamon, H.-R.; Robert adduces an Artemidoros recorded as στρατηγός of Germe on coins from Trajan's reign, on which two Nymphs are represented [for dedications of Ἔρως or Ἔρωτες see *I.Manisa* 83 with further references, Pleket].

1208: 110 no. 8. **Dedication, undated.** *AvP* I (1912) 126; Robert, *Villes*² 402/403 note 4. Small white marble votive stone; below the inscription a relief representing a goat; in earlier days built into a private house in Çınarlı-Köy; now probably lost.

[- - -]ος Θεαῖς
[- - -]θαις εὐχαρ-
[ιστ]ήριον ὑπὲρ α-
4 [ὐτ]οῦ καὶ τῆς συμ-
[βίο]υ καὶ τῶν τέκν-
[ων] vacat

1. Robert thought of the Nymphs being the Θεαῖς || 2. [--]θαις: further qualification of the θεαί, H.-R. [?ἀγα]θαῖς, Chaniotis].

1209: 110 no. 9. **Epitaph of [--]dora, undated.** Lower part of a white marble funerary altar; now in Halkapınar: [- - - -|- -]δωρα Διονυσίο[υ] | τοῦ Μόσχου

1210: 110/111 no. 10 (dr.). **Epitaph of Papos, undated.** A.Conze - C.Schuchhardt, *MDAI (A)* 24 (1899) 210 no. 30 (see Robert, *Villes*² 402 note 3). Marble stele found in Halkapınar and brought to Savaştepe; inscription now very worn. H.-R. present Conze-Schuchhardt's text (**A**) and their own reading of Conze's copy in the 'Scheden' of the Vienna Academy (**B**).

A:
Πάπο[ς] εἰμὶ Νειν[ίου? καὶ]
Λ(α)ο[γ]όνης [- - - - - -]
κζ´ ἔ[τ]ους [- - - - - - -]
[- - - - - - - -]Ο[- - - -]

B:
Πάπο[ς] εἰμὶ ΝΕΙΝ[.]
α̣λο[υ] θνῄ̣σκω δὴ
[- - - - - -]Υ̣[. .]
[- - - - - -]Ο[. .]
[- - - - - -]ΗΚ[. .]
[- - - - - -]ΙΝ[. .]
[- - - - -]ΒΟΛ[. .]
[- - - - -]Ν[. . .]

1211: 111 no. 11. **Epitaph of Markianos, undated.** Robert, *Villes*² 402. Marble base found near Muhtan, northeast of Savaştepe.

Τατιανὸς Μαρκιανῷ τῷ ἀδελφῷ μνείας χάριν

1212: 112 no. 12. **Epitaph of Teimotheos, undated.** A.Conze - C.Schuchhardt, *MDAI (A)* 24 (1899) 212 no. 35; Robert, *Villes*² 402 note 4. White marble block from the area of Muhtan.

Ἀσκλᾶ[ς] καὶ [Ζω]|σίμη Τειμοθ[έῳ] | τῷ πατρὶ μνε[ίας] | χάριν

1213: 112 no. 13 (dr.). **Epitaph of Telesphorion, undated.** A.Conze - C.Schuchhardt, *MDAI (A)* 24 (1899) 210 no. 32; (cf. Robert, *Villes*² 402 note 3). Large block found in Savaştepe.

- - - -[μν]εία[ς] | χάριν, | Θεόφιλο[ς] Μοσ|χιανὸς [Τελε]σ||φορίωνι τῷ ὑῷ

4-5. Τελεσφορίων: derived from Telesphoros, worshipped together with Asklepios in Pergamon, H.-R.

1214: 112/113 no. 14 (ph.; translation). **Fragment of a funerary epigram.** Marble plaque broken at left; from Halkapınar and now in Savaştepe.

[- - - - - - -]μ̣οι διὰ μίτον v v v v

[- - - - - -]ν ἀνθρώπων ὅρον
[- - - - - τὴν ἐ]μὴν λυπῶ φρένα v v
[- - - - - γράμ]ματ' ἐνγράψας τάδε ♠
[- - - - - - - φι]λοτεκνίας vacat

Iambic metre, edd.pr.

1215: 113 no. 15 (dr.). **Fragment, 2nd/3rd cent. A.D.** Fragment from Halkapınar but copied by A.Conze in Savaştepe in 1907; broken on all sides except at right; published by H.-R. on the basis of Conze's copy in the 'Scheden' of the Vienna Academy.

- - - - - - - - -
[- - - - - -]ΙΑΣ̣
[- - - πᾶσ]αν ἀρχ-
[ὴν ἐπιτε]λ̣έσαντα
[- - -]Λ̣ΙΑΠΡΩΚ
[- - - - σ]υ̣νβίωσα-
[σα - - -]Ε̣ Αὐρ. Νεικι-
[- - - - - - - - - -]
[- - - - - - - - - -]
[- - - - - - - - - -]

5-7. σ]υ̣νβίωσα|[σα - -]Ε Αὐρ(ηλία) Νεικί[ας - - -] rather σ]υ̣νβιώσα|[ντα], because of the rule of syllabic division, H.-R. [but in LL. 2/3 with ἀρχ|[ὴν] there is no syllabic division; and if in L. 4 a name like Πρῶκ|[λος] (for Πρόκλος) is lurking below ΠΡΩΚ, we have another example of non-syllabic division; on the other hand with ἐπιτε]λ̣έσαντα we have a person who may be the honorand or the deceased; in that case Αὐρη]λία Πρῶκ|[λα --- σ]υ̣νβίωσα[σα ---] Αὐρ(ηλίῳ) Νεικί|[α̣] could be an option. Incidentally, Αὐρ(ηλία) Νεικι|[άς] is the right accentuation for a woman, Pleket].

1216: 114 no. 16. **Honorary inscription (?) for Theodosius I and his sons, late 4th cent. A.D.** A.Conze - C.Schuchhardt, *MDAI (A)* 24 (1899) 210 no. 33; (cf. Robert. *Villes*² 405 note 2). Rectangular block found in Savaştepe.

Φ. Θεοδοσίο[υ], | Φ. Ἀρκαδίου, | Φ. Ὀνωρίου, | Φ. Θεοδοσίου || αἰωνίων Αὐγγγ.

Theodosius I (379-395 A.D.), his sons Arcadius (395-400 A.D.) and Honorius (395-423 A.D.) and his grandson Theodosius II (408-450 A.D.).

1217: 114 no. 17. **Fragment of a building inscription, undated.** Robert, *Villes*² 407 From Halkapınar: - - θε ἀπὸ θεμε[λίων]

1218: 114 no. 18. **Fragment, undated.** Upper part of a white marble altar; from Halkapınar: [- -] ἀγαθῇ [τύχῃ - - | - - - - - - - - -]

1219. Vacat.

BITHYNIA

1220. North-western Bithynia. Various inscriptions, Hellenistic and Roman Imperial periods. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 429-522, publish the second part of the collection of T.Beler in Kumbaba near Şile (for the first part see A.Peschlow-Bindokat, U.Peschlow, *MDAI(I)* 27/28, 1977/1978, 309-362; the inscriptions are reprinted in *SEG* XXVII 812/813, 827, 838). The monuments, here reproduced, are dealt with by A.P.-B. (archaeology) and M.W. (epigraphy). Their find spots are unknown, but they were all presumably found in north-western Bithynia. Among the almost 100 pieces of the collection, there are ten inscriptions of the Hellenistic and Roman Imperial periods (no. 192 from the Byzantine period): a dedication to Bendis (our lemma no. 1221), three epitaphs on 'Stockwerkstelen' of the 2nd cent. B.C. (our lemmata nos. 1222-1224), one further Hellenistic and three Roman period epitaphs (our lemmata nos. 1225-1228), and two fragmentary inscriptions (our lemmata nos. 1229-1230).

1221. North-western Bithynia. Dedication to Bendis, Roman Imperial period. Limestone altar with mouldings, part of the right side broken away; on the upper surface six (of originally presumably ten) oil-lamps (with a ritual function the character of which is unknown so far), chiselled out of the stone; now in the collection of T.Beler (see our lemma no. 1220). Edd. pr. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 459/460 no. 122 (ph.).

Τ̣αλάρις Δα̣[- - -]
εος ἀνέθ̣[ηκεν]
μηνὸς Δί[ου Βεν]-
4 δίδει . Λ̣[- - - -]
κατὰ ἐπ̣[ιτα]-
γὴν δῶρ̣[ον]

1. For Ταλάρις (= Ταλάριος) cf. *TAM* V.2, 1298 with Robert, *Noms* 286, W. || 3-4. this is the first dedication for Bendis in Bithynia where the month Βενδίδειος is named after her, W. || 6. for δῶρον cf. *Coll. Froehner* 134/135; D.Knoepfler, *Antike Kunst* 33 (1990) 119, W.

1222-1224. North-western Bithynia. Epitaphs, 2nd cent. B.C. Three 'Stockwerkstelen' from the collection of T.Beler (see our lemma no. 1220); on a fourth item of the same series, no. 102, the inscription is lost. Edd.pr. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 433-437 nos. 103-105 (ph.). As historical context for the series, W. suggests the Bithynian-Galatian wars, especially the campaign of Prusias I in 216 B.C.

1222: 433 no. 103. **Epitaph, 2nd cent. B.C.** Fragment of a 'Stockwerkstele'. In the lower relief, a rider charging to the right; behind him, a foot-soldier striking an enemy, lying on the ground. Of the upper relief, only the feet of a standing figure and a horse's hoof are preserved. Remains of an inscription below the lower relief: ẠṬẠỊ[- - - -]

1223: 433-436 no. 104. **Epitaph of Pasias [or Pasia], 2nd cent. B.C.** 'Stockwerkstele' without pediment. In the lower relief, a rider charging at an enemy confronting him with his shield in front of his body; underneath the horse a lying man. In the upper relief a funerary banquet. The inscription is under the lower relief.

Ζιβανειλας Ψειλοζείου̣ | Πασία̣ Ζιβανειλου

1. Both names are unattested so far; the first one is Thrako-Bithynian and may be related (or even identical with, but with different spelling) to Ζιαήλας; the second name may be Greek, a composition of Ψ(ε)ιλο- and another Greek element, perhaps ζειά, 'Dinkel' (spelt); cf. also the Lesbian toponym Οἰσεζεία (*IG* XII 2, 74 L. 2), W.

1224: 436/437 no. 105. **Epitaph of a family, 2nd cent. B.C.** Fragment of a 'Stockwerkstele'. In the lower relief, two riders attacking each other, the right one of which, presumably a Galatian, is hit by a spear in his chest. Between them, a horse lying on the ground. Of the upper relief, only some feet and/or hoofs are preserved. L. 1 of the inscription is above, L. 2 below the preserved relief.

[- - - - Σαδά]λας, Φοῖνιξ, Δεντιζι|[- - - - - - - -]αλης Πρειοττου

1. There is space for one more name before Σαδάλας; Φοῖνιξ is the only Greek name in this inscription, W. || 1-2. in fine may be room for one more letter, presumably an *iota*, so that Δεντιζιλ[λα] is possible, W. || 2. the personal name Πριοττος/-ας is possibly identical, in different spelling, to the Bithynian theonym Πρ(ε)ίετος, W.

1225. North-western Bithynia. Epitaph of Mokazeis and his family, ca. 2nd cent. B.C. Upper part of a stele in the shape of an aedicula; in the pediment a rosette; the relief depicts two men flanked by a woman on either side, all frontally facing. The inscription is incised on the two fasciae of the architrave. Find spot unknown, most probably north-western Bithynia, now in the collection of T.Beler (cf. our lemma no. 1220). Edd.pr. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 440/441 no. 111 (ph.).

Μοκάζεις Διογένου vacat Μοκάζεις Μοκάζει
['Α]φα γυ̣ν̣ὴ̣ Μοκάζει vacat Τίτθα γυ̣ν̣ὴ̣ Μοκάζει

Tombstone for two homonymous men, father and son, and their respective wives, W. || 2. initio: a 'Lallname' (uncertain reading); Τίτθα, attested several times in Bithynia, is another form for the Greek Τίτθη, W.

1226. North-western Bithynia. Epitaph of a couple, Roman Imperial period. Fragment of a stele in the shape of an aedicula. Of the relief only the upper part of a woman's

body is preserved; the inscription is written on the architrave. Findspot unknown, most probably north-western Bithynia, now in the collection of T.Beler (cf. our lemma no. 1220). Edd.pr. U. Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 441 no. 112 (ph.).

[- - - - -]Ν πατρὶ καὶ τῇ μητρὶ Χρύσᾳ | [μνήμη]ς χάριν

In the beginning only the name of the person who erected the tombstone may have stood, whereas the father's name was not mentioned, W.

1227. North-western Bithynia. Epitaph of Sosios and his family with funerary foundation and curse, ca. 250-300 A.D. Altar-shaped funerary monument with mouldings, the upper one of which has akroteria at the corners and a rosette or star in the center of each side; inscription on all four sides (A-D from left to right around the altar). Find spot unknown, most probably north-western Bithynia, now in the collection of T.Beler (cf. our lemma no. 1220). Edd.pr. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 447-457 no. 117 (ph.; German translation).

A
[- - - - - - - - - - -]
μηνὶ Ἀρείῳ [- - -]
Σόσιος Ποπλίο[υ]
ἑαυτῷ καὶ Εἴᾳ Πε[ι]-
[σι]δίκου τῇ γυνα[ι]-
κὶ ἑαυτοῦ ἡρώ-
νειον ἀνέστησ[α],
διέταξα μὴ 'ντ[α]-
φῆναι πρὸ πηχῶν [ι´?]·
χαίρετε·

B
περιώρισά μου
τὸ μνημεῖον
ἀπὸ τοῦ Πρειή-
του βωμοῦ ἐπ[ὶ]
τὸ μέγα ῥὸς τὰ
πρὸς ἀνατολὴν
τῷ παρακάον-
τί μοι· ἕξει ἄπρα-
τον, ἀμέριστον,
ἀνυπόθηκον,
ἀνέπαφον - οἱ εὐ-
σεβοῦντες

C
τὸ ἡρώνειον -·
καὶ ἐνεύχο-
με τὸν Δία, Ἥ-
λιον, Γῆν κὲ
Οὐρανὸν μη-
δεὶς τῶν ὑπὸ ἐ-
μοῦ εἰς λίθον
γεγραμένων με-
ταχαράξει· τίς

D
τῶν ὑπὸ ἐμοῦ δ[ι]-
ατεταγμένων
μὴ ποιήσει ἢ τὰ ἐ-
[μ]ὰ τέκνα τίς ἀδίκω[ς]
[ἐ]πηριάσει ἢ ἀδίκως τι ἐ-
πείγῃ ἐμοὶ τρόπον τ[ι]-
νά, οὐρανός, γῆ, θάλατα
καρπὸν αὐτῷ μὴ ἐνέ[γ]-
καιτο, ὄλοιτο ὤλη παν-
ώλη πανσπερμεί, ὧν μά[ρ]-
τυρας τιθῶ Γῆν, Οὐρανό[ν],
Ἥλιον, Σελήνην, θεοὺ[ς]
πάντα[ς] ὧν κολάσεων τύχοι
ὁ παρὰ τοῦτο ποίσας

W. draws attention to the numerous vulgarisms in the inscription: A 8-9. aphairesis for ἐνταιφῆναι, cf. F.T.-Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I (Milano 1976) 319/320; C 2-9. parataxis (cf. F.Blass-A.Debrunner-F.Rehkopf, *Grammatik des neutestamentlichen Griechisch*, Göttingen [15]1979, 400) with future tense instead of subjunctive (or the usual infinitive), and the object to μεταχαράσσειν should have the accusative instead of the genitive, vgl. E.Mayser, *Grammatik der griechischen Papyri aus der Ptolemäerzeit* II 2 (Berlin-Leipzig 1934) 195/196; 2-3. read ἐνεύχο̣μαι; 4. κέ = καί (cf., however, L. 2); τίς in L. 9 instead of ὅστις, cf. K.Dieterich, *Untersuchungen zur Geschichte der griechischen Sprache* (Leipzig 1898) 200; D 3 and 5. future tense instead of subjunctive (but correct in LL. 5/6), cf. Brixhe, *Essai* 89-94; 5. for the substitution of -ε- by -ι- in ἐπηρεάζειν, cf. Brixhe, *Essai* 51/52; 8-9. wrong medium, cf. G.Petzl, *ZPE* 46 (1982) 134; 11. for τιθῶ instead of τίθημι cf. Brixhe, *Essai* 85; 14. read ποιήσας || A 1-9. erection and extension of the tomb, W. || 1. presumably a date after an era, W. || 2. Ἄρειος is a Bithynian month-name, W. || 3-5. the mixture of personal names (Roman: Sosius, Publius, here used as single names, as often in this time; indigenous: Εἶα; Greek: Πεισίδικος) points to a low social rank of the family, W. || 6. ἡρώνειον (= ἡρῷον) is unattested so far (cf. C 1), W. || 9. indicating the extension of the tomb is a Roman custom, but appears also in the East, cf. Kubinska, *Monuments funéraires* 139-141, W. || 10. the greeting is continued in B 11/12 in fine through C 1, W. || B 1-11. abridged version (the original was presumably deposited in the archive) of a funerary foundation for burnt offerings (cf. LL. 7-8), the costs of which should be paid by the revenues from a plot of land, W., who compares the Roman custom of the *parentalia* || 5. ῥός, unattested so far, may have to be connected with τὸ ῥέος and ὁ ῥόος/ῥοῦς, W. || 8-11. protection of the plot of land against sale, division, mortgage (ἀνυπόθηκον is rare), and execution, W. || C 2 – D 14. curse, the first part of which (C 2-9) concerns the safety of the inscription, the second one (C 9 – D 14) the protection of the tomb owner and his family, W. || 3-5 and 9. the gods mentioned as well as the verb μεταχαράσσειν are unusual for a funerary curse; for the first three gods cf. *SEG* XLIV 1027, and Οὐρανός is in the epigraphic record only attested in *I.Cret.* I ix 1 L. 32 (with Γᾶ in L. 31), W. || D 3-7. the clauses protecting the tomb owner and his children (mentioned only here) do not really belong to a funerary inscription, W. || 7. the addition of the sky to the usual earth and sea is uncommon; cf. Strubbe, *Arai Epitymbioi* 255 as the only parallel case, W. || 10. πανσπερμεί is uncommon in this context; the only other attestation is found in an inscription put up by a Bithynian in Thracian Philippopolis (*IGBulg.* III.1, 998), W. || 10-14. the two pairs of gods are invoked as witnesses, not as avengers, and divine punishment is only mentioned consecutively, W., who for Helios and Selene refers to *SEG* XLIV 1027 and Strubbe, *Arai Epitymbioi* 361 (with commentary).

1228. North-western Bithynia. Epitaph of Konon, Roman Imperial period. Fragment of a sarcophagus with remains of a garland, in Byzantine times re-used as a stringer. Find spot unknown, most probably north-western Bithynia, now in the collection of T.Beler (cf. our lemma no. 1220). Edd.pr. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 507 no. 186 (ph.): [Κ]όνων Πυ[θ?- - - - | - - -]Α̣ΝΤΟ̣[- - - - - -]

1229. North-western Bithynia. Fragment of an inscription, Roman Imperial period. Limestone slab. Find spot unknown, most probably north-western Bithynia, now in the collection of T.Beler (cf. our lemma no. 1220). Edd.pr. U.Peschlow, A.Peschlow-Bindokat, M. Wörrle, *MDAI(I)* 52 (2002) 463-465 no. 129 (ph.).

[- - - - -]ΛΟΝΩΝΕΝΟΣ[- - - - -]
[- - - - -]Σ πολλάκις τῇ Μ[- - -]
[- - - Ε]ὐφρονίῳ Σ[- - - - - - - -]
4 [- - - -]ΣΙΗ ἔτη ιβʹ ΚΑ[- - - - -]
[- - -] ὑπό τινος Η[- - - - - - - -]
[- - π]ρογεγραμμέ[ν- - - - - - -]
[- - -]ῳ καὶ τῇ κώ[μῃ? - - - - -]
- -

[Perhaps an honorary inscription?, Corsten]

1230. North-western Bithynia. Fragment of an inscription, 138-161 A.D. Limestone slab. Findspot unknown, most probably north-western Bithynia, formerly in the collection of T.Beler (cf. our lemma no. 1220), now lost. Edd.pr. U.Peschlow, A.Peschlow-Bindokat, M.Wörrle, *MDAI(I)* 52 (2002) 465 no. 130 (ph.).

[- - - - - - - - - - - - ἔτους - -]
[Αὐτοκράτορος Τί. Αἰλίου]
[Ἀδρ]ιανοῦ Ἀ[ντωνείνου]
4 Καίσαρος Σεβαστοῦ
Εὐσεβοῦς, μηνὸς Ἡρα[ίου]

Dated after the regnal year of Antoninus Pius, cf. *TAM* IV.1 Index VIII; *I.Kios* Index 7; *I.Klaudiupolis* 62, W. || 2-5. titulature restored after *IGBulg.* III.1, 1401 and *IG* XII.3, 1111, W. || 5. also Ἡρα[κλείου] is possible, W.

1231. Bithynion-Klaudiupolis. Honorary inscription for Septimius Severus, 198 A.D. Large statue base, moulded above and below. Since its back is left unsmoothed, it must have been placed against a wall, perhaps in front of a building or in the theater. The inscription covers the entire front, starting on the upper moulding (LL. 1-3). Ed.pr. C.Marek, *MH* 59 (2002) 31-50 (ph.), with comments on the officials mentioned (33-37), the personal names (38-42), the names of tribes at Bithynion-Klaudiupolis compared to those at Prusias ad Hypium (42-48), and the system of the city-tribes (48-50).

[Ἀγαθῆι] Τύχηι·
[Αὐτοκρά]τορα Καίσαρα
[Λούκιον Σεπτί]μιον Σευῆρον
4 Περτίνακα Σεβαστὸν
οἱ τοῦ ςʹ ἔτους τῶν
[φ]υλῶν ἄρχοντες·

I φυλῆς Τραϊα-
8 [ν]ῆς ΦΥ Δομιτια-
[νὸ]ς Δομιτίου,
[ΣΤΡ Μαρ]κέλλος
[Μαρκέλ]λου·
12 [φυλῆς Σεβ]αστῆς
[ΦΥ Χρῦσος?] Χρύ-
[σου, ΣΤΡ Χρ]υσιανὸς
[Χρυσια]νοῦ·
16 [φυλῆς Διο]νυσι-
[άδος] Φ. Γάϊος
ΙΟ[..]Π[.], [ΣΤΡ] Ἑρμο-
[γέ]νη[ς] Ῥοδω-
20 vv νιανοῦ· vv
[φ]υλῆς Ἀπολλω-
[ν]είδος ΦΥ Δῆμος

Γνησιουλανοῦ,
[Σ]ΤΡ Ῥουφῖνος
[Π]αυλείνου·
φυλῆς Ἀντωνί-
νης ΦΥ Χρύσιπο-
ς Καικιλιανοῦ,
[ΣΤΡ] Κρισπεῖνος
[Π]ερ[δ]ίκκου·
vacat
φυλῆς Ἑρμησιάδος
ΦΥ Βασιλείδης
Ἀντιπάτρου, ΣΤΡ
Δομίτιος Βαριλ-
vv λεῖνος· vv

II
φυλῆς Δίας ΦΥ
Χρυσιανὸς Μεν-
άνδρου, ΣΤΡ Χρυσ-
[ί]ων Χρυσίωνος·
φυλῆς Δημητριάδος
ΦΥ Ἀκύλας Ἀκύλο[υ],
ΣΤΡ Ἀριστείδης
Ἀριστοκράτους,
ΓΥ Σεραπίων Δο-
vv μιτίου· vac.
φυλῆς Ἀσκληπ[ι]-
άδος ΦΥ Σοῦσος
Σούσου, [Σ]ΤΡ Ἡρα-
κλείδης Δειφίλου·
φυλῆς Ἁδριανῆς
Λόνγος Λόνγου,
ΣΤΡ Φιλιππιανό[ς]
Φιλιππιανοῦ·
φυλῆς Ἀντινοΐδος
ΦΥ Γνάϊ(ος) Φλάβιος
Εὐσχήμων, Σ[ΤΡ]
Ἀρχέλαος Ἀρχε-
vac. λάου· vac.
φυλῆς Αὐρηλιαν[ῆς]
ΦΥ Ἀσκληπιόδοτος
Μά{ν}γνου, ΣΤΡ
Αἴλιος Μαρκιανός,
Κλ(αύδιος) Ἀντωνῖνος,
ΣΤΡ κατὰ πόλιν

Many ligatures || 5. the 6th year, sc. of Septimius Severus' reign: 198 A.D., ed.pr. || I and II. A list of officials of the city-tribes: each tribe has two officials whose titles are abbreviated (monograms): ΦΥ (or Φ in I 17) = φύλαρχος, ΣΤΡ = στρατηγός (for ΓΥ see infra), ed.pr., who adduces many parallels from Asia Minor for the two offices (cf. especially the phylarchs in *I.Prusias* 1-16, where there are also two names of officials for each phyle, but without an office being mentioned; ed.pr. argues on the basis of this and other texts that these are not two phylarchs [so *I.Prusias* p. 23], but two different officials); στρατηγοί are also attested in a further inscription of Bithynion-Klaudiupolis as well as in other Bithynian cities, and they appear along with the phylarchs in Kyzikos (N.F Jones, *Public Organization in Ancient Greece*, Philadelphia 1987, 289/290); among the 26 men mentioned, there are only five Roman citizens || I 19-20 and 23. Rhodonianus and Gnesioulanus, so far unattested, are derived from ῥόδων and γνήσιος respectively, ed.pr. || [35. Δομίτι(ο)ς, ed.pr., but the photo, not very clear at this point, seems to show either ΔΟΜΙΤΙΟΣ or ΔΟΜΙΤΟΣ, Corsten] || 35-36. Βαριλλεῖνος = Varillinus: derived from Varus via the rare Varillus and so far unattested, ed.pr. || II 15. ΓΥ should be γυ(μνασίαρχος), cf. *IGR* III 195 from Ankyra (an ἀγωνοθέτης φυλῆς Σεβαστῆς) and *I.Klaudiupolis* 61, where several men are mentioned as agonothetai and gymnasiarchs; since each phyle is not likely to have had its own gymnasiarch, it must mean here that the post was filled by the phylai in turn, ed.pr., who adds that the mention of this official could be an indication that the basis was erected in the theater on occasion of an important contest, perhaps the Severeia which might have been created precisely in 198 during Septimius Severus' second expedition against the Parthians || 25. the tribe Antinoïs is named after Antinoos who was born in Mantineion in the territory of Bithynion-Klaudiupolis, and the tribe may have been located around this settlement, ed.pr. || 33. Ailios Markianos might come from a family, members of which are attested in Klaudiupolis and Nikomedeia (*I.Klaudiupolis* 82 and *TAM* IV.1, 63: perhaps the same man?), Ama

stris (*CIG* 4151 = *IGR* III 85 = Marek, *Stadt* 163 no. 16) and Prusias (*I.Prusias* 40 and T2/3); the famous jurist Aelius Marcianus may also have belonged to the same family, ed.pr. || 35. the στρ(ατηγὸς) κατὰ πόλιν is presumably an official who has responsibilities in the city as opposed to the στρατηγοί of the phylai; the territory of Bithynion-Klaudiupolis may have been divided into geographical phylai, each with their own στρατηγός, whereas the στρ(ατηγὸς) κατὰ πόλιν was active in the city itself which may not have been subject to a tribal organization, ed.pr., who compares the offices of a στρ(ατηγὸς) κατὰ πόλιν and a στρ(ατηγὸς) ἐπὶ τῆς χώρας in Stratonikeia (*SEG* XXXVIII 1097/1098) and refers for the former to parallels from Thessalian Magnesia (B.Helly, *BCH* 95, 1971, 555; [*SEG* XXIII 405 and XXIV 395, also mentioned by ed.pr., are the same text, but wrongly dated, Corsten]) and Perge (*I.Perge* 14 LL. 13/14); cf. also *I.Kios* 16.

1232. Nikaia. Epitaph of Gerontion Theophron and his family, undated. *I.Iznik* 577. D.Feissel, *BE* (2002) no. 616, suggests a different punctuation in LL. 4/5: σπουδέων πατὴρ ἐὼν τῆς τῶν Εὐσεβῶν ἐκκλησίας (σπουδέων, πατὴρ ἐὼν τῆς τῶν εὐσεβῶν ἐκκλησίας, *I.Iznik*; for the capital letter of Εὐσεβῶν, by which the Novatians are meant, see *BE* (1980) no. 517 in fine).

1233. Nikomedeia. Dedication to Ang(d)istis, 145/146 A.D. *TAM* IV.1, 63. For a possible identification of the dedicant, P.Aelius Marcianus, with his name-sake in *I.Klaudiupolis* 82 see our lemma no. 1231.

1234. Nikomedeia. Epitaph of Matinianus, 2nd cent. A.D.? *SEG* XLIX 1792. H. Solin, *Arctos* 36 (2002) 112, remarks that Ματ̣ε̣ινιανός is a new Latin *cognomen* Matinianus (Matenianus or Maternianus, D. Feissel, *BE* (2002) no. 33) from the well attested *nomen* Matinius.

1235. Nikomedeia. Funerary epigram for Vitalis, 3rd or 4th cent. A.D. *TAM* IV.1, 132; *SEG* XXVI 1349; XXVIII 1042; G.Labarre, M.-Th.Le Dinahet in *Aspects de l'artisanat du textile dans le monde méditerranéen* (Paris 1996) 111/112 no. 76; Merkelbach-Stauber, *SGO* II 211 no. 09/06/15. H.-J.Drexhage, *Laverna* 13 (2002) 69-80, republishes the inscription with German translation after *SGO* and emphasizes that ῥάπτης is a 'Flickschneider' (a man who repaires worn clothes) rather than a tailor (as already Merkelbach-Stauber remarked); tailors were hardly needed in antiquity; the term ῥάπτης (as 'Flickschneider') did not have the negative connotation it has today. He infers from the verb ἐξέθρεψε in L. 10 that Εὐφρᾶς was given to Βειτᾶλις for education as a 'tailor' already in his childhood and quotes several parallels for child labor from papyri and Latin inscriptions; Euphras may have been a θρεπτός. It is not clear whether the erection of the inscription was part of his duties towards his master. On the basis of the few other inscriptions mentioning ῥάπται (Diocletian's Price edict: S.Lauffer, *Diokletians Preisedikt*, Berlin 1971, 123 § 7, 48-51; *MAMA* IX 157; Hagel-Tomaschitz, *Repertorium* 234 no. Kry 239, 252 no. Kry 350, and 365 no. Sel 91) and of papyri, he concludes that these 'tailors' in most cases earned a modest living, whereas Euphras seems to have been better off, as the style of the inscription and

the stele show. As to the date, D. states that the term ῥάπτης is not attested before the 4th cent. A.D., so that this inscription, if it belongs to the 3rd cent., would either be the earliest attestation, or, if not, is to be dated to the 4th cent. A.D. [For the activities and social status of 'rag dealers' and 'second-hand clothes dealers' see the brief remarks in H.W.Pleket, *Wirtschaft* in F.Vittinghoff (ed.), *Europäische Wirtschafts- und Sozialgeschichte in der römischen Kaiserzeit* (Stuttgart 1990) 128 and 139 note 46a; craftsmen often sold their own products, Pleket.]

1236. Prusa ad Olympum. List of names, ca. 117-212 A.D. *I.Prusa* 52. This inscription originates from Kyzikos, see our lemma no. 1183.

1237. Strobilos. Fragment of an epitaph, Byzantine period. *SEG* XXVIII 1061. F.R.Trombley in L.Lavan (ed.), *Recent research in late-antique urbanism* (JRA Suppl. Ser. vol. 42; Portsmouth, R.I., 2001) 228, suggests reading in L. 2 πα]τρικίου (*patricius: magister mi–li–tum*) and in L. 5 τουρ]μαρχ[--. A tourmarch usually was a cavalry commander, the πατρίκιος his immediate superior. The legion mentioned in L. 1 'was perhaps a security force covering the Strobilos-Pylai position against Sasanid incursions'. Brief discussion of *SEG* XXVIII 1056 and 1104 (translations) . There was an Imperial estate, with a stud farm and possibly a *fabrica*, in the area. 'It is doubtful --- that the Imperial estates --- were alienated to private ownership ---' (229).

On 231 T. gives an English translation of *SEG* XLIV 909 (Mylasa) and XXXV 1360 (Hadrianopolis/Honorias). Both texts contain regulations against abuses by tax-collectors and passing troops against landowners and farmers.

PONTOS

1238. Abonouteichos/Ionopolis. The cult foundation of Alexander of Abonouteichos, ca. 150 A.D. A.Chaniotis in E.Dabrowa (ed.), *Tradition and Innovation in the Ancient World* (*Electrum* 6; Krakow 2002) 67-85, shows how the new cult was established and that it was successful because Alexander combined traditional and innovative religious elements. The former made it easy for people to adhere to the new cult, while they could identify themselves and distinguish themselves from other religious groups by the latter. For the traditional elements C. adduces, among other inscriptions, a theosophical oracle from Oinoanda (*SEG* XXVII 933), an example of an alphabetical oracle (*SEG* XLVII 1808), the Lydian and Phrygian 'confession inscriptions' (cf. our lemma no. 1985), and epigraphic attestations of incubation (*TAM* V.2, 1055), of the foundation of a mystery cult (*LSAM* 20), and of the singing of hymns (*I.Stratonikeia* 1101). Cf. id., *Wie erfindet man Rituale für einen neuen Kult? Recycling von Ritualen - das Erfolgsrezept Alexanders von Abonouteichos* (Forum Ritualdynamik 9; Heidelberg 2004; www.ub.uni-heidelberg.de/archiv/5103).

1239. Amaseia. The territory of the city. J.Dalaison, *Anatolia antiqua* 10 (2002) 261-276, attempts to define the territory of Amaseia and, on 263-268, uses epigraphic evidence: milestones (*RRMAM* nos. 60, 319, 323/324, 333, 339, 342, 347, 350, 991; M.Christol-X.Loriot, *CCG* 4, 1993, 209-221), inscriptions using the era of Amaseia (*SEG* XLI 1105; XLVI 1606; D. H.French, *EA* 5, 1985, 147-154), and the inscriptions from the sanctuary of Zeus at the modern town of Yassıçal (*SEG* XLVI 1607); a map showing the boundaries of Amaseia on 272.

1240. Sinope (area of: Gerna). Dedication to Θεὸς Ὕψιστος, 2nd cent. A.D. Marble altar found at a church in a Roman–Byzantine settlement at modern Germa west of Sinope. Edd.pr. O.Doonan-D.Smart, *Talanta* 32/33 (2000/2001) [2002] 17-26 (ph.); cf. L.Ruscu, *EA* 38 (2005) 125/126.

Θεῷ Ὑψίστ[ῳ] | Οὐαλερία | Μαρκιανή

Text of R.; ΘΕΟ ΥΨΙΣΤΟΥ ΑΛΕΠΑ ΜΑΡΚΙΑΝΗ, edd.pr. || 1. for Θεὸς Ὕψιστος in Sinope cf. *I.Sinope* 117-119, edd.pr., who leave the question open whether the god is pagan, Jewish, or Christian; R. opts for a pagan cult [for this question cf. our lemmata nos. 744 and 1968 bis] || 2-3. according to ed.pr., an ΑΛΕΠΑ ΜΑΡΚΙΑΝΗ is also attested in an inscription from Sinope (W.J.Hamilton, *Researches in Asia Minor, Pontus and Armenia* I, London 1842) [no page given, and the alleged text is to be found neither in vol. I nor in vol. II, nor is there an inscription in *I.Sinope* which could be the one alluded to by D.-S., Corsten].

PAPHLAGONIA

1241. Kaisareia. Funerary epigram for the soldier and farmer Priscus, some time after 138 A.D. *SEG* XLIII 911. For a new reading in L. 10 see our lemma no. 1164 app. cr. ad LL. 6/7.

1242. Vacat.

GALATIA

1243. Pessinous. The relationship between the kings of Pergamon and the priests at Pessinous, 2nd cent. B.C. On the basis of literary sources (Polybius, Strabo, Diodorus) and *RC* 56 and 58/59 [now also in *I.Pessinous* 2, 4 and 5], A.H.Rasmussen in *op. cit.* (see our lemma no 1042) 159-164, attempts to gain deeper insight into the relationship between the kings and the priests as well as into the formers' style of government. ***RC* 56**: R. points out that the supplements in LL. 9-12 are very uncertain as is, subsequently, the interpretation in *RC* according

to which the supposed internal cult strife had a larger political implication [R.'s view is regarded as exaggerated in *I.Pessinous* 2]. *RC* 58: R. suggests translating αἵρεσιν (L. 8) with 'choice' ('policy', *RC*, *I.Pessinus* 4) and τὰ ἡμητέρα πράγματα with 'our affairs' ('our interest', *RC*) and concludes that the letter contains nothing of political importance. In *RC* 59 R. believes to have found 'the cornerstone of the relationship' in that the sacrifice by the priest for the well-being of the king is performed as an answer to the king's favor towards the sanctuary, especially by embellishing it (Strabo12.5.3). He concludes that the priests of Kybele in Pessinous were 'tools' of the Attalid kings to whom they had to be loyal (as manifested in sacrifices).

1244. Tavium. Dedication to Θεὸς Ὕψιστος, late 1st–2nd cent. A.D. *RECAM* II 418. The inscription, published first by G.Jacopi, *Bolletino del Reale Istituto di Archeologia e dell'Arte* 7 (1937) 14, but not seen by S.Mitchell (*RECAM*), has been refound: K.Strobel–C. Gerber, *AST* 19, 2 (2002) 4 (ph.; no text).

PHRYGIA

1245. Phrygia. Corpus. L.Jonnes, *The Inscriptions of the Sultan Dağı* I; *Philomelion, Thymbrion/Hadrianopolis, Tyriaion* (*IGSK* Band 62; Bonn 2002 [abbreviated *I.Sultan Dağı* I]), publishes a Corpus of the inscriptions of the three cities (and their territories) mentioned in the title (nos. 1-421 with many vacat numbers). In an Appendix he collects the published inscriptions from Neapolis (nos. 501-634; 68 vacat numbers; 66 inscriptions). Unfortunately, J. himself did not get permission to explore the area of the city. As to the location of Neapolis, he briefly surveys previous suggestions: (area of) Karaağac or south of Iznebolu near Kiyakdede at the NE-corner of Lake Beyşehir, a little north of Kireli. For Philomelion J. presents 92, for Thymbrion/Hadrianopolis 52 and for Tyriaion 92 texts. There are twelve Latin texts: nos. 37, 47/48, 73-75, 360, 503, 591, 603, 626, and 631. For comment on nos. 23, 210, 304, 365, 393, and 404 see M.Ricl, *EA* 35 (2003) 108-112; for no. 44 (= Merkelbach-Stauber, *SGO* III 391 no. 16/55/01) see C.Habicht, *Hyperboreus* 8 (2002) 343/344, in the context of an article on dedications by people saved by the gods: see *SEG* L 2353. For onomastic comments on nos. 37, 100, 370, 413, 507, and 630 see H.Solin, *Arctos* 38 (2004) 165/166, 173, and 204/205.
In the **Philomelion**-section the reader finds 36 *inedita*: nos. 5, 7, 10, 12, 14/15, 17-20, 23-26, 32, 50, 56, 58-62, 64/65, 67, 69, 71/72, 85, 88, 93, 97, 99/100, and 102/103. Worthy of note are: 7 (epitaph of Πωλεία σύνβιος προσηνεστάτη), **10** (malediction with ἔσται αὐτῷ πρὸς τὸν θεόν; also in **20** and **89** [for this formula see our lemma no. 1963], **17** (Εὐτύχιον: woman's name), **18** (Ἡδόνιον: woman's name), **19** (Πρόπινκος = Propinquus), **23** (Κρατίλλι(ο)ς Αὐξιβίου; so Ricl instead of ed.pr.'s Κράτιλλις Αὐξίβισι; H.Solin, *Arctos* 38, 2004, 203, and D. Feissel, *BE* (2002) no. 616, suggest Αὐξίβι(ο)ς Ἰστρατονείκῃ), **24** (Νάννα), **25** (Λιμναῖος), **26** (Λ. Ἀλβίο Δοῦλις), **50** (see our lemma no. 1355), **56** (fragment mentioning a γυ]μνάσιον and an ἀπο]δυτήριον), **85** (Ἀσκλᾶς, gen. Ἀσκλᾶδος), **93** (dedication to δεσπότης Ζεὺς Ζεμειάστης

the same epithet in **45** = Sterrett, *EJ* no. 155 = *JHS* 22, 1902, 353), **99** ('Ακουλία 'Αμμία Σειγης (ethnikon or name?)), **100** (Γαίλλα preceded by a mysterious Κατ. Π.), **102** (epitaph erected by Αὐρ. 'Αππη μνησαμένη υἱοῦ Κόσμου ὄντος ἐν στρατείᾳ). Among the *edita* we note **11** = *MAMA* VII 200 (a) (epitaph erected by Αὐρ. Λεύκις for his slave Βασιλική, διὰ τὸ μετὰ πάσης ἰσπουδῆς καὶ εὐνοίας ἐξυπηρετῆσθαι ὑφ' αὐτῆς), **27** (man's name Ναννας), **28** (man's name 'Αρίβαζος), **30** (man's name Κάμολος), **31** and **86** (man's name Ουαναξος).

The section on **Thymbrion/Hadrianopolis** contains 52 inscriptions; fifteen are *inedita*: 210/211, 227, 238, 247, 250, 253-257, 270/271, and 273/274. Most of them are brief (fragments of) epitaphs. Worthy of note are **210** (Ricl suggests reading [---]ος Ουεγν̣ν̣ο̣υ instead of ed.pr.'s ΟΣΟΥΕΓΝ̣Μ̣Ο̣Υ̣, and refers to **201** = *MAMA* VII 167, where Οὐεγνῳ (dative) is recorded), **253** (freedman honors his patron as κτίστης; the freedman himself takes care of the construction of the gymnasion: ἐπιμεληθεὶς αὐτὸς τῆς τοῦ γυμνασίου κατασκευῆς; the patron pays, the freedman is the *epimeletes*), **254/255** (βουλή and δῆμος of the Σεβαστηνοὶ 'Αδριανοπολεῖται honor two sons of Τηλέμαχος; both are called νεανίας ἐνάρετος; stemma of the family in the commentary ad **13** = *MAMA* VII 200), **257** (fragment of epitaph for Π̣λειδέα), **273** (Αὐρ. Ματρῶνα erects an epitaph for her husband 'Αμαράντας; for the accentuation of Ματρῶνα see V.Blondeau in *Actes* --- (see our lemma no. 1368) 222-224; another Ματρῶνα in **400** = *MAMA* VII 174) and **274** (Αὐρ. 'Ορεστῖνα Μεννέου Γρανίου θυγάτηρ erects an epitaph for her husband [whose father's name is, according to *BE* (2002) no. 616, Κράτερος (κρατέρου, ed.pr.)]).

Among the 92 texts from **Tyriaion** there are twenty-one *inedita* [add the *inedita* nos. 11, 24, 144 (with P.J.Thonemann, *EA* 36, 2003, 92), and 193 (with P.J.Thonemann, *EA* 36, 2003, 92) in B.H.MacLean's Corpus of the inscriptions in the Konya Museum: see our lemma no. 1458, Pleket]. Worthy of note are **304** (Ricl reads Αὐρ. Μεννέας Τα 'Αἰνενκλήτου καὶ Αὐρ(ηλία) | Δοδα ζῶντες | ἑαυτοῖς κατέ|θεντο; in a later stage σύνβιον was added in smaller script to explain the relationship between the original owners of the sarcophagus; on the same occasion other letters were squeezed in around and below the last line, again in smaller script), **319** (epitaph erected by the son of Σουσος Γουρδιλος), **365** (see our lemma no. 1360), **376** (dedication to Ζεύς by Δορυμάγλης Μάνο[υ]; marble altar with representation of a bull's head on the front and a sceptre on the rear), **377** (dedication to Ζεὺς Μέγιστος), **379** ('Ροῦφος Αββικρου | Δὶ εὐχήν; block with bull's head with pendulous ears), **403** (epitaph; names Λωτεῖος and Λωτεία), **404** (see our lemma no. 1361), and **411** (τὸν θρεπτὸ|ν μου παρα|τίθομε τῷ | θεῷ).

We give a *comparatio numerorum* with *SEG*, Corpora and major collections of inscriptions.

CIG		*I.Sultan Dağı*
3982		1
3983		31
3984		8
3985 b		55
3986		336
SEG		
VI	38	86
XVIII	563	318

SEG		*I.Sultan Dağı*
XXX	1509	576
XXXIII	1141	43
XXXV	1396	4
	1397	94
XXXVI	1199	36
XLVII	1745	393 (M.Ricl, *EA* 35, 2003, 111/112, prefers ὑμῖν to ἡμῖν in L. 30)
	1748	46

SEG		I.Sultan Dağı
LI	1803	29
	1804	66

MAMA VII	I.Sultan Dağı
105	314
106	381
107	343
109	302
110	307
111	306
112	310
113	301
114	313
115	320
116	315
117	311
118	321
119	335
120	333
121	332
122	322
123	329
124	303
125	323
126	331
127	330
128	326
129	324
130	418
131	260
132	231
133	39
134 (a-b)	360
135	396
136	421
138	265
139	204
140	364
141	361
142	232
144	391
145	394

MAMA VII	I.Sultan Dağı
146	395
147	251
148	207
149	208
150	209
151-153	233-235
154	203
155	370
156	92
158	225
159	419
160	398
161	401
162	285
163	266
164	280
165/166	373/374
167/168	201/202
169	245
170/171	205/206
172	236
173	417
174	400
175	272
176/177	371/372
178	416
179/180	389/390
181	402
183	363
184	252
185/186	267/268
187	275
188	281
189	246
190	212
192	34
194	38
195	76
196	55
197	33
198	9
199	8

MAMA VII	*I.Sultan Dağı*
200	13
200 (a)	11
201	1
202	3
203	35
206	52
207	49

MAMA VIII	
343-345	632-634
346/347	501/502
349-360	504-515
361/362	576/577
363	552
364	554
365	553
366/367	550/551
368	590
370/371	596/597
372/373	601/602
375-382	604-611
383	616
385/386	621/622
388-390	627-629
391-395	581-585
396/397	561/562
398/399	566/567
400/401	571/572

IGR III 239	39
OGIS 550	396
GV 1870	1

Merkelbach-Stauber, *SGO* III	
16/55/01	44
16/55/03	1
16/55/04	29
16/55/05	66
16/56/01	92

Merk.-Stauber, *SGO* III	*I.Sultan Dağı*
16/57/01	370
16/57/02	397
16/57/03	375
16/57/96	392
16/57/97	258
16/58/01	96
16/59/01	325
16/60/99	576

Sterrett, *EJ*	
155	45
156	230
158	233
159	237
163	90
164	91
165	212
166	208
167	205
168	209
169	206
170	201
171	204
173	207
176	554/555
177	553
183	501
184	508
185	504
186	590
319	634
321	632
322	627
323	630
324	625
325	621
326	623
327	622
328	602
329	604
331	605

Sterrett, *EJ*	*I.Sultan Dağı*
333	607
334/335	577
336	576
339-342	580
343	572
344	562
345	567
623	609
624	610
625	612

Waelkens, *Türsteine*	*I.Sultan Dağı*
670	98
671	36
672	3
676	70
677	1
679	57
680	33
682	6
685	27
686	63
687	30
688	280
689	21
691	233
692	310
693	321
694	374
695	398

1246. Phrygia. Phrygian and Greek. C.Brixhe in *Bilingualism* -- (cf. our lemma no. 754) 246-266, examines the interaction between the two languages. He shows first that Neo-Phrygian (Roman Imperial period) was not a 'dead' language, but still spoken besides Greek (cf. *MAMA* I 413; VI 382); the preserved monuments were commissioned by members of the middle class. Greek influence on Phrygian is mainly visible in loanwords (e.g. *MAMA* I 413, quoted with English translation). The same is true *vice versa* (e.g. Phrygian βέννος, βέκος, perhaps δοῦμος in Greek). In addition, Phrygian pronunciation is sometimes discernible in Greek inscriptions (e.g. by the interchange of *tenues* and *aspiratae*). The substitution of προσ- by ποσ- may go back to Phrygian. B. quotes (with English translations) O.Haas, *Die phrygischen Sprachdenkmäler* (Sofia 1966) 117 no. 22 and 123 no. 66 (reconstructed by B. as Greek: Μηνούδουτοις Στάρτωνος | Μητέρε (ἔ)στησιον).

1247. Phrygia. For an inscribed relief block possibly coming from Phrygia see our lemma no. 1862.

1248-1249. Afyon. Dedications to Men, undated. A.Ilaslı–M.Üyümez, *Müze* 12 (2002) 85-98, publish the objects found during the cleaning of a canal in the city. Among them are two statuettes of Men with inscriptions.

1248: 87 no. III 2 (ph.; Turkish translation). **Dedication of Eu-.** Statuette of Men on horse; the god is dressed in chiton and trousers and holds a torch in his right hand; inscription on the base: Εὐ[- - -]ρος ὑπὲρ ΚΓΙCΙΟΥ Ὁσίῳ εὐχήν

[1-2. The photograph is not clear enough to check edd.pr.'s reading.]

1249: 88 no. IV 1 (Turkish translation). **Dedication of Alexandros to Men Siridianos.** Statuette of Men in short tunics on a horse; inscription on the base.

Ἀλέ[ξ]αν[δ]ρος ὑπὲρ υἱοῦ | Μηνὶ Σιριδιανῷ εὐχήν

1250-1278. Aizanoi (area of). Epitaphs on funerary altars, Roman Imperial period. Funerary altars, found during a survey in the area around Aizanoi. Edd.pr. C.Lehmler–M.Wörrle, *Chiron* 32 (2002) 573-591 nos. 1-31 (ph. of most altars; German translations). Of those already published we present only improved readings; no. 25 is without inscription, and of the inscription on no. 27, if it had one, nothing is left.

1250: 573 no. 1. **Epitaph of Ambrosios, 2nd cent.** A.D. Altar with mouldings and slab-shaped upper element. At Aizanoi in the 'Steindepot auf der Tempelterrasse'.

Ἀντίοχος | Ἀνβροσίῳ | ἀδελφῷ ἥ|ρωι καὶ αὑ||τῷ ζῶν

4. καὶ fully written, but also as ligature for κέ, edd.pr.

1251: 573-575 no. 2. **Bilingual epitaph of L. Mamius Fabius Largus, 2nd cent.** A.D. Shaft of a gray marble altar, now at Aizanoi in the 'Steindepot auf der Tempelterrasse'. The text shows traces of extensive chiselling.

D(is)< M(anibus)<
[L(uci)]< Mami< [F]abi< Largi<
equit(is)< Rom(ani)< equo<
pub(lico)< trib(u)< Palatina<
militi[is]< equestribus<
or[na]to< scribaẹ< q(aestorio)<
et< munere< functo<
uxor< m(emoriae)< c(ausa)<
Θεοῖς< Καταχθονίοις<·
Λ(ουκίῳ)< Μαμίῳ< Ὀαβίῳ< Λάργῳ<
ἱππικῷ< Ῥωμαίῳ< [ἵππ]ῳ<
δημοσίῳ< φυλῆς< Παλατεί-
νης< στρα̣τ̣ε̣ί(αι)ς< ἱππικαῖς<
κεκ̣οσμημ̣ένῳ< σκρείβα̣<
κουε̣στωρίῳ< ἀ̣λ̣ιτουρ-
γήτῳ< ἡ̣ γυνὴ< μνήμης<
χάριν

Triangular hooks as word dividers, in LL. 6 and 8 horizontal strokes above Q, M, and C, edd.pr. || since the name of the deceased is without parallel in Aizanoi, the man, a member of the *ordo equester* with unknown career, may have passed by Aizanoi on an official journey (perhaps in the staff of the proconsul) and died there, edd.pr. || 7. the meaning of *munere functo* is unknown, edd.pr. || 15-16. ἀλ(ε)ιτούργητος, used here as the Greek equivalent to *munere functo* (L. 7), is 'remarkable', edd.pr.

1252: 575 no. 3. **Epitaph of the father of Eutyches and Philetos, 2nd/3rd cent. A.D.** *CIG* 3846 z 81; LBW 993. High undecorated altar with mouldings. The name at the end of L. 1 is Φίλητο[ς] (Λητ[ωί]ς, *CIG*; Λῆτος, LBW).

1253: 575/576 no. 4. **Epitaph of [- - -]phantos (?), 2nd/3rd cent. A.D.** Altar without decoration, in Kalfalar: Πάτρῳ ἰδίῳ | [- - -]φάντῳ | μήνμης κάριν

1. πάτρως: 'Onkel väterlicherseits' (cf. also our lemma no. 1262); it is not clear whether the name of the person who erected the tombstone was originally incised on the moulding or whether it was not mentioned at all, edd.pr. || 3. ΜΗΝΜΗΣ, lap.; for κ for χ cf. our lemma no. 1257 and *MAMA* IX 304, edd.pr.

1254: 576 no. 5. **Epitaph of Apphion, 2nd/3rd cent. A.D.** Altar with cushion-shaped mouldings, in Çam köyü: Ἄγλαος | ἱερὸς Ἀπ|φίῳ μητρὶ | μνήμης || χάριν

2. For the three ἱεροί so far known in Aizanoi cf. *LBW* 851 (= *IGR* IV 557), 858 (with *OMS* II 889/890), and *AA* (1984) 492/493; for their still unclear status and function cf. *EA* 3 (1984) 16; *I.Manisa* 86 on no. 2341, edd.pr. [for ἱεροί in Lydian shrines see M.Ricl, *EA* 35 (2003) 89/90].

1255: 576/577 no. 6. **Epitaph of Menandros, Amia and Asklepiades, 3rd/4th cent. A.D.?** Undecorated yellowish marble altar with mouldings and block-shaped upper element; L. 1 on the upper moulding. Found in Hacımahmut, now in the garden of the excavation house.

[- - -]ιτος ζῶ[ν]
Μενάνδρῳ
πατρί, Ἀμίᾳ
4 μητρὶ καὶ
ἀδελφῷ
Ἀσκληπι-
άδῃ μνήμ-
8 ης χάριν· ❧
εἰ δὲ μὴ προ-
σανασχήσου-
ν τοῖς προγ-
12 εγραμμένοις,
τὰ ἐκίνων
εἰς τὸ ταμῖον

9-11. The future προσανασχήσουν is formed after the aorist, edd.pr., who refer to ἐπιτηδεύσουν in Apameia/Phrygia (*BCH* 7, 1883, 309/310 no. 33) [see C.Brixhe, *BE* (2003) no. 506, for a different explanation] || 9-14. it is rare in Aizanoi to threaten tomb violators with a fine; since no amount is given, it might have served as a mere threat, edd.pr.

1256: 577/578 no. 7. **Epitaph of Euampelis, Roman Imperial period.** Undecorated altar with mouldings, found in Hacıkebir, now in the garden of the excavation house.

Ζωτικὸς κ(αὶ) [Ε]ὐπορία
Εὐανπ̣ελίδι θυγα[τ]-
ρὶ μνήμης χάριν
4 κ(αὶ) ἑαυτοῖς ζῶντες

2. For names with the element ἄμπελος, edd.pr. refer to L.Robert, *RPh* 48 (1974) 232 (*OMS* V 319); the family may have been wine growers.

1257: 578 no. 8. **Epitaph, undated.** Altar (?) with mouldings (the upper one very high), remodelled for secondary use and therefore heavily damaged. From Öğrencik: Η̣Ν̣Ι̣Υ̣ΙΩΔΙΩ|[- - - -]ΕΑΝΕΙ̣Ε̣ | μ̣ή̣ν̣μ̣ης κάρ̣ειν

1. Possibly υἱῷ ἰδίῳ, edd.pr. || [3. for μήνμης and κάρειν cf. our lemma no. 1253. Corsten].

1258: 578/579 no. 9. **Epitaph of Apollonios, 2nd cent.** A.D. Two probably joining fragments of an altar (?) with large frame on either side (cf. our lemma no. 1260, *MDAI(A)* 25, 1900, 405 no. 9, and *MAMA* IX 133); from Hacıkebir.

A [- - - - -] | Ἀπολλων̣[ίῳ] | ὑῷ μνήμ[ης] | vac. χάριν κ[αὶ]
B ἑαυτ̣[ῷ ζῶ]ν̣

A 3. καί is written over a leaf, apparently later since it destroys the symmetry of the lay-out, edd.pr.

1259: 579/580 no. 10. **Epitaph of Aurelia(?) Ariadne, 200-250** A.D. *MAMA* IX 134. Undecorated altar, inscription in a framed field; found in Gökağaç, now at the gate to the garden of the mosque.

Α̣ὐ̣ρ̣ήλ̣[ιος? Ἀ]πό̣λλων (?)
τῇ ἰδίᾳ [γυναικὶ Αὐρη]λίᾳ (?)
Ἀριάδ̣ν̣ῃ κ[α]ὶ π̣α̣ι̣σ̣ὶ̣ν̣ αὐ-
4 τῆς μ̣ν̣είας ♠ χάριν· ♠
ὃς ἂν δὲ σκυλῇ τὸν βω-
μόν, ἀποδώσει τῷ φίσ-
κῳ δηνάρια χείλια· ♠
8 προνοήσει δὲ τοῦ βω-
μοῦ Ἀπολλώνιος [καὶ]
[- - - - -] ♠ χαῖρε
vacat παροδεῖτα ♠

1. Α̣Ι̣ [Ἀπο]λλων̣ι̣[-], *MAMA*; the man's name is likely to have been Ἀπόλλων (cf. our lemma no. 1299), unless the ending -ιος was written in very dense letters or across the frame, ed.pr. || 2. τ[ῇ] ἰδίᾳ γ[υναικ]ί?, *MAMA* || 3. ΑΡΙΑΣ̣Κ̣[- - -]ΛΥ[.]Τ, *MAMA* || 4. ΤΙ̣[- -]ι̣ας χ̣ά̣ρ̣ι̣ν̣ (perhaps μνείας χάριν), *MAMA* || 5. for σκύλλειν in this context cf. L.Robert, *CRAI* 1978, 271-274 (*OMS* V 727-730), *I.Pisid.Cen.* 84 with comm., edd.pr. || 8. μ̣όν̣ον̣ ΣΟ̣Ι̣ δὲ τοῦ βω-, *MAMA* || 8-11. instead of turning to a public authority, an Apollonios, who could be the same as the man in L. 1 (if

his name has to be read so), was made responsible, edd.pr. with reference to *I.Smyrna* 208 || 9-10. rasura not indicated in *MAMA*, edd.pr.

1260: 580 no. 11. **Epitaph of Tatianos, 2nd/3rd cent. A.D.** Large altar with mouldings, the inscription in a framed field. In Çavdarhisar.

Μηνᾶς Τατιανῷ ἀδε̣λ|φῷ μνείας χάριν ❧

1261: 580 no. 12. **Epitaph of Ulpius Sozomenus, 2nd/3rd cent. A.D.** Altar with upper moulding (the lower part of the stone is invisible); on the front a thick garland around a tabula ansata with the inscription. In Çavdarhisar.

Σωζόμενος | Οὐλπίῳ Σω|ζομένῳ | πάππῳ μνή||μης χάριν

1262: 580/581 no. 13. **Epitaph of Onesimas, 2nd/3rd cent. A.D.** Altar, mouldings chipped off; on the front a garland in low relief, above it the inscription. In Çavdarhisar: Ὀνησιμᾶς | Ὀνησιμᾷ | πατρὶ καὶ πά|τρῳ μνή||μης χάριν

The uncle had apparently adopted his homonymous nephew, edd.pr. [3-4. for πάτρως see our lemma no. 1253].

1263: 581 no. 14. **Epitaph of Dionysios, 2nd cent. A.D.** Large altar moulded above; on the front a garland with ribbons surrounding an eagle; inscription above. From Öğrencik: Διονύσιος Διονυσί[ου] | [ἑαυτ]ῷ μ̣ν̣ή̣[μης χάριν]

Perhaps by the mason of our lemma no. 1275, edd.pr. || for the eagle representing the soul of the deceased cf. J.Nollé, *ZPE* 60 (1985) 126-133, edd.pr., who add that the eagle is as typical a symbol for a man as a wool basket for a woman.

1264: 581/582 no. 15. **Epitaph of Eumetor, 186/187 A.D.** Large moulded altar; on the upper moulding a slab-shaped upper element. On the front an eagle on a small altar whose head intersects LL. 3 and 4 of the inscription above. Found in Saray, now in the village of Gökler.

Τι· Ἰούλιος Ποτάμων καὶ μνήμης vacat χάριν
Ἀμιὰς Εὐμήτορι τέκνῳ ἔτους σοα´

Date: year 271 (Sullan era) = 186/187 A.D., edd.pr. || 1. Ti(berius) Iulius Potamon may be a brother of Ti(berius) Iulius Spinther (KP I 88/89 no. 191) who moved to northeast Lydia (perhaps Bageis or Lyendos, where the Aktian era was used), since he gives the date on the tombstone for his wife Iulia Tyche as 267 καθὼς ἄγουσιν Ἀζανεῖται (= 182/183 A.D.), edd.pr.

1265: 583 no. 16. **Epitaph of Epiktetos, 2nd/3rd cent. A.D.** Altar with large mouldings and framed front and lateral sides; on the upper moulding a slab-shaped upper element. On the front an eagle on an altar; L. 1 of the inscription is incised on the upper profile, L. 2 above the frame, LL. 3-4 on the altar beneath the eagle. Found in Çavdarhisar, now in the garden of the excavation house.

[Τρο]φιμὴς Ἐπικτήτῳ ἀνδρὶ καὶ | Ἐλεύθερος ἀδελφῷ | μνήμης | χάριν

1. Τροφιμής is a secondary form of Τροφίμη, cf. *BE* (1974) no. 330; (1987) no. 376, edd.pr.

1266: 583 no. 17. **Epitaph of Trophimas, undated.** Altar of poor workmanship with mouldings; on the front an eagle sitting on a plough. LL. 1-2 of the inscription on the upper moulding, L. 3 right of the eagle. The altar was cut by the same mason as the one in the next lemma. Found in Hacımahmut, now in the garden of the excavation house: Μήτηρ κ(αὶ) ἀδẹλφοὶ | Τροφιμᾷ μνήμης | χάριν

1. ΚΙΑ lapis, edd.pr.

1267: 583/584 no. 18. **Epitaph of Attalos, undated.** Altar of poor workmanship with mouldings; on the front an eagle sitting on a basket; below a plough. The inscription is incised on the upper moulding. The altar was cut by the same mason as the preceding one. Found in Hacımahmut, now in the garden of the excavation house.

Κυρίλα Ἀτάλῳ ἀνδρί,
Κλαυδιανὸς Ἀταλ̣ιαν̣[ός],
Ἀσκληπιάδ̣η̣ς̣ [Ἀτ]α̣λ̣ιανός,
4 ζῶντες μνῆς χάριν

2-3. Claudianus and Asklepiades probably were the sons of the deceased; their second name is a patronymic in its original meaning (cf. C.Brixhe, *Gnomon* 68, 1996, 700), edd.pr. || [for μνῆς see *SEG* XXXI 1089-1091, Pleket].

1268: 584 no. 19. **Epitaph of Menophilos, 2nd/3rd cent. A.D.** Altar with mouldings and framed front; on the upper moulding a base with table's legs on the corners. On the front an eagle between two raised hands. L. 1 of the inscription is incised on the upper profile, L. 2 above the frame. In Gökağac.

Ἀ̣μιὰς Μηνοφίλῳ υἱῷ γλυ|κυτάτῳ μνήμης χάριν

For the raised hands edd.pr. refer, among others, to M.-J.Morant, *Ktema* 24 (1999) 292-294 [*SEG* XLIX 1907] and C.Marek, *EA* 32 (2000) 139/140 [*SEG* L 1233] || 1. for women's names on -ας/ης cf. our lemma no. 1265; however, a man's name Ἀμίας is also possible, edd.pr.

1269: 584-586 no. 20. **Funerary epigram for Tation, 2nd/3rd cent. A.D.** Altar with upper moulding and slab-shaped upper element; on the front of the shaft an eagle and a basket on a small base (cf. *MAMA* IX 115, 136, 150). LL. 1-2, partly effaced, on the upper element, the epigram on the shaft under the relief. In Hacıkebir.

[- - - - - - - - - -] Ṭạṭị́ῳ | καὶ ἑαυτῷ ♠ ζῶν· |

τῇ{δ}δε καλὴν ἐσορᾷς Τάτιόν | με νέκυν, παροδῖτα,
τὴν [ζή||σ]ασαν ἔτη_ὡς {Λ} τριάκοντα·
4 π[αῖ]|δας δὲ ὀρφανίῃ ἐνκατέλι|πον, οὓς τέκον αὐτή,
μ⟨ν⟩ημ[ο|δ]όχους (?) πιθανούς, οὓς ἐκ|[γρ?]άψα`ι´το πρόνοια·

σώζε||[σθ]έ μου τέκνα πατρὶ ἀπὸ μ[η|τ]ρὸς ὄρφανα·
σ⟨ώ⟩ζου πα|[ρ]οδῖτα παρὰ {ΡΑ} καλῆς | ♠ Τατίου ♠

2-5. An epigram which is supposed to consist of four dactylic verses, the second of which is incomplete and the third incorrect, edd.pr. || 2. The *delta* apparently and was replaced by another *delta* above the line, edd.pr. || 5. MNH corrected from MH or NH; μνημοδόχους is not certain, but seems also to have been used in an inscription from Arykanda (LBW 1323, but changed to μνημόδουλος in *TAM* II 794, hence also *I.Arykanda* 147); the function of this office is unknown, but may have to do with the care for the tomb; the *iota* was added later between *alpha* and *tau* and therefore slipped under the line, edd.pr.; the invocation of πρόνοια is remarkable, Tation wanted her perhaps to guard her children; ἐκγράφεσθαι has a bureaucratic connotation, the use of which in this context is therefore unusual, edd.pr. || 7. ΣΝΖΟΥ lapis, edd.pr.

1270: 586/587 no. 21. **Epitaph of Asklepiades, late 2nd cent. A.D.** White-gray marble altar with moulding and a slab-shaped upper element, on which the claws and feet of a free-standing eagle are preserved. On the front the relief-bust of a beardless man, his large right hand emerging from his cloak (cf. our lemma no. 1308); on the left side a rosette, on the right a plough. L. 1 of the inscription on the upper moulding, going around its right side; LL. 2-3 on the shaft, L. 3 intersected by the top of the bust. Found in Hacımahmut, now in the garden of the excavation house.

Ἀσκληπιάδης Ἐλευθ|έρου vacat | Ἀπολλωνίῳ ἀδελφῷ | μνήμης (relief) χάριν

1271: 587 no. 22. **Epitaph of Trophime, 189/190 A.D.** White marble altar with mouldings and a block-shaped upper element. On the front, relief-bust of a woman and a bearded man; above the carelessly executed inscription, the last line of which is intersected by the heads of the relief; on the sides, stylized reliefs of a grape (left) and a rosette (right). At Aizanoi in the 'Steindepot auf der Tempelterrasse'.

Παπύλος Τροφί-
μῃ γυναικὶ μνήμ-
ης χάριν · κ(αὶ) Παπύλος
4 [ἔτ](relief)ους (relief) οσδʹ ·

ζῆ

3. Year 274 (Sullan era) = 189/190 A.D., edd.pr.

1272: 587/588 no. 23. **Epitaph of the sons of Auxanon, 2nd/3rd cent. A.D.** Grey-white marble altar with mouldings. On the front, busts of two boys; LL. 1-2 of the inscription on the upper moulding, LL. 3-5 on the shaft above the busts. Found in Hacımahmut, now in the garden of the excavation house.

1-2 Αὐξάνων ΖΩΜΑ ʼΔʼ ΟΣΤΕΚΤΕΚ | μνή(μης) χάρι(ν)
3-5 Αὐξάνων ΖΩΜΑ τοῖς | τέκνοις ἰδίοις ζῶν μνή|μης χάριν

1-2. Apparently an abortive version in cursive script of LL. 3-5, edd.pr.; the *delta* is smaller and raised above the line || [Ζωμᾶ?, Chaniotis; in the same sense C.Brixhe, *BE* (2003) no. 506].

1273: 588 no. 24. **Epitaph of Alexandros and Mes, 2nd/3rd cent. A.D.** Double altar with mouldings and slab-shaped upper elements. On the front of the left part bust of a man, on the right of a woman, their hands emerging from their cloaks. L. 1 on the upper element of the left altar, L. 2 running across the upper moulding of both. Found (?) in Hacımahmut, now in the garden of the excavation house.

μνήμ(η)ς χάριν
Ἀλέξανδρε Δαμᾶ (?) | Μης Πολυχρονίω

2. Although the names are in the vocative, the expected χαῖρε is lacking (the possibility of such cases was denied by G.Daux, *BCH* 94, 1970, 602-604 and M.Guarducci, *Epigrafia greca* III, Rome 1974, 148), edd.pr.; the name Μης is so far unattested (perhaps an orthographic variant for Μεις, cf. Zgusta, *KP* 308/309 § 891), and Πολυχρονίω is either dative for genitive, or -ου has been substituted by -ω, edd.pr. [C.Brixhe, *BE* (2003) no. 506, equally points to Μεις as a variant of the theonym Μήν, the latter of which is also used as an anthroponym].

1274: 589 no. 26. **Epitaph of Trophimos, Nereis, and Trophimos jr., 2nd cent. A.D.** Double altar, mouldings destroyed. Inscription A is on the left, B on the right altar. Found in Çavdarhisar.

A [- - - - - - - - -] Ṭρ̣ο-
[φίμῳ? ἀ]ṿδρὶ
ḳαὶ Νηρεΐδι θυγα-
4 ṭρὶ μνήμης
χάριṿ

B καὶ Τροφ[ίμῳ υἱῷ]
μνήμη[ς]
χ[άριν]

[3. Νηρεΐς: see *SEG* XXXIX 1301 and 1226 (Νηρηΐς)].

1275: 590 no. 28. **Epitaph of Titus Flavius Atimetos and Kallityche, 2nd cent. A.D.** Altar with mouldings, slab-shaped upper element, and a garland around all sides, in which the busts of a couple (front) and rosettes (sides and back); the inscription is incised on the front face above the garland. Found in Sopu (Zobu), now in the garden of the excavation house.

Τι. Φλ· Σειλανὸς κ(αὶ) Μαριανὸς Τι. Φλ.
Ἀ̣τειμήτῳ κ̣(αὶ) Καλλιτύχῃ γονεῦσι

Perhaps by the mason of our lemma no. 1263, edd.pr.

1276: 590 no. 29. **Epitaph of Mnesimachos and Tation, ca. 200-250 A.D.** Altar with mouldings and block-shaped upper element; the front is framed and has a relief representing a pair of ploughing oxen below and inscription above, in between two leaves. Found in Doğançılar, now in the garden of the excavation house.

Αὐρήλιοι Μνησίμα-
χος καὶ Βωλᾶς καὶ Σωκ-
ράτης κ(αὶ) Τρόφιμος πα-
τρὶ Μνησιμάχῳ
καὶ μητρὶ Τατίῳ
μνήμης χάριν

1277: 590/591 no. 30. **Funerary epigram for the flute-player Harmonios (?), 2nd/3rd cent. A.D.** *MAMA* IX 73; Merkelbach-Stauber, *SGO* III 213 no. 16/23/ 14. Altar with mouldings and block-shaped upper element. On its front, two incised auloi; inscription on the upper element, the upper moulding and the shaft. In Gökağac.

[Παῖς ἦν ε]ὐγενέταο Οὐρα̣|[νίου, το]ὔ̣νομα δ' ἦν μοι
'Αρμό̣|[νιος, α]ὐ̣λῶν ἁρμονίης ἕταρο[ν]· |
[κεῖ]μαι δ' ἐν ξείνῃ πάτρης || [ἄπο] εἴκοσι πέντε |
[πληρώ]σας ἐτέων θεσμὸν [- - - | - -]·
[σ]ῆ̣μα δέ μοι Βῆλος καὶ [- -]|νις ἐνθάδ' ἔτευξαν |
δύο κασίγνητοι καὶ Γάϊς || σύντροφος ἐσθλός

1. Οὐ̣ρ̣α-, L.-W.; ΟΙΙΑ = Θ̣υ̣ρ̣α̣-, *MAMA* (Hansen); ΟΙΙΑ, *SGO* || 2. 'Αρμ|[όνιος?], *MAMA*; 'Αρμ|[ονίδης], *SGO*, for which there is not enough space, L.-W.; in fine ἕταρο[ς], *MAMA*, *SGO*.

1278: 591 no. 31. **Epitaph of Diogenes, late Imperial period.** Round altar with mouldings (upper invisible); garland above the inscription. In Öğrencik.

'Αρίστων Διιογένῃ ἀδελφῷ | [μ]νήμης χάριν

1279-1322. Aizanoi (area of). Epitaphs on doorstones, 50-200 A.D. Doorstones, found during a survey in the area around Aizanoi. Edd.pr. C.Lehmler–M.Wörrle, *Chiron* 32 (2002) 591-612 nos. 32-76 (ph. of most items; German translations); no. 62 has no inscription. As to the typology of the doorstones, edd.pr. follow the classification in *MAMA* IX pp. xliv-xlviii.

1279: 591/592 no. 32. **Epitaph of Appe, 50-100 A.D.** Doorstone (Type I) of spotted marble, ending in a triangular pediment with large akroteria; in the pediment a rosette. The 'door' itself, framed by doorposts with capitals, is divided into six panels which contain (from top left to bottom right) a wool basket, vase, rosette, lock, and, in each of the two lowermost panels, rhombus with ring; inscription on the architrave, spilling over into the pediment. In the garden of the excavation house.

[Παπ]ίας Ἄππῃ τῇ ἑαυτοῦ γυναικὶ μνή| vacat μης χάριν

1280: 592 no. 33. **Epitaph of Trophimos, 50-100 A.D.** Upper part of a doorstone (Type I). Triangular pediment (top cut away) with akroteria; in the pediment a patera. The 'door' itself is framed by doorposts with capitals and was originally decorated with (perhaps three) panels, of which only the two uppermost are preserved; the left one contains a rosette, the right one a lock and a rosette; inscription on the architrave. Found in Çavdarhisar (in the rubble at the southeastern corner of the temple of Zeus), now in the garden of the excavation house: Π̣απίας Τροφίμῳ μνήμης χάριν

1281: 592 no. 34. **Epitaph of Helios, 50-100 A.D.** Upper part of a doorstone (Type I). Triangular pediment with large akroteria; in the pediment a rosette. The 'door' itself is framed by doorposts with capitals; in the fields of the door a rosette (left) and a lock (right). The inscription is engraved in the reversed order of lines, L. 1 being on the architrave, LL. 2-3 in the pediment. In the garden of the excavation house.

3 νεκεν
2 δους Ἡλίῳ τῷ ἀδελφῷ μνήμης ἕ-
1 Δ̣ιομήδης καὶ Λ(crack)εύκολλος οἱ Διομή-

4. The crack was on the stone, before the inscription was engraved, edd.pr.

1282: 593 no. 35. **Epitaph of Atalante, 50-100 A.D.** Upper part of a doorstone (Type I). Triangular pediment with large akroteria; in the pediment a wool basket. The 'door' itself is framed by doorposts with capitals; in the two only preserved panels a rosette (left) and a lock (right). L. 1 on the architrave, L. 2 on the upper doorframe, L. 3 on the right doorpost. In a private house in Tepecik.

Θαμ̣ὼς Ἀ̣ταλᾴν̣τῃ τῇ εἰδίᾳ γ|υνεκεὶ μ{η}ν̣ήμης χά|ρι[ν]

1. Θαμώς, or Θάλλως for Θάλλος; Θαμώς is an Egyptian name, which would point to an immigrated Egyptian, edd.pr. [C.Brixhe, *BE* (2003) no. 506, prefers Θαλλῶς].

1283: 593/594 no. 36. **Epitaph of Alfia Heren(n)ia, 50-100 A.D.** Doorstone (Type V A). Triangular pediment with akroteria (uppermost lost); in the pediment a vase. The 'door', in a richly decorated frame, is divided into four panels, the two uppermost containing a rosette (left) and a lock (right), each of the two lowermost a rhombus with ring; inscription engraved around the vase in the lower part of the pediment. Built into a fountain on the road from Hacıkebir to Cakmak.

Λούκιος Σκούτιος Μεσσαλῖνος | Ἀλφίᾳ Ἑρενίᾳ τῇ ἑαυτοῦ γυναικὶ μνήμης χάρι| vacat ιν

The stone-cutter has indiscriminately used *sigma* with four bars and in square form, edd.pr. || the names suggest that the family came from Italy, perhaps from Terracina, where the *gentilicium* Scutius is attested (*CIL* X 6389/6390), edd.pr.

1284: 594 no. 37. **Epitaph of Semnos, late 1st/early 2nd cent. A.D.** Doorstone (Type V A; ph. in *MDAI(I)* 47, 1997, pl. 42, 6). Triangular pediment with akroteria (uppermost lost); rosettes in and above the pediment. The doorposts are decorated with tendrils, the doors divided into four panels, the upper ones with rosette and lock, each of the lower ones with a rhombus with ring. L. 1 of the inscription on the architrave, L. 2 in the pediment. In the garden of the excavation house.

Εὐτύχιον Σέμνῳ τῷ ἀνδρὶ μνήμης | χάριν

1285: 594/595 no. 38. **Epitaph of Italia, late 1st/early 2nd cent. A.D.** Doorstone (Type V A). Triangular pediment with akroteria; in the pediment a wool basket. The 'door', in a richly decorated frame, is divided into four panels, the two upper ones containing, under garlands, vase (left) and lock (right), each of the two lower ones a rhombus with ring; inscription in the pediment (L. 1, around the basket) and on its lower frame (L. 2). Built into the fountain in front of the mosque at Pazarcık.

Φλαυία Στρατονείκη | Ἰταλίᾳ τῇ ἰδίᾳ θαραπαίνῃ μνήμης χάριν

[2. θαραπαίνῃ for θεραπαίνῃ, C.Brixhe, *BE* (2003) no. 506: 'prononciation ouverte de *e* devant *r*'].

1286: 595 no. 39. **Epitaph of Pompas, late 1st/early 2nd cent. A.D.** Doorstone (Type V A; ph. in *MDAI(I)* 47, 1997, pl. 42, 5). Triangular pediment with akroteria; in the pediment an eagle; above each of the slanting sides of the pediment a dolphin. The doorframe is decorated with a meander; the two upper panels of the door contain, under a garland, a rosette and a lock, each of the two lower ones, under an om-

phalos-bowl, a rhombus with rosette; inscription engraved, in reversed order of lines, on the lower frame of the pediment (L. 1) and in the latter (L. 2). Found in the southern nekropolis of Çavdarhisar, now at Aizanoi in the 'Steindepot auf der Tempelterrasse': Πονπᾶς καὶ Ἑρμίας Πονπᾷ τῷ πάτρῳ μνήμης | χάριν

1. The name Πονπᾶς (= Πομπᾶς) seems to be unattested so far, edd.pr. [for πάτρως see our lemmata nos. 1253 and 1262].

1287: 595/596 no. 40. **Epitaph of Demetrios, 50-100 A.D.** Doorstone (Type V B). Triangular pediment with akroteria; in the pediment a whirl-like rosette, above each of the slanting sides of the pediment a rosette. Six panels in a simple doorframe with two fasciae; in the two upper ones a rosette (left) and a lock (right), in each of the middle ones a rhombus with ring, in each of the lower ones a star-like grille; inscription engraved, in reversed order of lines, on the lower frame of the pediment (L. 1) and in the latter (L. 2). Found in the nekropolis of Demirtepe at Hacıkebir, now at Aizanoi in the 'Steindepot auf der Tempelterrasse'.

Βερενίκη Δημητρίῳ τῷ ἡαυτῆς ἀνδ̣ρ̣ὶ̣ | μνήμης χάριν

1. The *omegas* are turned left by 90°, edd.pr. || [2. ἡαυτῆς for ἑαυτῆς, Corsten].

1288: 596 no. 41. **Epitaph of Lukas and his wife, late 1st/early 2nd cent. A.D.** Double doorstone (Type V B). Triangular pediments with akroteria, which are connected by tendrils; between the two pediments a large palmette. In the left pediment a wool basket between comb and rosette, in the right one a lion with an ox-head under his paw. Doors within simple frames with three fasciae, in each of them six panels with rosette and lock (above left and right), rhombus with ring (middle), star-like grille (bottom); inscription in the center of the continuous lower frame of the two pediments. In the 'Steindepot auf der Tempelterrasse': Λωυκᾶς v ἡαυτῷ v ζῶν

Variation between Ω and ω, edd.pr. || the tomb must have been intended for a couple, but only the husband is mentioned, edd.pr. || [ἡαυτῷ for ἑαυτῷ, Corsten.]

1289: 596/597 no. 42. **Epitaph of Eupraxia and Dione, 50-100 A.D.(?).** Rectangular slab with a doorstone (Type VI A) with pointed top edge, above which is depicted a dolphin on each side. The door is framed by two pillars (decorated with ivy-tendrils) with capitals which support an arch with two fasciae above the door; in the arch a wool basket; on top of the pointed edge above the arch a palmette, on its slanting sides ivy-tendrils. The decoration of the door consists of two smaller panels above (with rosette left and lock right) and two larger panels below (each with a rhombus with ring); L. 1 of the inscription on the upper fascia of the arch, L. 2 starts on the left capital of the door-post, continues on the second fascia and ends on the right ca-pital. In the garden of the excavation house.

Μένανδρος Εὐπραξίᾳ γυναικὶ | καὶ Διόνῃ vv τέκνῳ μνήμης χάρειν

2. The vacat is caused by a damaged spot on the stone, edd.pr.

1290: 597 no. 43. **Epitaph of Papias, 100-150 A.D.(?).** Doorstone (Type VI A) with pointed top edge. The stone is framed by two pillars (decorated with ivy-tendrils) with capitals which support an arch with two fasciae; in the arch an eagle, on the triangular edge a palmette (in the center) and ivy-tendrils. The door in a two-fasciae-frame is divided into four panels of the same size; in the two on top a rosette (left) and a lock (right), in each of the lower ones a rhombus with omphalos-bowl; inscription on the two fasciae of the arch. The stone is built into the fountain in the wall of a private house in Ağarı: Δημήτρειος Παπίᾳ πατρὶ μνήμης χ[άρι]ν | καὶ Τρόφιμος

1291: 597/598 no. 44. **Epitaph of Apollonios and Aemula, ca. 150 A.D.(?).** Double doorstone (Type VI A) with pointed top edges; on each of them a palmette (center) and ivy-tendrils; on the extreme left a dolphin. The recessed fields are framed by pillars which support arches with two fasciae (the pillar in the center is shared by both parts). Except for the space below the arch, in which there are an eagle (left) and a wool basket (right), both parts bear identical decoration. The pillars on each side are decorated with ivy-tendrils, the one in the center with intertwined tendrils with blossoms. Each door is divided into four panels; in the upper two a rosette (left) and a lock (right), in the lower two an omphalos-bowl (left) and a rosette (right); inscriptions on the two fasciae of the archs. Found near a fountain outside of Çam Köyü.

Left: Φαῦστος Ἀπ[ολ]λωνίῳ ἀδελφῷ | [μνήμ]ης χάριν
Right: Φιλόμουσος καὶ Μητροδωρίων | Αἰμύλῃ μη[τρί]

The deceased were probably a couple, edd.pr. || **Left:** 1. Ἀπ[πολ]λωνίῳ, edd.pr.; Ἀπ[ολ]λωνίῳ, C.Brixhe, *BE* (2003) no. 506 || **Right:** 2. the woman's name is attested twice in Aizanoi (*MAMA* IX 237 and 408), edd.pr., who follow *MAMA* in deriving the name from the Latin Aemula.

1292: 598 no. 45. **Epitaph of Aphphia, ca. 150 A.D.** Doorstone (Type VI A) with pointed top edge. The stone is framed by two pillars (decorated with tendrils and blossoms) with capitals which support an arch with two fasciae; in the arch a wool basket, on the triangular edge a large palmette (in the center) and ivy-tendrils. The door in a two-fasciae-frame is divided into six panels: in the upper two a mirror (left) and a lock (right), in each one of the two below a rhombus with ring, in the lower two a grille with diagonal bars; inscription on the arch. Found south of the village of Hacımahmut: Φιλόμηλος Ἀφφίᾳ γυναικὶ μνήμης χάριν

1293: 598/599 no. 46. **Epitaph of Tatas, ca. 150 A.D.** Upper part of a doorstone (Type VI A) with pointed top edge. The stone is framed by two pillars (decorated with double tendrils and blossoms) with capitals which support an arch with three fasciae;

in the arch a lion and a bull's head. On top of the arch a large palmette, on the slanting sides ivy-tendrils. The door is set into a frame with two fasciae; inscription on the upper fascia of the arch. Built into a fountain west of the village of Susuzkaya.

Διονύσιος καὶ Ἄτταλος Τατᾳ ἀδελφῷ μνήμης χάριν

1294: 599 no. 47. **Epitaph of Gaius Claudius Neilos and Kedia, 2nd cent. A.D.** Double doorstone (Type VI A) with pointed top edges and arches with two fasciae, resting on pillars decorated with tendrils. On top of each arch a large palmette, on the slanting sides tendrils with blossoms; inscriptions are on the upper fascia of the arch. In Doğançılar.

Left: Γ. Κλαύδιος Νεῖλος τῇ ἰδίᾳ γ[υναικ]ὶ Κηδίᾳ σώφρονι | [μνήμης χάριν]
Right: Γ. Κλαύδιος Νεῖλος ἑαυτῷ ζῶν

This is the first Gaius among the Claudii at Aizanoi, edd.pr. || **Left:** Κήδια is so far unattested and may be either derived from κῆδος or a transcription of the Latin *C(a)edia*, edd.pr., who prefer the latter [C.Brixhe, *BE* (2003) no. 506: '... l'intégration canonique du nom latin au grec donnerait *Καιδίᾳ'].

1295: 599/600 no. 48. **Epitaph of Tatia and her husband, 2nd cent. A.D.** Double doorstone (Type VI A) with pointed top edges and arches with three fasciae, resting on pillars (decoration destroyed). On top of each of the arches a large palmette, on the slanting sides tendrils with blossoms. In the arches a female bust (left), a lion and a bull's head on a moulding with garlands and bulls' heads (right). The doors, in simple frames, are divided into six panels each with almost identical decoration: on both doors the middle panels are decorated with a rhombus and ring, the lower ones with a star-shaped grille; the panels on top with mirror (left) and lock (right) on the left door, with a pruning-knife (left) and a diptychon above a lock (right) on the right door; inscriptions on the upper fascia of the arch. On the nekropolis-hill near the village of Çat.

Left: [- - -ο]ῦς Τατίᾳ μητρὶ ζῶσα **Right:** [- - - -]ΜΟ[- - - - - - - - -]

1296: 600/601 no. 49. **Epitaph of Helios, 2nd cent. A.D.** Doorstone (Type VI A) with pointed top edge and arch with two fasciae, resting on pillars with a decoration of tendrils, blossoms and poppy-heads; between arch and edge, a pediment with rosette: the edge is decorated with a palmette, on the slanting sides ivy-tendrils. In the arch an eagle on a moulding. The door is divided into five panels, two each on top and in the middle, one at the bottom, decorated with pruning knife and lock (top left and right) rhombus with omphalos bowl (middle), and plough (bottom). On the basis of the similarity with the decoration on *MAMA* IX 420, edd.pr. assign the stele to the same workshop; inscription on the fasciae of the arch. Built into a fountain beneath the

village of Pazarcık.

῎Αφιον ῾Ηλίῳ πατρί, Μηνογᾶς γανβρὸς καὶ τὰ τέκνα αὐτῶν
πάππῳ μνήμης χάριν

1297: 601 no. 50. **Epitaph of Appe, 2nd cent. A.D.** Doorstone (Type VI B) with triangular, moulded pediment and arch with two fasciae, resting on pillars with ivy-tendrils. In the pediment a mirror (top) and dolphins (below on either side); in the arch a wool basket. The door, in a simple frame, is divided into four panels, decorated with a rosette (top left), a lock (top right), and rhombus with ring (bottom left and right); inscription on the upper fascia of the arch. Built into a fountain near the village of Çömlekçi: Διόδωρος ῎Αππῃ μητρὶ μνήμης χάριν

1298: 601 no. 51. **Epitaph of Leon (?) and his wife, 2nd cent. A.D.** Double doorstone (Type VI B; heavily damaged) with triangular, moulded pediments and arches with a fascia, resting on pillars with ivy-tendrils; a patera in the left pediment, an eagle in the left arch. The doors are divided into six panels each with almost identical decoration: on both doors the middle panels are decorated with a rhombus and ring, the lower ones with a star-shaped grille; the panels on top with rosette (left) and lock (right) on the left door, with a mirror (left) on the right door (top right panel destroyed); inscription on the fascia of the arch. In the southern nekropolis of Çavdarhisar.

Left: [Τρ]όφιμος καὶ Τατιανὶς Λέῳ[ν- - -] **Right:** [- -]αις μητρὶ [- - - - - - - -]

1299: 602 no. 52. **Epitaph of Apollon, 2nd cent. A.D.** Doorstone (Type VI B) with triangular, moulded pediment and arch with fascia, resting on pillars with tendrils. In the pediment a rosette (top) and dolphins (below on either side); in the arch an eagle on moulding. The door, in a simple frame, is divided into four panels, decorated with a rosette (top left), a lock (top right), a ring (bottom left and right); below the ring in the lower left panel, a plough; inscription on the fascia of the arch. Found in Hacımahmut, now in the garden of the excavation house.

Φαῦτος ᾽Από⟨λλ⟩ωνι υεἱῷ μνήμης χάριν

ΦΑΥΤΟΣ ΑΠΟΑΑΩΝΙ, lapis ['influence du substrat/adstrat phrygien avec ... Φαῦτος pour Φαῦστος (réduction de *st* à *t*)', C.Brixhe, *BE* (2003) no. 506].

1300: 602 no. 53. **Epitaph of Trophimos, 2nd cent. A.D.** Doorstone (Type VI B) with triangular, moulded pediment and arch with two fasciae, resting on pillars with tendrils and blossoms. In the pediment a rosette (top), in the arch an eagle on moulding. The door, in a simple frame, is divided into four panels, decorated with a rosette (top left), a lock (top right), a rhombus with omphalos bowls (bottom left and right); inscription

on the upper fascia of the arch. Found in the southern nekropolis at Çavdarhisar, now in the 'Steindepot auf der Tempelterrasse'.

Τροφιμᾶς καὶ Βωλανὸς Τροφίμῳ πατρὶ μνήμης χάριν

1301: 602/603 no. 54. **Epitaph of Metrophanes, 2nd cent. A.D.** Doorstone (Type VI B) with triangular, moulded pediment and arch with two fasciae, resting on pillars with tendrils and blossoms. In the pediment a leaf-pattern in the shape of a palm-tree (top) and rosettes (below on either side); in the arch an eagle on moulding. The door is divided into four panels, decorated with a rosette (top left), a lock (top right), a rhombus with omphalos bowls (bottom left and right); inscription on the fasciae of the arch. Built into a fountain in the village of Ilicikören.

Ἀντίπας [κ]αὶ Μηνόφιλος Μητροφάνῃ | ἀδελφῷ μ[νή]μης χάριν

1302: 603 no. 55. **Epitaph of the parents of Euodos, 2nd cent. A.D.** Double doorstone (Type VI B) with triangular, moulded pediments and arches with two fasciae, resting on undecorated pillars. In the upper corner of the pediments a leaf-pattern in the shape of a palm-tree (left) and a mirror (right); in the arches an eagle (left) and a wool basket (right), both on mouldings. The doors are divided into four panels each, decorated likewise with a rosette (top left), a lock (top right), a rhombus with omphalos bowls (bottom left and right); inscriptions on the upper fasciae of each arch. Found in the Demirtepe-nekropolis at Hacıkebir, now in the 'Steindepot auf der Tempelterrasse'.

Left: Εὔοδος πατρὶ ζῶντι **Right:** καὶ μητρὶ μνήμης χάριν

1303: 603 no. 56. **Epitaph of Iulia Appe, 2nd cent. A.D.** Doorstone (Type VI B; heavily damaged) with triangular, moulded pediment and arch with two fasciae, resting on pillars with intertwined tendrils; in the arch a wool basket on moulding. The framed door is divided into six panels, decorated with a rosette (top left), a lock (top right), a rhombus with ring (middle left and right), a star-shaped grille (bottom left and right); inscription on the upper fascia of the arch. On the eastern slope of the temple-plateau at Çavdarhisar.

Τι · Ἰούλιοι Τρόφιμος καὶ Ἀφροδίσιος Ἰουλίᾳ Ἄππῃ ἀδελφῇ

1304: 604 no. 57. **Epitaph of Menandros, 2nd cent. A.D.** Doorstone (Type VI B) with triangular, moulded pediment and arch with two fasciae, resting on pillars with tendril; in the pediment a palmette with an ivy-leaf on either side (top) and leaf-patterns (below on either side), in the arch an eagle on moulding. The framed door is divided into four panels, decorated with a rosette (top left), a lock (top right), a rhombus with omphalos bowls (bottom left and right); inscription on the upper fascia of the arch.

Built into a fountain of Efeler.

Μένανδρος Μενάνδρῳ πατρὶ μνήμης | [χάριν]

Χάριν must have been written on the heavily damaged right capital, edd.pr.

1305: 604 no. 58. **Epitaph of an unknown person, 2nd cent. A.D.** Doorstone (Type VI B) with triangular pediment and arch with two fasciae, resting on pillars with tendril; in the pediment a palmette (?), in the arch, on a moulding with garland and bull's heads, a lion slaying a bull. The framed door is divided into originally apparently six panels, the lower ones not being visible; the upper panels are decorated with a rosette (left) and a lock (right), both of those in the middle with rhombus and ring; inscription on the upper fascia of the arch. Built into a fountain outside of the village of Gökler: Ζήνων καὶ Ν[..]ΝΙΟ[-----]

1306: 604/605 no. 59. **Epitaph of Timotheos and Aphion, 2nd cent. A.D.** Two fragments (pediment and small parts of the doorframes) of a double doorstone (Type VI B) with triangular pediments and arches with three fasciae, resting on pillars with tendril; in the pediment a patera (left), rosette and comb between perfume flasks (right); in the lower corners of both pediments a dolphin. In the arches, on a moulding with garland, bow and bull's head, at left a male, at right a female lion slaying a bull; inscriptions on the upper fascia of the arch. Found in the southern nekropolis of Çavdarhisar, now in the 'Steindepot auf der Tempelterrasse'.

Left: Τειμόθεος · ἑαυτῷ · ζῶν, ·
Right: Τειμόθεος · Ἀφίῳ · γυναικὶ · ζώσῃ

1307: 605 no. 60. **Epitaph of Claudia Thearis (?), 2nd cent. A.D.** Upper part of a doorstone (Type VI B) with triangular pediment and arch with two fasciae; in the upper corner of the pediment a vase with leaf and ivy-tendrils, in the preserved left one a dolphin; in the arch a woman's bust on moulding; inscription on the upper fascia of the arch. Found in the southern nekropolis of Çavdarhisar, now in the 'Steindepot auf der Tempelterrasse'.

[Ε]ὔανδρος(?) Κλαυδίᾳ . ΑΟ̣ΕΑ . . . μνήμης χάριν

The inscription seems to have been written on an erased text, of which γυνηκί and Θεαρι[- -] can still be read under μνήμης χάριν, so that the deceased woman's name may have been Κλαυδία Θεαρίς, edd.pr.

1308: 605/606 no. 61. **Epitaph of Asklas, Appe, and their grandchildren, 2nd cent. A.D.** Doorstone (Type VII B) with triangular pediment and arch with two fasciae resting on fluted pillars with capital; in the pediment a patera, in the arch a man's bust

The door is divided into four panels with a plough (top left), a lock (top right) and rhombus with ring (bottom); inscription on the upper fascia of the arch. Found in Hacımahmut, now in the garden of the excavation house.

Ἀσκλᾶς καὶ Ἄππη ἑαυτοῖς, ὑῶν + ὑοῖ[ς] μνήμης χάριν

The deceased are Christians, as the cross shows, edd.pr.

1309: 607 no. 63. **Epitaph of Ammion, ca. 150 A.D.** Doorstone (Type VI B; from the same workshop as nos. 1310-1311) with triangular pediment and arch with two fasciae, resting on pillars (decoration destroyed); in the pediment a wool basket between ivy-tendrils, in the arch, set against a shell-shaped background, a female lion slaying a bull. The moulding above the door is decorated with five palmettes, the door divided into four oblong panels with a mirror (top left), a lock (top right) and omphalos bowls in a ring (bottom); inscription on the upper fascia of the arch (L. 1), on the upper part of the moulding above the door (L. 2), and above the right capital. Found in the Demirtepe-nekropolis at Hacıkebir, now in the 'Steindepot auf der Tempelterrasse'.

[Μ]νησίθεος Ἀμμίῳ γυναικὶ μνήμης χάριν ♠ vacat
ὃς ἂν ποσάξει χεῖρα τὴν δυσδαίμονα, οὕτως ἀ-
ῴροις περ[ιπ]έσοιτο συνφοραῖς

2. Δυσδαίμων replaces the usual κακός or βαρύφθονος/βαρύχθονος (cf. Strubbe, *Arai Epitymbioi* 285-292 and M.Türktüzün–M.Wörrle, *Chiron* 24, 1994, 95-101), edd.pr.

1310: 607/608 no. 64. **Epitaph of Tation, ca. 150 A.D.** Doorstone (Type VI B; from the same workshop as nos. 1309 and 1311) with triangular pediment and arch with two fasciae, resting on pillars with tendrils; in the upper corner of the pediment a wool basket between ivy-tendrils, in each of the lower corners a dolphin; in the arch, set against a shell-shaped background, a female lion slaying a bull. The moulding above the door is decorated with five palmettes, the door divided into four panels with a mirror (top left), a lock (top right), and omphalos bowls in a ring (bottom); inscription on the upper fascia of the arch. Found in the Demirtepe-nekropolis at Hacıkebir, now in the 'Steindepot auf der Tempelterrasse'.

Τάτιον ἑαυτῇ ζῶσα ♠ vacat

1311: 608 no. 65. **Epitaph of Menios, ca. 150 A.D.** Doorstone (Type VII A; probably from the same workshop as nos. 1309-1310) with triangular pediment (damaged) and arch with two fasciae, resting on fluted pillars; on the sides of the pediment ivy-tendrils; in the arch, a lion slaying a bull. The moulding above the door is decorated with five palmettes, the door divided into four panels with a rosette (top left), a lock (top right) and rhombus with ring (bottom); inscription on the upper fascia of the arch.

D. 986.52

I. Kitabın Devamı

BRILL

Found in the Demirtepe-nekropolis at Hacıkebir, now in the 'Steindepot auf der Tempelterrasse'.

Ἀμμία μήτηρ καὶ Δημήτριος ἀδελ̣φὸς Μηνίῳ γλυκυτάτῳ μνήμης χάριν

1312: 608/609 no. 66. **Fragment of an epitaph, undated.** Fragment of the arch (two fasciae) of a doorstone (Type VI); inscription on the upper fascia. In the depot of the school: [- - -]ν καὶ Ε[- - -]

1313: 609 no. 67. **Epitaph, 2nd cent. A.D.** Double doorstone (Type VII A) with triangular pediments and arches with two fasciae, resting on fluted pillars; on the pediment a palmette and ivy-tendrils along the slanting sides. The door is divided into four panels with a rosette (top left), a lock (top right), and a rhombus with ring (bottom); inscriptions on the upper fascia of the arch. Found in the southern nekropolis of Çavdarhisar, now in the 'Steindepot auf der Tempelterrasse'.

Left: [- - - μ]ν̣ήμης χάριν **Right:** [- - - ἑα]υτῇ ζώσῃ

1314: 609 no. 67. **Epitaph of the parents of Helios and Asklepiades, undated.** Double doorstone (Type VII A) with triangular pediments and arches, resting on fluted pillars; on the pediment a palmette and volutes along the slanting sides, ending in flower buds. In the arch an eagle (left) and a wool basket (right). The doors are divided into four panels with a rosette (top left), a lock (top right), and a rhombus with ring and patera (bottom); inscriptions on the moulding of the pediment and on the right end of the moulding of the right arch. In the garden of the excavation house.

Left: Ἥλιος καὶ Ἀσκλ[ηπιά]δης τῷ πατρὶ ζῶντι
Right: Ἥλιος καὶ Ἀσκληπιάδης Στρατονείκῃ τῇ μητρὶ μνή|μης χάριν

1315: 610 no. 69. **Epitaph of Eudemos, 2nd cent. A.D.** Fragment of a doorstone (door and lower part of right pillar missing) with triangular pediment and architrave with three fasciae, resting on fluted pillars. In the pediment an eagle; inscription on the two uppermost fasciae of the architrave. In Sopu (Zobu).

Ῥόδινος καὶ Εὔδημος Ε̣ὐδ̣ήμῳ | πατρὶ μνήμης χάριν

1316: 610 no. 70. **Epitaph of Demeter, 2nd cent. A.D.** Upper part of a doorstone (Type VI A) with triangular pediment and arch with one fascia. On the pediment a palmette (top), on its slanting sides a volute, in the right (preserved) corner a dolphin; in the arch a wool basket on moulding. The upper two of the door panels are preserved; they bear a rosette (left) and the remains of a lock (right); inscription on the fascia of the arch. Found in Çavdarhisar near the temple of Zeus, now in the 'Steindepot auf der Tempelterrasse'. [- - -] κυρί̣ᾳ Δήμητρι μνήμη[ς χάριν]

1317: 610/611 no. 71. **Epitaph of Hermaios, 2nd cent.** A.D. Fragment of a doorstone (Type VI C) with triangular pediment and arch on pillars with tendrils; only the upper left part is preserved which shows a tendril on the pediment and a thick laurel garland along the arch; inscription above the door. Found in Çavdarhisar near the temple of Zeus, now in the garden of the excavation house.

Απ[- - - - - -] | Ἑρμα̣[ίῳ ἀνδρὶ] | μν[ήμης χάριν]

1318: 611 no. 72. **Fragment of an epitaph, undated.** Fragment of a doorstone with the remains of a pediment with eagle, underneath middle part of an architrave with inscription; in the depot of the school: [- - - -] Μητροδω[ρ- - - -]

1319: 611 no. 73. **Fragments of an epitaph, undated.** Two fragments, presumably of the same monument, found in Çavdarhisar near the temple of Zeus, now in the garden of the excavation house: **A:** [- - -]ι̣ καὶ Ασ̣Ι[- - -] **B:** [- - -]η̣ τέκνοι[ς - - -]

1320: 611 no. 74. **Fragment of an epitaph, undated.** Perhaps fragment of the lower edge of the pediment of a doorstone, found in Çavdarhisar near the temple of Zeus, now in the garden of the excavation house; the careless and late letters seem to be in contrast with what seems to have been a large monument: [- - - ἑ]αυτοῦ πατρ[ὶ - - -]

1321: 611 no. 75. **Fragment of an epitaph, undated.** Fragment of a doorstone with arch, on a fascia of which are the remains of an inscription: [- - - γυναι]κ̣ὶ μνή̣[μης χάριν]

1322: 612 no. 76. **Fragment of an epitaph, undated.** Fragment of a doorstone with arch, on the upper fascia of which are the remains of an inscription: [- -]ν ἑα[υτ- -]

1323-1332. Vacant.

1333. Atyochorion?. Dedication of a statue of Dionysios, 169 A.D. Rectangular marble base, perhaps for two statues [M.Sève, *BE* (2003) no. 131, doubts that the base supported two statues]; the inscriptions are on two contiguous sides. Provenance unknown, now in the Museum at Denizli-Pamukkale. Ed.pr. T.Ritti, *EA* 34 (2002) 66/67 (ph.).

A Διονύσιος· ἔτους σνδ', μη(νὸς) β', ι' · ❦
ὁ δῆμος καὶ ἡ βουλὴ καὶ ἡ γερουσία
Ἀτυοχορειτῶν πολλάκις ἐτείμησαν

B Τατία Διονυσίου τοῦ Μαχάονος

Διονυσοπολεῖτις, ἡ καὶ πυήσασα
❧ τὸν ἀνδρειάντα ❧

Date: year 254 (Sullan era) = 169 A.D.; the 10th day of the 2nd month is in October/November, ed.pr. || A 1. Dionysios was a citizen of Dionysopolis (like his daughter in **B**), but may have originated in or possessed property in Atyochorion where he performed his benefactions, ed.pr. || 2. Atyochorion had its own political institutions, ed.pr.

1334-1336. Bolvadın (area of: Kemerkaya; Afyon province). Christian epitaphs, Byzantine period. Three tombstones with inscriptions found during cleaning works near an ancient site called 'Sülünün Ören'. Edd.pr. S.Şahin-M.Üyümez, *Müze* 12 (2002) 267 (only majuscule copies [garbled; we try to reconstruct the original texts] and illegible photographs; Turkish translations).

1334: No. 1 (ph.). **Epitaph of Zotikos and Paulos.** Stele (?) with two crosses, each in a circular field, below a square field with square bosses around which the inscription: Μνημῖον Ζωτικοῦ κὲ Παύλου ἀδελφῶν

1335: No. 2 (ph.). **Epitaph.** Stele (?) with two arched fields, in each of which a cross. The inscription above the fields: ΙΓΔ + ΠΔ

[The first *delta* written inside the *gamma*; the inscription is translated by edd.pr. as '(tomb) of Papas'.]

1336: No. 3. **Epitaph of Domna.** [Μνη]μηῖον | Δόμ|ν̣η[ς]

1337. Dorylaion. Funerary epigram for the merchant Dionysios, after 212 A.D. Stele. Edd.pr. Merkelbach-Stauber, *SGO* IV 471 no. 23/15 (16/34/39) after a copy by P. Frei (German translation).

Αὐρ(ήλιος) - [τ]ὸν μέγαν ἐν|πορίαις κὲ ἐν ἄνδρεσι | δόξαν ἔχοντα,
4 πά[ν]των | ἀνθρώπων φίλον ἀνέ|[ρα] ἔν τε πόλεσσι
Διονυσι[- -]

1. The name of the deceased should follow after Αὐρ(ήλιος), but the stone-cutter may have begun the line incorrectly and decided to leave it unfinished, Frei apud edd.pr. [The structure of the text (καὶ ἐν ἄνδρεσι, ἔν τε πόλεσσι) suggests that one should read ἐν πορίαις ('great in journeys'); the man may have been an itinerant artists, known in many cities, and not a merchant, Chaniotis].

1338. Dorylaion. Funerary epigram for a benefactor, Roman Imperial period. Slab. Edd.pr. Merkelbach-Stauber, *SGO* IV 471 no. 23/16 (16/34/40) after a copy by P.Frei (German translation).

[Κάθερ]μα πατρίδος κὲ ξένων εὐεργέτην,
[πολλ]ῶν καταφυγὴν, ⟨ἡ⟩μερώτατον, σοφόν,
[τάφ]ος καλύπτει πᾶσι τίμιον βροτοῖς,
[οὐδ]ὲν κακὸν δράσαντα, ζήσαντ' εὐκλεῶς,
[- - -]ρα μαθόντα τῆς τύχης μεταλλαγάς,
[ἔ]χοντα γαμετὴν οἵαν οὐδεὶς πώ[ποτε]
[σώ]φ̣ρονα φίλανδρον εὐπρεπῆ τε κα̣ὶ [- -]
- -

1. [Κάθερ]μα = ἕρμα, cf. Hom., *Il.* 16.549 and *Od.* 23.121; *SGO* IV 393 no. 22/21/01, edd.pr. || 2-7. suppl. Frei apud edd.pr. || 2. ⟨ἡ⟩μερώτατον, Merkelbach; ΕΡΜΕΡΩΤΑΤΟΝ, lapis || [8. the text must have continued, since the name of the deceased is missing, Pleket].

1339. Eumeneia. The family of M. Cl. Valerianus, Roman Imperial period. *SEG* XXVIII 1115/1116; *MAMA* IV 336. E.Miranda, *Mediterraneo antico* 5 (2002) 39-48 (ph.), sketches the career of this family from Eumeneia, members of which served as ἀρχιερεῖς Ἀσίας in ca. 84-96 A.D. (M. Κλ. Οὐαλεριανός and his wife Κλ. Τερεντύλλα), after ca. 132 A.D. (their son M. Κλ. Οὐαλεριανὸς Τερεντυλλιανός), and shortly thereafter (the latter's possible nephew M. Φλ. Οὐαλεριανὸς Τερεντυλλιανός; for this man and his relationship to Π. Αἰβούτιος Φλάκκος from Hierapolis see our lemma no. 1342).

1340. Eumeneia. Inscriptions containing the 'Eumeneia Formula'. Ramsay, *CB* I 519-528 nos. 359, 364, 368, 371. P.Trebilco, *Mediterraneo antico* 5 (2002) 83-85, argues that only no. 371 is Christian, since Jesus is mentioned in the formula, whereas it is impossible to decide, whether the others are Christian or Jewish; cf. our lemma no. 1963.

1341. Hierapolis and environs. Inscriptions and historical geography. T.Ritti, *EA* 34 (2002) 41-70, discusses the historical geography of the surroundings of Hierapolis and (re)-publishes numerous inscriptions from (or connected with) the following ancient sites: **Θιοῦντα** (44-54): For a new inscription see our lemma no. 1357; republication with short commentaries of the following texts: Ramsay, *CB* I 142-144 nos. 30 and 31 (drawing); *SEG* XXXI 1127; XLIV 1087. In addition, she argues (51/52) that the dedication *SEG* XLIV 1086 (*I.Laodikeia am Lykos* 63) may not come from Laodikeia and suggests Thiounta as its provenance (cf. already *I.Laodikeia am Lykos*). – **Ταυρισκη/κον** (54-56): For a new inscription from Hierapolis, where the toponym is mentioned for the first time, see our lemma no. 1346 (on the same stone as *Altertümer von Hierapolis* 152, which is reprinted). – **Μοταλεῖς** (57-66): For a new in-

scription see our lemma no. 1351; republication of the following texts: *SEG* XXXIII 1138 (Delemen, *Rider-Gods* 59 no. 319); XXXIV 1295, 1298 (*OMS* VII 549-567), 1299; *Altertümer von Hierapolis* 344. – **Μαιλουεῖς** and **Μαμωλεῖς** (56), indigenous settlements in the countryside (L.Robert, *BCH* 107, 1983, 511-515), not city tribes (*Altertümer von Hierapolis*): republication of *Altertümer von Hierapolis* 70 and 81. – **Sanctuary of Ζεὺς Κάριος** (63): republication of *SEG* XLVII 1734. – **Μολμειζαι?** (63/64): Brief report of the discovery of an unpublished inscription mentioning the Μολμειζαι (?); from the text is given only: ἐπιμεληθέντων Μολμειζων. – **Ἀτυοχωρίον** (66-69): republication of Ramsay, *CB* I 146 no. 34. Atyochorion may be located near modern Akkent and ancient Dionysopolis.

1342. Hierapolis. Honorary inscription for M. Fl. Valerianus Terentullianus, after 132-161 A.D. Marble base, re-used in a wall of the 4th/5th cent. on the agora of Hierapolis. Ed.pr. E.Miranda, *Mediterraneo antico* 5 (2002) 39-48 (ph.).

Μᾶρκον Φλάουιον
Οὐαλεριανὸν Τερεν-
τυλλιανὸν ἀρχιερέ-
α Ἀσίας vacat
Πόπλιος Αἰβούτιος
Φλάκκος τὸν ἴδιον
καὶ τῆς γυναικὸς
αὐτοῦ καὶ τῶν τέ-
κνων εὐεργέτην

1-4. The honorand, unknown so far, must from his mother's side have belonged to the family of the Claudii Valeriani in Eumeneia (see our lemma no. 1339), while his father was a Flavius; he may have been high priest of Asia towards the end of Hadrian's reign or under Antoninus Pius, ed.pr. || 5-6. P. Aebutius Flaccus may be identical with the ἀρχιερεὺς τῆς Ἀσίας ναοῦ τοῦ ἐν Κυζίκῳ Αἰβούτιος Φλάκκος (*IGR* IV 153), which would support the assumption that one could be high priest in another conventus than one's own, ed.pr.

1343-1344. Hierapolis. Two milestones, Roman Imperial period. T.Ritti in D. De Bernardi Ferrero (ed.), *Saggi in onore di Paolo Verzone* (Rome 2002) 90-103 (ph.), publishes the following texts.

1343: 96/97. **Milestone, 97 A.D.** White marble column; bilingual inscription superimposed on an earlier partially erased Latin text; found *in situ* at a distance of one mile.

Imp(erator) Nerva Caesar Aug(ustus), pontifex
max(imus), tr(ibunicia) pot(estate), p(ater) p(atriae), cos. III

Αὐτοκράτ[ωρ Νέρ]ουας Καῖσαρ Σε-
βαστός, ἀρχ[ι]ερεὺς μέγιστος, δη-
μαρχικῆς ἐξουσίας, πατὴρ πατρίδος,
ὕπατος τὸ γ·

<a> Hierapoli
mi(lium) I
ἀπὸ Ἱεραπόλεως
μί(λιον) α´

The earlier Latin text mentions road works during the governorship of Sex. Iulius Frontinus (84/85 A.D.) under Domitian, ed.pr. || 2. Nerva's first year as *tribunus plebis* is 97 A.D. (the year of his third consulship), ed.pr., who refers to *TAM* V.2, 870 (milestone from Thyatira from the same year and also superimposed on a text from Domitian's reign) and points out that in Asia Minor more than 25 milestones recording road-building activities under Nerva have been found so far.

1344: 98-103. **Milestone, reign of Gordian III (238-244 A.D.).** White marble column seen in 1974 by P.Verzone in the barbershop of Ecırlı (Pamukkale) and now in the Archaeological Museum.

Imp(eratori) C(aesari) M(arco) Ant(onio)
Gordiano
P(io) F(elici) Aug(usto)
mi(lium) I
Ἀπὸ Ἱερᾶς Πόλε-
ως μί(λιον) α´
ἐπὶ ἀνθυπάτου
Ἀσιννίου Σαβει-
νιανοῦ

1-3. Gordian III || 7-9. the governor M.Triarius Rufinus Asinnius Sabinianus is on record in *TAM* V.1, 618 (Daldis), V.2, 872 (Thyatira) and *SEG* XLII 1035 (Ephesos); his proconsulship dates from 238/239 or 239/240 A.D., ed.pr. || on another part of this milestone there is a Latin inscription mentioning Fl. Iulius Constantius and Fl. Iulius Constans, two sons of Constantine the Great (340-350 A.D.); another Latin text mentions Julianus as Caesar (355-360 A.D.).

1345. Hierapolis. Acclamations, reign of Justinian. Painted inscriptions on three travertine semi-columns found in the so-called Frontinus street near the North Gate of the city. Ed.pr. E.Miranda in *Saggi Verzone* (cf. our lemmata nos. 1343-1344) 109-118 (ph.; translation).

1) † Ἰουσ|τιν[ι]αν[ὲ] | Ἄγουσ[τε] | του βι[νκ]|ας †
2) † Πολλὰ | τὰ ἔτη τοῦ | βασιλέ|ως †
3a) inscription in upper panel: [.....]|[.]ΜΙΣ[.]Α|[...]ΗΛΟ[.]
3b) inscription in lower panel: [Σε]βαστοῦ | [..|..]Η
3c) traces of an older text: P[----]|TATO[.|.]

1-2. The acclamation is for Justinian I; του βινκας is the Greek equivalent of Latin *tu vincas*, ed.pr., who refers to a literary source which has ἔτη πολλά, Ἰουστινιανὲ Αὔγουστε, του βι(ν)κας (acclamation of the faction of the Green); for πολλὰ τὰ ἔτη see also Ephesian acclamations discussed by Roueché in a publication briefly summarized in *SEG* XLIX 1448; ed.pr. also refers to the late antique acclamations in Aphrodisias (*SEG* XLIV 1046-1065) and suggests that the acclamation to Justinian may have been connected with the award of the status of metropolis of Phrygia Pacatiana Secunda to the city in 535 A.D.

1346. Hierapolis. Epitaph of a man and his family, Roman Imperial period. Stepped base for sarcophagi with two inscriptions. Since only the upper part of the stone was visible formerly, only one of the two inscriptions has been published (*Altertümer von Hierapolis* 152, reprinted by ed.pr.). The following inscription is inscribed on the lower part of the base. Ed.pr. T.Ritti, *EA* 34 (2002) 55/56.

Ἡ σορὸς αὕτη καὶ αἱ παρακείμεναι σοροὶ δύο, ἡ Ταυρισκιανὴ καὶ
⟨ἡ⟩ Θιουντηνή, καὶ οἱ ὑπὸ αὐτ[ὰ]ς τόποι τῶν θεμάτων καὶ τὸ ἐπιστρέφων βαθρικὸν καὶ τὸ ἔμπροσθ-
εν κατάστρωμα πᾶν Λ[.]ο[..]ινου, ἐν ᾗ κηδευθήσεται Ḥ[- - - - - - - - -]εν
4 αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Διονυσὶς καὶ τὰ τέκνα αὐτῶν· ἑτέρῳ δὲ οὐδε-
νὶ ἐξέσται ἐν αὐταῖς [κη]δεῦσαί [τ]ινα

Date: the text is probably not much later than *Altertümer von Hierapolis* 152 and may have been inspired by the latter's appearance and contents, ed.pr. || 1-2. the two sarcophagi mentioned were of different marble, one from Thiounta, and one from a village the end of whose name is not certain, either Tauriske or Tauriskon, ed.pr., who adds that there must have been marble quarries in the region of this village.

1347-1349. Kotiaion (area of: Çukurören near Gediz). Dedications to Ζεὺς Ἀντιγόναος/Ἀντιγό(υ)ναος, Roman Imperial period. Cf. *SEG* LI 1806-1807. Five marble relief busts, found at Çukurören, now in the Kütahya Museum, two of them with inscriptions; in addition, there is a similar bust (head missing) of unknown provenance in the museum, which might also come from Çukurören (our lemma no. 1349). Ed.pr. N.E.Akyürek Şahin, *Olba* 6 (2002) 71-84 (ph.; German translations), who also reprints the nine previously known texts (*SEG* XLVIII 1437; LI 1806/1807; M.Paz de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999) 289/290 no. 61.8-13). Although she admits that the epithet of Zeus (attested in different forms: Ἀντιγόναος, -γούναος, -γόναιος, -γόνεος, -γόνιος) is of Macedonian origin (from the name of a cult founder Antigonos who was not a Hellenistic king), she prefers to interpret the god as a Phrygo-Lydian divinity of rural fertility, in favor of which she also adduces the form of the monuments which are typical for this kind of god in the region.

1347: 74/75 no. III. **Dedication of Xeinas.** Ξεινᾶς̣ | Ἀ̣σ̣κ̣λ̣ά̣π̣ω̣νος | [̣]Ξ̣Α̣ ̣ ̣ ̣ Ἀντιγονά[ῳ] | ε[ὐχήν]

1. Ξεινᾶς = Ξενᾶς, ed.pr., who refers to Bechtel, *HPN* 339 || 3. initio: expected is the ethnikon of the dedicant which would leave no space for Διί, ed.pr.

1348: 75 no. IV. **Dedication of Demokas.** Δ̣ημόκας | Δ̣ιὶ Ἀντιγουν̣ά̣ῳ | [ε]ὐ̣χήν

1. Δημόκας: so far unattested, cf. Δαμόκκας, Φιλόκκας, Μενέκκας, ed.pr., who refers to Bechtel, *HPN* 125 s. v. Δαμόκκας.

1349: 75/76 no. V. **Dedication of Euxenos.** Εὔξενος Εὐξένου | [Δι]ὶ̣ Ἀντιγουνάῳ ε̣ὐ̣χ̣ή̣[ν]

1349 bis. Laodikeia on the Lykos. Dedication of the 'Syrian Gate' by the imperial freedman Tib. Claudius Tryphon, 84/85 A.D. *IGR* IV 847; *SEG* XLVI 1672; *I.Laodikeia am Lykos* 24. M.Horster, *Bauinschriften* (our lemma no. 1136 bis) 138 note 62, quotes the inscription after *IGR*, but ignores the new reconstruction with additional fragments in *SEG* and *I.Laodikeia*. [NB: Laodikeia is in Asia, not in Lycia-Pamphylia; the same holds for Hierapolis; Nikaia is in Bithynia, not in Asia, Corsten.]

1349 ter. Laodikeia on the Lykos. Epigram for the governor Skylakios, 345-350 A.D. *I.Laodikeia am Lykos* 18; Merkelbach-Stauber, *SGO* I 281 no. 02/14/07. C.Dorl-Klingenschmid, *op.cit.* (our lemma no. 1891) 211/212, argues that this inscription cannot refer to a restoration of the Nymphaeum, since it fits neither the second phase (when the fountain was reduced in size) nor the third, for which the duration of twelve months for the construction would be too long (the first and fourth phases are equally excluded, since they are, respectively, too early or too late for the letter forms of the epigram).

1350. Laodikeia on the Lykos or surroundings. Epitaph of Elpis, undated. Marble stele with triangular pediment, decorated with acanthus leaves, and tenon. In an arched recess a woman on the left and a man on the right; next to the former, a comb and a distaff (?). The stele is assigned to the region of Laodikeia on the basis of the shape of the monument (cf. *I.Laodikeia am Lykos* 86, 92, 98, 106/107) and the formulas of the inscription in LL. 1/2 (cf. *ibid.* 88; *Laodicée du Lycos* 353; H.Malay, *Arkeoloji Dergisi* 2, 1994, 173); now in a private collection in Izmir. Ed.pr. C.Tanrıver, *EA* 34 (2002) 106 no. 6 (ph; English translation).

Ἐλπὶς, ἡρωῒς χρηστή, παροδεί-
ταις χαίρειν,
ἧς τὴν στήλλην ἐπέθηκε Ἀπφιὰς ἡ θυγάτηρ
4 καὶ Ζώσιμος ὁ ἀνήρ

3. ἐπέθηκε for ἐπέθηκαν, ed.pr., who for the verb refers to *I.Laodikeia am Lykos* 105.

1351. Motaleis (or sanctuary of Zeus Karios?). Dedication of a chest, 200-250 A.D. White marble chest; on the front a crescent with a radiated bust of a young person, resting on a small eagle and flanked by a snake winding around a double-axe (left) and a standing male figure in a short cloak with a club in his left and an axe in his raised right hand (right). The inscription runs underneath the rim of the chest; its beginning must have stood on the lid. Found in Fadıl Örenyeri. Ed.pr. T.Ritti, *EA* 34 (2002) 64-66 (ph).

[---------------------------------------] | ὁ αὐτὸς ἐκ τῶν τοῦ θεοῦ χρημάτων

The man, who was mentioned in L. 1, may have had a function in the sanctuary, perhaps as a priest, and dedicated the chest presumably as a container for sacred utensils, ed.pr., who adds that the cult may have been solar or lunar in character (crescent; nimbus of the bust), whereas the snake around the double-axe could be connected to an Apollo, perhaps Apollo Lairbenos, whose sanctuary was located not far away; the radiated bust may be identified with Zeus Karios; it is not possible to identify the figure on the right (Herakles? Kakasbos?).

1352. Neapolis. Corpus. See our lemma no. 1245.

1353. Philomelion. Corpus. See our lemma no. 1245.

1354. Philomelion. Epitaph of Papylos, undated. White marble pedimental stele with akroteria and supported by two columns; in the pediment a rosette; below the pediment a moulding of chevrons on their sides and a field divided by a garland; inscription above the garland, below it the figure of a woman with a basket. Ed.pr. L.Jonnes, *The Inscriptions of the Sultan Dağı* I ---- (see our lemma no. 1245) 16 no. 32 (ph.): Παπύλος Στεφά|νου ἑα̣τ̣ῷ ζῶν | ἀνέστησεν

2. ἐμῷ, ed.pr.; ἑα̣τ̣ῷ, P.J.Thonemann, *EA* 36 (2003) 92 and T.Corsten, *EA* 37 (2004) 111/112.

1355. Philomelion. Christian epitaph of the deacon Besoulas, 4th cent. A.D. White marble pedimental stele; in the pediment a cross with four letters (X P | A Ω); immediately below the pediment moulding a hemisphere, the two legs of which continue directly down to define the field of the inscription. Ed.pr. L.Jonnes, *The Inscriptions of the Sultan Dağı* I ---- (see our lemma no. 1245) 23/24 no. 50 (ph.); cf. *BE* (2002) no. 616.

Βεσούλας, διάκων
τῆς καθολεικῆς
κὴ ἀποστολικῆς
ἀγείας τοῦ Θεοῦ ἐκλη-
σείας, ὑπὸ τὸν ἀγειώτα-
τον ἐπείσκοπον Ἐπι-
γόρειον, ζῶν κὴ φρο-
νῶν τὸ μημόριον τοῦ-
το· εἰ δέ τις βουληθῇ
κακὴν χῖραν προσε-

νένκην, εἴσχησε
12 πρὸς Πατέραν καὶ Υ-
εἱὸν κὲ Ἅγιον Πνεῦ-
μα

6-7. Ἐπιγόρειον = Ἐπικούρειον?, ed.pr.; P.J.Thonemann, *EA* 36 (2003) 94, suggests reading Γ̣ρ̣η|γόρειον [or Παρηγόρειον, Pleket] || 8. μ⟨ν⟩ημόριον, ed.pr., but μημόριον is another form for μνημόριον, well attested in Asia Minor, and therefore not to be corrected, *BE* || [10-11. προσενένκην = προσενένκειν, Pleket] || [11. εἴσχησε = ἔσχηκε; this is a variant of the formula ἕξει πρὸς + name of a god, for which see Strubbe, *Arai Epitymbioi* p. xi, Chaniotis] || 12-14. for this formula see also our lemma no. 1866.

1356. Sebaste. Epitaph of Aur. Messalas and his family. Ramsay, *CB* I no. 451. P.Trebilco, *Mediterraneo antico* 5 (2002) 83-85, argues that it is impossible to decide whether this inscription with the 'Eumeneia Formula' is Christian or Jewish; cf. our lemma no. 1963.

1357. Thiounta?. Epitaph of Mar(cus) Au(relius) Diodoros Zeuxion and his family, late 2nd – first half 3rd cent. A.D. Marble sarcophagus, lid lost. On the lateral sides an ox head, on the front a tabula ansata with the inscription, flanked on the left by a standing male bearded figure, holding an unidentifiable object in his left hand, and two soldiers, holding a lance with their right hands; the soldier directly left of the tabula holds a dog on a leash; on the right another standing soldier, holding a bunch of grapes in his left hand and a dog on a leash with his right hand; to his left a small horse, led by a small servant, holding a lance in his right hand (or, according to ed.pr., Ioulianos, whose name is written on both sides of his head: possibly a threptos?); above the horse a wreath with inscription. The three standing soldier-like figures are explained by ed.pr. as ὀροφύλακες. Found at Pınar, where the ancient road between Thiounta and Tripolis presumably ran. Ed.pr. T.Ritti, *EA* 34 (2002) 44-47 (ph.).

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος
Μᾶρ. Αὐ. Διοδώρου Ζευ-
ξείωνος, ἐν ᾗ κηδευθή-
4 σεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ
Τατιὰς Διοδώρου καὶ
Διόδωρος Διοδώρου καὶ
Ζεῦξις Διοδώρου καὶ
8 Ἀπολλεινάρις Διοδώρου,
ἑτέρῳ δὲ οὐκ ἐξὸν κηδεῦσαί
τινα· εἰ δέ τις καταφρονήσι
τῆς ἐπιγραφῆς, ἀποτίσει τῷ ἱερω-
12 τάτῳ ταμίῳ * ,γ

in the wreath:
ζῇ

above the horse:
Ἰουλιανός

It is not certain whether the find spot belonged to Thiounta or to another city, ed.pr.

1358. Thymbrion/Hadrianopolis. Corpus. See our lemma no. 1245.

1359. Tyriaion. Corpus. See our lemma no. 1245.

1360. Tyriaion (area of: Argithani, west of Ilğin). Honorary inscription for the Imperial freedman Publius Aelius Aventinus, during or after Hadrian's reign. Two fragments of a white limestone statue base. Ed.pr. L.Jonnes, *I.Sultan Dağı* I 77/78 no. 365 A and B (ph.), who thought that each piece was on a different side of the base. Republished by M.Ricl, *EA* 35 (2003) 109/110, who observed that the fragments fit together and provides a complete text. We present her text below.

Ἀδριανοπολειτῶν ἡ
βουλὴ καὶ ὁ δῆμος ἐ-
τείμησαν Πούπλιον
Αἴλιον Ἀουεντεῖνον
Σεβαστοῦ ἀπελεύθε-
ρον ἀνδρι[ά]ν̣τ̣ι̣ [ἀρε]-
τῆς ἕνεκα κα[ὶ φιλα]-
γ[α]θίας καὶ τῆς ε̣[ὐν]-
οίας τῆς εἰς τὴν π[όλ]-
[ιν ἡμ]ῶν, ἄνδρα ἐπι[..]
[- - γενόμ]ενον[.] ΠΙ[....]

3-6. The honorand probably was a freedman of Hadrian, R., who suggests that his stay 'in Hadrianopolis can be connected with the (second?) foundation of the city under Hadrian'; on 108 R. wonders whether Argithani was the site of Hadrianopolis || 10-11. ἐπί[ση|μον] or ἐπι[εικῆ] are conceivable but 'there does not seem to be enough space for either of these restorations', R.

1361. Tyriaion (area of: Eldeş). Dedication to Meter Andeirene, Roman Imperial period. White marble pedimental stele; LL. 1/2 of the inscription in the pediment, LL. 3-7 in the field below. Ed.pr. *I.Sultan Dağı* I 92 no. 404 (ph.). Republished by M.Ricl, *EA* 35 (2003) 111, whose text we present below; cf. also T.Corsten, *EA* 37 (2004) 112/113.

[Ὑπ]ὲρ κυ[ρίου]
[Λ.?] Κ(αλπουρνίου) Π̣ρόκλο[υ]
σωτηρίας
Εὔκαρπος
οἰκονόμος
Μητρὶ Ἀνδε-
ιρη̲ν̲ῆ̲ εὐχὴ̲ν̲

1-2. ΕΡΚΥ | ΚΠΙΟΚΛΟ, ed.pr.; R. suggests identifying [L.] Calpurnius Proklos with the homonym from Ankyra on record in *MAMA* I 41, an estate-owner near Laodikeia Combusta (cf. 111 note 41 for inscriptions from south-eastern Phrygia mentioning other Calpurnii [another is on record in B.H.MacLean's Corpus of the inscriptions in the Konya Museum (see our lemma no. 1458) no. 35, from Sizma, just south of Laodikeia Combusta, Pleket]: [Ὑ]π̣ὲρ κυρ̣[ίου] | Κ. Πρ̣όκλο[υ], C. ('ein gewisser C(aius) Proclus') || 6-7. Meter Andeirene is also on record in *MAMA* VII 106 (*I.Sultan Dağı* I no. 381) from Ağalar, somewhat east of Ilğin, identified by J. with Tyriaion; Eldeş lies somewhat south/southeast from Ilğin; R. wonders whether the village Adaras, ca. 20 km. southwest of Il-

ğin, is identical with the village Andeira; she refers to *MAMA* VII 373 from Sarı Kaya, north of our region, mentioning an 'Αδειρηνὴ κώμη [another dedication to Μήτηρ 'Ανδειρηνή in MacLean's Corpus (see above ad LL. 1/2) no. 12 (unknown provenance), Pleket].

1362. Tyriaion. Funerary imprecation, undated. White marble fragment of a column. Ed.pr. *I.Sultan Dağı* I 74/75 no. 342; republished by P.J.Thonemann, *EA* 36 (2003) 89, whose text we present below.

'Ε̣άν τ̣ι̣ς̣ τού[τῳ̣]
τῷ̣ τάπ̣ῳ
κακὸν π̣υή-
4 σει, ἔ̣[ξ]ει Μῆ̣ν[α]
κατα[χ]θώνι-
ον κε[χ]ωλω-
μένον

"Ε̣αν ΠΟ̣ΤΟΥ | τω ΤΑΜΟ | κακον ΤΥΗ|ΣΕΙΣ̣[..]ΕΙΜΗ̣Ν || κατα[.]ΘΩΝΙ|ΟΝΚΕ̣[.]ΩΛΩ|μενον, ed.pr. || 2. τάπῳ = τάφῳ || 4-7. T. refers to no. 74 in MacLean's Corpus of the inscriptions in the Konya Museum (see our lemma no. 1458), where he supplements MacLean's reading: ἕ|ξει Μῆνα κ[α]|ταχθόνι[ον | κεχολωμένον].

1363. Western Phrygia (Kütahya?). Epitaph of Telesphoros, 147/148 A.D. Marble stele with triangular pediment supported by decorated pilasters. In the pediment a pigeon and an eagle facing each other; in a recessed field lions, equally facing each other, their front legs on a wreath; below the latter a whip, writing instruments, scroll, writing tablets. L. 1 of the inscription on the lower edge of the pediment; LL. 3-6 below the recessed field. Assigned to western Phrygia (region of Kütahya/Kotiaion) or Mysia Abbaitis (region of Uşak) on the basis of the relief, cf. numerous parallels in *MAMA* X and Waelkens, *Türsteine*. Now in a private collection in Izmir. Ed.pr. C.Tanrıver, *EA* 34 (2002) 103/104 no. 2 (ph; English translation).

"Ετους σλβ', μη(νὸς) 'Υπερβερταίου βκ' ·
Μηνόφιλος κὲ Εὔτακτος κὲ 'Ασκλᾶ⟨ς⟩ κὲ
Τειμοκράτης οἱ ἀδελφοὶ σὺν τῇ
4 μητρὶ 'Αμμίῳ ἐτείμησαν Τε-
λέσφορον τὸν πατέρα μνήμης
χάριν.

Date: year 232 (Sullan era) = 147/148 A.D., ed.pr. || 2. ΑΣΚΛΑ lapis, ed.pr.

PISIDIA

1364. Pisidia. Εἰρηνάρχαι, Roman Imperial period. A.Zamai, *Patavium* 18 (2001) 63-83, studies the dedications of *eirenarchs* near Ariassos (*SEG* VI 686-714 [not in *I.Pisid.Cen.*]) and in the territory of Termessos (*TAM* III.1, 906-909, 912-915) as well as *TAM* III.1, 104. The *eiren-*

arch was responsible for security in the territory of the cities, particularly against brigands, and the dangers of this task caused the dedications mentioned. An inscription from Karallia (*I.Side* Tep. 1), in contrast, shows an *eirenarch* who apparently from the city directed operations in the hinterland by sending his assistants. Cf. also our lemma no. 1953.

1365. Pisidia. Dedications to the Dioskouroi. For dedications possibly coming from Pisidia see our lemmata nos. 1851-1856.

1366. Adada. History of the city. H.Brandt, *Historia* 51 (2002) 385-413, surveys the available evidence about Adada (archaeological remains, inscriptions, coins) in an attempt to reconstruct the city's history. He reprints *TAM* III.1, 2 (German translation) and *IGR* III 365 (dedication of an imperial temple by Ἀντίοχος Τλαμόου, to whose family he assigns the persons mentioned in J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor*, Boston 1888, nos. 420 and 426), and quotes parts of *IGR* III 364, 366, and 371 (imperial cult). By way of an overview of the small city élite (which did not possess Roman citizenship), he argues that in *IGR* III 372 and 374/375 members of probably the same family are represented.

1367. Antiochia. Concordia between Antiochia and Klaudioseleukeia, early 4th cent. A.D. Base of a statue representing the personified city or its tutelary deity, found near the monumental gate at the main entrance to the city of Antiochia. Edd.pr. T.Drew-Bear, G. Labarre, *EA* 34 (2002) 71-92 no. 3 (ph; French translation), with a study of the concordia and the alleged kinship between Antiochia on the one hand and Tavium, Lystra, and Klaudioseleukeia on the other. During the 3rd and 4th cent. A.D. there were two other statues of the personified Concordia erected by Lystra and Tavium in Antiochia, the inscriptions on the bases of which are republished by D.-B. and L. (ph; Lystra: *OGIS* 536; *IGR* III 302 [G.Thériault, *Le culte d'Homonoia dans les cités grecques*, Lyon-Québec1996, 90]; Tavium: W.M.Calder, *JRS* 2, 1912, 84-86 no. 3; G.Thériault, *op.cit.* 90/91; both dated by D.-B. and L. to the turn of the 2nd to the 3rd cent. A.D.). It is to be supposed that a statue of the concordia with Antiochia was erected in the respective other cities as well. The reason for ὁμόνοια between Antiochia, Lystra, and Tavium should have been these cities' quarrels over their rank within the province of Galatia, which may have been reinforced by the conflict between Septimius Severus and Pescennius Niger.

Ἡ λαμπροτάτη καὶ ἔνδοξος Ἀντιοχέων
π(όλις) κολ(ωνία) μητρόπολις τῆς Πισιδίας τὴν
ἐξαίρετον καὶ εἰλικρινῆ Ὁμόνοιαν
4 τῆς λαμπρᾶς Κλαυδιοσελευκέων
πόλεως, ἔργοις τε καὶ τειμαῖς
πρὸς αὐτὴν φιλοτειμουμένην
καὶ ταῖς ὄψεσιν ἐναργῆ ὁρᾶσθαι ἐνπρέποντι
8 τῷ τῆς Ὁμονοίας ἀγάλματι ἱδρύσατο.

Some ligatures || 3. the duplication of epithets are marks of a late style (cf. also L. 5), edd.pr.; in fine: the homonoia between the two cities, which must go back to the early Imperial period, is also attested by an inscription on a theater seat in Antiochia reserved for citizens of Klaudioseleukeia (W.M.Ramsay, *JRS* 14, 1924, 197 no. 26, interpreted as part of an entablature); its renewal in the early 4th cent. should be connected with the creation by Galerius (in 309 A.D. at the earliest) of the province of Pisidia, of which Antiochia became the capital, edd.pr. || 4. the city, founded as Seleukeia by either Antiochos I or II (or perhaps by Seleucus II), was renamed Klaudioseleukeia presumably after having received benefactions by Claudius, for whom also a statue was erected (*IGR* III 328), ed.pr. || 7. for ἐναργής and ἐμπρέπω edd.pr. refer to Homer, *Od.* 16.161, and Aischylos, *Agam.* 6 resp.

1368. Antiochia. Honorary inscription for G.Caristanius Fronto and his wife, Flavian period. *IGR* III 300. The stone is now in the Museum in Yalvaç. M.Christol, T.Drew-Bear in *Actes du Ier Congrès international sur Antioche de Pisidie* (Lyon-Paris 2002) 178-181 (ph.; dr.), point out that an unpublished inscription from Kaunos reveals that Fronto's wife was called Calpurnia Paulla Calpurni Longi f(ilia). Consequently, one should restore in LL. 1/2 Καλπουρ|ν]ίαν instead of Σε|ργ]ίαν. A L.Calpurnius L.Calpurni Paulli f. Longus is on record in an inscription from Antiochia (*An.Ép.* [1926] no. 76). He may well have been Calpurnia Paulla's father. The new restoration rules out a relation between the Caristanii and the Sergii.

In L. 12 in fine they doubt the reading γ′: [Γάϊος Καριστάνιος Φρό]ντων γ′. They wonder whether a *pi* should be read: the beginning of a word qualifying Fronto.

Further reflections on the family of the Sergii (originating in Antiochia, estate-owners in Lykaonia and ascending to the senatorial order (*MAMA* VII 319, 321, 330 and 486)), and on the relations between St. Paul and the Sergius Paulus on record as governor of Cyprus in *Acts*; this governor is not identical with a L.Sergius Paullus on record as a curator of the Tiber under Claudius. There is a Sergius on record as governor of Cyprus in 37-41 A.D. but his full name is Κ]όϊντος Σέργ[ιος Παῦλος] (*IGR* III 935; *SEG* XXX 1605). The proconsul Παῦλος on record in *IGR* III 930 (ἐπὶ Παύλου [ἀνθ]υπάτου) is to be dated to the beginning of the 2nd cent. A.D. and therefore has nothing to do with Paul's Sergius Paulus.

1369. Antiochia. Honorary inscription for the emperor Justinian. Large rectangular statue base found in the theater area; inscription in a frame, occupying only its upper half; an earlier inscription in the frame has been erased; a previously inscribed stone was obviously reused in the present monument; the original frame represented a *tabula ansata*; in secondary use the *tabula* was turned vertically; the upper part was cut off and the remaining *ansa* was decorated with a cross. Ed.pr. C.Zuckermann in T.Drew-Bear, M.Taşlıalan, C.M.Thomas (edd.), *Actes* --- (see our lemma no. 1368) 243-255 (ph.; translation), who presents two versions of the text: A (Zuckermann) and B (Feissel).

A:	B:
[† Ἡ πόλ]ις Ἀντ̣ι̣[οχήων στῆσε]	[† Ἡ πόλ]ις Ἀντ̣ι̣[όχοιο λαχοῦσα]
[θ]ε̣οστεφὲς ἕρκ̣[ος]	[θ]ε̣οστεφὲς ἕρμ̣[α],
θ(ε)ῖον Ἰουστινιανὸν ὅρ̣[ων]	θ(ε)ῖον Ἰουστινιανόν, ὁρ̣[ᾷ]̣

κοσμήτορα κόσμ̣[ου] κοσμήτορα κόσμ̣[ου]

2. θεοστεφής: from the early 7th cent. A.D. part of the Imperial titulature, ed.pr., who refers to *CIG* 8639 (Constantinople; the empress Theodora is θεοστεφής); ἕρκ̣[ος]: 'rampart'; ἕρμ̣[α]: 'prop, support'; in an inscription from Gerasa (C.B.Welles in C.H.Kraeling (ed.), *Gerasa. City of the Decapolis*, New Haven 1938, 478 no. 300) a church is called an ἀλεξίκακον ἕρκος and an ἀγήραον ἕρμα; in *SEG* XLVI 2011 Stephanos, the martyr, is called a τ(ε)ῖχος ἀκαταμάχητον || 3-4. ed.pr. offers parallels for θεῖος and θειότατος as official epithets of the living emperor: *AP* 1.2 and 9.812; *IGLS* XIII 9136; ὅρ̣[ων]: 'law, decree, rule' (referring to the emperor responsible for the codification of the laws); in Feissel's text the emperor is 'the orderer of the world'; ed.pr. argues that it is rather Christ himself who is represented as κοσμήτωρ κόσμου in the sources and that is 'very daring' to suggest that the city, when looking at the statue, sees Christ; but ed.pr. admits that his reading implicitly refers to the comparison between Christ and the emperor || interesting reflections on the vanishing of the tradition of 'honoring emperors with statues' in the course of the 5th cent. A.D., 'with a limited revival under Justinian' (for which see *Cod. Just.* 12.63.2); instead of statues, Imperial portraits (*imagines*) painted on linen or wood were erected; for another statue of Justinian ed.pr. refers to *ALA* no. 81.

1370-1377. Antiochia. Dedications to Men. M.-T.Le Dinahet in *Actes* --- (cf. our lemma no. 1368) 201-212, (re)publishes a number of dedications, first published by E.Lane in *CMRDM* IV and subsequently included in *SEG* XXXI. She offers descriptions of the inscribed objects, in some cases new readings and photos of all objects discussed. All objects are now in the Museum in Yalvaç [for Men in Asia Minor, see now M.Paz de Hoz, 'Men, un dios lunar, con corona de rayos', *MHNH* 2 (2002) 189-201 (non vidimus: see *BE* (2003) no. 427); S.Hübner, 'Spiegel und soziale Gestaltungskraft alltäglicher Lebenswelt. Der Kult des Men in Lydien und Phrygien' in E.Schwertheim - E.Winter (edd.), *Religion und Region. Götter und Kulte aus dem östlichen Mittelmeerraum* (*AMS* Band 45; Bonn 2003) 179-200, Pleket].

1370: 203 no. 1 = *CMRDM* IV 92 = *SEG* XXXI 1219. Marble altar; below the inscription a crescent; on the left lateral side a caduceus; on the upper side a patera 'ornée de pétales'.

1371: 204 no. 2 = *CMRDM* IV 137 = *SEG* XXXI 1259. Marble altar; on the right lateral side representation of a bird. In L. 3 on both sides of -ον a leaf.

1372: 204/205 no. 3 = *CMRDM* IV 69 = *SEG* XXXI 1197. Marble statuette base.

1373: 205 no. 4 = *CMRDM* IV 79 = *SEG* XXXI 1207. Marble statuette base; the letter forms point to the 2nd cent. A.D. There is no missing text on the left side. The text now runs: [Στ]ρατονείκη Ἀπολλωνίου | [ὑ]πὲρ Μενεκλέως τοῦ | [υἱοῦ] θεῶι εὐχήν (*SEG* and *CMRDM* have Μενελέως in L. 2); in L. 3 there is no space for Μηνί after υἱοῦ (*SEG* and *CMRDM* have [υἱοῦ Μηνὶ] θεῶι εὐχήν).

1374: 205/206 no. 5. **Dedication to Men Askaenos.** Marble stele; inscription on a band below; remains of a tenon; above the inscription a wreath with two ribbons; left of the wreath a small crescent: Μηνὶ 'Ασκαηνῷ [εὐχήν]

1375: 206 no. 6 = *CMRDM* IV 134/135 = *SEG* XXXI 1256/1257. The two fragments of a stele join; inscription in a slightly recessed field. The text now runs: Βάκ[χ]ος | τεκμορεύ|σας Μηνὶ | [εὐχή]ν

4. Final *N* engraved outside the recessed field || *SEG* and *CMRDM* have two separate inscriptions.

1376: 207 no. 8 = *CMRDM* IV 95 = *SEG* XXXI 1222. Fragment of a stele; inscription in a recessed field. In L. 1 *initio* Δ instead of Λ (*SEG*, *CMRDM*); in L. 2 *initio* a Z instead of a Ξ: Μά]|⟨ξ⟩ιμος (*CMRDM* and *SEG*: Μά]|ξιμος). The Flavonii (see L. 1 Φλαο[υώνιος Μα]; the *lacuna* is too long for Φλάο[υιος]) are attested frequently in inscriptions from Antiochia. The dedicant may well have been a freedman.

1377: 208 no. 10. **Inscription with three names.** Fragment of a limestone column; a slightly recessed field is divided into two small fields by a vertical line; above the field a pediment; an oblique stroke in our text indicates the two fields.

Οὐαλ/έριος,
Νεί/κων,
Παυ/λείνη

[In *An.Ép.* (2002) [2005] no. 1463 the text is interpreted as an epitaph erected by Οὐλέριος Νείκων for Παυλείνη.]

1378-1382. Antiochia. Inscribed rock-cut naiskos-stelai along the sacred road to the temple of Men. G.Labarre - M.Taşlıalan in *Actes* --- (see our lemma no. 1368) 257-312, report on their examination of the sacred road to the temple of Men on the summit of the Gemen Dağ (also called Karakuyu) and in particular of the 152 naiskos-stelai sculptured on the rocks along that road. They present drawings of all stelai (often with a crescent; occasional wreaths). Some carry inscriptions, which we present below [for Men in Asia Minor see now M.Paz de Hos, *art.cit.* (see our lemmata nos. 1370-1377 initio)].

1378: 265 nos. 69-71 (ph.). **Dedications to Men Askaenos.** In no. 69 nothing legible above the crescent above which [M] is to be restored; below the crescent ΗΝ[Ω]; above the crescent in no. 70 possibly ΗΝ, below the crescent ΕΥΧ; above the crescent of no. 71 ΙΑ[CK]Α; below the crescent ΗΝ. We have the traditional formula: [Μ]ηνὶ 'Α[σκ]αην[ῷ] εὐχήν

1379: 266 no. 72 (ph.). **Dedication to (Men) Askaenos.** Pedimental stele; in the pediment a disk; a crescent on the relief; inscription above the crescent and on the support of the stele: Ἀσκαηνῷ

1380: 266 no. 73 (ph.). **Dedication to Askaenos.** Pedimental stele; in the pediment a disk; inscription above the crescent and on the support of the stele: [Ἀσ]καlη[ν]ῷ

1381: 266 no. 74 (ph.). **Dedication to Askaenos.** Same stele as the one in the preceding lemma: [Ἀσκαην]ῷ

1382: 269/270 no. 135 (ph.). **Dedication to Men Askaenos.** Pedimental stele; in the pediment a disk; on the relief a crescent.

Κόϊντος Κουίνκτιlος Φίλιππος | Μηνὶ Ἀσκαηνῷ | τεκμορεύσας || εὐχήν

This is likely to be the inscription seen by W.M.Ramsay, *JRS* 8 (1918) 124, edd.pr. || 1-2. Κουίνκτιος: see our lemma no. 1391 app.cr. ad LL. 5-6 || for a discussion of Μήν (his epithets, symbols, and cult) and the epithet Ἀσκαηνός see edd.pr. on 273.

1383-1388. Antiochia. Christian inscriptions from the Church of St. Paul, ca. 380 A.D. In a report on the excavations in the basilica of St. Paul in the period 1985-1995, M.Taşlıalan in *Actes* --- (see our lemma no. 1368) 9-32, (re)publishes the following texts (English translation; no photos). For this basilica and some of its inscriptions see also S.Mitchell - M. Waelkens, *Pisidian Antioch. The site and its monuments* (London 1998) 210-217. For an early Byzantine text from the basilica see *SEG* XLVIII 1520.

1383: 11/12. **Prayer of Aberkios, undated.** Cf. E.Kitzinger, *Mélanges Mansel* (Ankara 1974) 385-395. Marble slab built into the threshold of the central doorway; now lost: Εὐχὴ Ἀβερκίου κόμητος καὶ οἰκονόμου

1384: vacat

1385: 13/14. **Mosaic donated by (E)idomeneus, ca. 380 A.D.** D.M.Robinson, *TAPA* 57 (1926) 234 no. 67. Inscription in a mosaic in the central floor.

Ἐπὶ τοῦ αἰδεσιμωτάτου | ἐπισκόπου Ὀπτίμο[υ] | Εἰδομενεὺς ἀναγνώστη[ς] | εὐξάμενος τῷ Θεῷ || τὴν εὐχὴν ἀπέδωκε

2. Optimus was bishop of Antiochia from 375 to 387 A.D. and represented Antioch at the Council of Constantinople in 381 A.D.

1386: 14. **Mosaic donated by Eutychianos, ca. 380 A.D.** D.M.Robinson, *TAPA* 57 (1926) 234 no. 68. Inscription in a mosaic in the southern part of the nave.

Ἐπὶ τοῦ αἰδεσ(ιμωτάτου) ἐπισ(κόπου) | Ὀπτίμου Εὐτυχιανὸς | [ε]ὐξάμενος ἐπλήρωσε | τὴν εὐχὴν τῷ Θεῷ

1-2. For bishop Optimus see the preceding lemma.

1387: 14. **Inscription mentioning three ecclesiastical dignitaries, ca. 380 A.D.** Inscription in a mosaic to the east of the center of the naos.

Ἐπισκοπεῖ δὲ | τῶν Ἀριανῶν Δημόφιλος Γρηγόριος, | διέλαμπεν δὲ Ὄπτιμος ἐν Πισιδίᾳ | καὶ Ἀμφιλόχιος ἐν Ἰκονίῳ

1. Or ἐπισκόπει?, D.Feissel, *BE* (2004) no. 548 || the inscription is incomplete, *An.Ép.* (2002) [2005] no. 1467 (c) || remarkable combination of on the one hand the Arian bishop of Constantinople Demophilos (370-380 A.D.) and on the other hand two bishops (Optimos and Amphilochios) who adhered to the Nikaian doctrines; why Demophilos is also called Gregorios is unknown, *BE* and *An.Ép.*

1388: 14. **Quotation of Psalm 42 (43).4, ca. 380 A.D.** D.M.Robinson, *TAPA* 57 (1926) 234/235 no. 69. Inscriptions in a mosaic east of the center of the mosaics in the nave; partly destroyed.

Καὶ εἰσελεύ|σομαι πρὸς | τὸ θυσιαστή|ριον τοῦ Θεοῦ

1389. Antiochia (area of: Ayvalı). Epitaph of Zosimos, end of the 2nd-3rd cent. A.D. Block built into the wall of the local mosque; below the inscription a relief now lost. Ed.pr. C.Hoet-van Cauwenberghe in *Actes* --- (see our lemma no. 1368) 159/160 (ph.).

Παπας καὶ Ιμαν Ζωσίμῳ πατρὶ | συνίσφορ[οι] δηνάρια δέκα

Παπας, Ιμαν: indigenous names well attested in Phrygia, ed.pr. || 2. the two sons contributed ten denarii to the cost of the tomb, ed.pr., who in the same article publishes a Latin epitaph in which the deceased (the decurio St(atius) Anicius) and his freedman and heir (St(atius) Anicius Syneros) both paid 400 denarii for the tomb; Zosimos' tomb must have been very modest compared to that of Anicius, ed.pr. [C.Brixhe, *BE* (2003) no. 521, suggests συνεισφορ[άν]].

1390. Antiochia. Greek-Latin bilingual epitaph of the Mal(l)ii, undated. *IGR* III 305. Republished by E.Collas-Heddeland in *Actes* --- (see our lemma no. 1368) 169-173 (ph.; translation). The stone is now in the Museum in Yalvaç. She also publishes a new Latin

equivalent of the Greek text. We present both texts, engraved in *tabulae ansatae* on stone blocks. L. 1 of the Latin text was engraved above the *tabula*.

A:
V(ivi) v(ivis)
L(ucius) Malius Flacus
et G(aius) Malius Maxi-
mus fr(atres) sibi et suis
et L(ucio) Malio Maxi-
mo IS fi(lio) dulciss(imo) et
parentib(us) suis insol(--)

B:
Λ(ούκιος) Μάλιος Φλάκος
καὶ Γ(άϊος) Μάλιος Μάξιμος
ἀδελφοὶ ἑαυτοῖς καὶ
τοῖς ἰδίοις καὶ Λ(ουκίῳ) Μαλίῳ
Μαξίμῳ νομικῷ τέκνῳ
γλυκυτάτῳ καὶ τοῖς ἰδίοις
γονεῖσι μνήμης χάριν

The Greek text is a more or less literal translation of the Latin text, ed.pr. || A 1. rather v(i)v(i): the brothers erected the monument 'de leur vivant', *An.Ép.* (2002) [2005] no. 1455 (a) || 2-3. Malius: variant of Mallius, ed.pr. [for another Λ.Μάλλιος, from Kavak, east of Lystra, see B.H.MacLean, *op.cit.* (see our lemma no. 1458) no. 117; in no. 191 a Τερτία Μαλλία, Pleket] || 5-6. the tomb and the epitaph have been erected on the occasion of the death of L.Malius Maximus jr., who was a lawyer (νομικός), ed.pr., who in L. 6 suggests reading *i(uris) s(tudioso)*; the deceased was young and, therefore, not yet *iuris peritus* [for young νομικοί see M.Kleijwegt, *Ancient Youth* (Amsterdam 1991) 165-186, especially 181-186, Pleket] || 7. perhaps insol(abiliter): 'de façon inconsolable', ed.pr. [rather in sol(acium?), *An.Ép.* (2002) [2005] no. 1455 (a), Pleket; γονεῖσι for γονεῦσι: cf. *I.Kibyra* 112, Corsten] || brief comment on the bilingualism of the family for whom the Latin version has priority over the Greek; ed.pr. points out that the wives of the Mallii are not mentioned; the veterans may have married indigenous women.

1391. Antiochia. Epitaph of Ner(o)utia Matrona, her husband Quintius Kallineikos and their heirs, 3rd cent. A.D. Plaque of local stone found at the foot of the akropolis and near one of the ancient cemeteries and now in the Museum in Yalvaç. Ed.pr. V.Blondeau in *Actes* --- (see our lemma no. 1368) 221-241 (ph.; translation).

Νερουτία Ματρῶνα ♠
κατεσκεύασεν τὸ ἡρῷον
ἐκ τῶν ἰδίων ἀναλωμάτων
ἑαυτῇ τε καὶ τῷ ἀνδρὶ αὐτῆς
Κοϊντίῳ Καλλινείκῳ ♠
νέῳ καὶ τοῖς διαδόχοις αὐτῶν,
καθ' ὃ ὠνήσατο αὐτοῦ
τὰ μέρη ἡμίσια ♠
σὺν τῷ τόπῳ τῷ περικει-
μένῳ καὶ τοῖς φυτοῖς

1. Νερουτία: the name Nerutius/Nerutia is rather rare, ed.pr., who refers to a Latin inscription from Hüyüklü, ca. 7 km. southwest of Antiochia (*CIL* III Suppl. 6855) mentioning a L.Nerutius Q(uintii) f(ilius) Ser(gia), probably one of the first Roman settlers (or an immediate descendant) in the Roman *colonia* established in Antiochia in 25 B.C.; our Nerutia is a remote descendant of L.Nerutius; a Νερούτιος Κάνδιδος occurs as ephebe in Pontic Pompeiopolis (*An.Ép.* [1974] no. 641); further reflections on the Italian provenance of Nerutii, Nerii, and Neratii; epigraphical parallels (pagan and Christian) for Ματρῶνα || 5-6. Quintius Kallineikos: Nerutia married an enfranchised Greek of indigenous provenance or a Hellenized Roman, ed.pr.; νέος: 'junior', perhaps homonymous with his father, ed.pr.; for another Quintius in Antiochia see B.Levick, *AS* 17 (1967) 115 no. 37 (Γάϊος Κουίντιος

Συῆρος) and our lemma no. 1382 || 6. first *sigma* engraved above the *iota*; in fine two ligatures necessitated by lack of space; διάδοχοι = κληρονόμοι here, ed.pr., with further discussion of the two terms || 7-8. Neroutia bought only half of a pre-existing heroon; consequently κατεσκεύασεν must mean 'elle a fait aménager le tombeau' (and not 'built the heroon'), ed.pr. || 9. in fine large leaf around EI || 9-10. script somewhat smaller and 'resserré'; perhaps added slightly later, ed.pr. || 10. φυτοῖς: reference to a funerary garden around the heroon, ed.pr.

1392. Apollonia. Honorary inscription, Roman Imperial period. Statue base. Ed.pr. T.Drew-Bear, *AST* 19, 2 (2002) 134 (ph.). In the Christian period, a cross was carved across the inscription in the upper part. No text, we read from the photograph.

- - - - - - - - - - - - - - - - - - -
[- - - - - - -]...[1-2]N..[- - - -]
[- - - - - -]NOM[1-2]X.[- - -]
[- - - -]σαρων OZIA[- - - -]
4 [- - - -]ΣΙΝΤΑ[1-2].Τ[- - - -]
[- -]. NKAI...[.]AN.[- - - - -]
[.]IN γυμνάσ[ι]α? N[- - - - -]
αινως A[.]ITA[1-2]AΣ[- - -]
8 είας τῶν ΖΩ[1-2]NEM[- - -]
καθὼς καὶ TO[1-2]TOA .[- -]
θείως ἐπετρα[1-2]HTY[- -]
ΓΟ[.] ταδε KAIKONT .[- -]
12 ον ἐπιφανῶς v μετα[- -]
λας αὐτοῦ καὶ ἐνδο[- -]
περὶ τὴν πατρίδα [λει]-
τουργίας τε καὶ πρεσ[βεί]-
16 ας καὶ ἐν πᾶσι καιροῖς
[ὑ]πέρ τε ἑαυτοῦ καὶ τῶν
παίδων ἐπιδόσεις ...
εὐεργεσίας

[10. θείως = 'through imperial permission', Chaniotis || 12-13. [τὰς πολ]λὰς αὐτοῦ καὶ ἐνδό[ξους], Chaniotis || 13. in fine ἐνδό[ξως]?, Corsten] || 15-16. the honorand undertook an embassy to the emperor, ed.pr. || [18. in fine καί?, Corsten] || 18. in fine, [καὶ], Chaniotis].

1393. Burdur. Inscriptions in the Museum. See our lemmata nos. 1851-1856.

1394. Hadrianopolis. Part of a dedication to the emperors of the First Tetrarchy, 293-305 A.D. Statue base for the Cąesar Fl. Valerius Constantius, being part of a group of statues for the emperors, found in Calliça [the dedication to the Augusti Diocletian and Maximianus (*SEG* XXXVI 1205) might also have belonged to this group, Corsten]. The inscription corroborates the localization of Hadrianopolis at Calliça (cf. *SEG* XXXXVI 1206). Ed.pr. T.Corsten, *AST* 19, 2 (2002) 140/141 (ph.).

καὶ τοῖς ἐπι-
φανεστά-
τοις Καί-
4 σαρσιν Φ(λα)-
[ο]υίῳ Οὐα-
[λ]ερίῳ
[Κ]ωνσταντίῳ
8 [σ]ωτῆρσιν τῆ[ς]
[οἰ]κουμένη[ς ἡ 'Αδ]-
[ρι]ανοπο[λιτῶν]
[πόλις]

The stone is complete; the Augusti were mentioned on another base, and the stonecutter forgot the second Caesar, C. Galerius Valerius Maximianus, ed.pr. [the Augusti were each rather mentioned on a single base as must have been the second Caesar, cf. *SEG* XXXVI 1206, Corsten] || 4. in fine ΦΜ on the stone (stonecutter's error), ed.pr.

1395. Isparta (area of). Epitaph of Auxanon, Roman Imperial period. Marble bust of a bearded man, reported to have been brought from the region of Isparta; now in a private collection in Izmir. Ed.pr. C.Tanrıver, *EA* 34 (2002) 105/106 no. 5 (ph; English translation).

Αὐξάνον|τι οἱ ἴδιοι συνβιῶται | μνήμης χάριν

2. Because of ἴδιοι, συνβιῶται should mean 'companions' rather than 'members of a συμβίωσις', ed.pr.

1396. Kremna. Dedication to the Dioskouroi, early Roman Imperial period. *SEG* XLV 2176 (1); *I.Pisid.Cen.* 61. Now in the Burdur Museum. Republished by R.A. Kearsley, *art.cit.* (see our lemmata nos. 1851-1856) 407 (ph.): Μάγνος 'Οάριος | Δ̣ι̣οσκό[ροις εὐχήν]. K. refers to an epitaph in the Burdur Museum of Lucius Varius, son of Quintus, νέος. For other dedications to the Dioskouroi in the Museum in Burdur see our lemmata nos. 1851-1856 [for rock-cut dedications to the Dioskouroi in the territory of Kibyra, see *I.Kibyra* 87-91].

1397. Sagalassos. The family of Tib. Claudius Darius, 1st cent. A.D. M. Waelkens, *MDAI(I)* 52 (2002) 342, shows on the basis of a newly found (but as yet unpublished) inscription that Τιβ. Κλαύδιος Δαρεῖος (K.Lanckoronski, *Städte Pamphyliens und Pisidiens* II, Wien 1892, nos. 205 and 221) was not the grandson of Κράτερος (Lanckoronski nos. 211 and 218; cf. H.Devijver, *AncSoc* 27, 1996, 109), but the son of the latter's brother Εἰλαγόας. Τιβ. Κλαύδιος 'Ιλαγόας was presumably Darius' eldest son. W. prints on 343 a new family stemma which replaces in part the one suggested by Devijver 153.

1398. Seleukeia Sidera (Klaudioseleukeia). The inscriptions, Hellenistic and Roman Imperial periods. *SEG* XLIX 1862/1863. E.Lafli in P.Freeman–J.Bennett–Z.T.Fiema–B.Hoffmann, *Limes XVIII. Proceedings of the XVIIIth International Congress of Roman Frontier Studies held in Amman, Jordan* (September 2000) I (Oxford 2002) 313-326, gives an overview of the history of the city and republishes the six known inscriptions (ph. of nos. 2-6).

In **no. 2** L. 9, L. reads and restores Γ{εν}εννέσ[ιος?] (the copy of ed.pr. J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor, Papers of the American School of Classical Studies at Athens* 3, 1884-1885 [1888], 333 no. 465 has ΣΕΣΕΝΕΣ[- -] (with square sigma), restored to Γ(εσ)ενέσ[ιος?]; ΣΕΧΕΝΝΕΣ[ις], W.Weber in H.Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien*, Leipzig 1908, 351 no. 12; on this basis Σεχεννέσ[ις], H.Grégoire, *Revue de l'instruction publique en Belgique* 51, 1908, 277/278), but D.Feissel, *An.Ép.* 2002

[2005] no. 1480 suggests restoring the name to a form of Sesennes for the Iranian name Sisinnios.

1398 bis. Termessos. Building inscription, ca. 140 A.D. *SEG* XLI 1255. M. Horster, *Bauinschriften* (our lemma no. 1136 bis) 212/213, rejects the interpretation, based on the supplement in LL. 1-3 ([- - ἐκ τῶν | αὐτο]κράτορος χρημάτ|των ἐκ φιλοτειμίας | Κλαυδίων Μολιανοῦ, Ἀγριππείνου κτλ.), according to which the building was paid for by the city together with the emperor. Φιλοτιμία is thought by ed.pr. to mean that the Claudii convinced the emperor to participate in the financing. H. suggests instead that either the emperor allowed money which was destined for him to be used for the building project, or that the unparalleled supplement is wrong.

1399. Termessos (area of: Yukarıkaraman). Milestone, Roman Imperial period. Ed.pr. B.Iplikçioğlu, *AST* 19, 2 (2002) 127 no. 1.

[- - - - -] | . . Τερ|μησέων ἡ | π(όλις) || μ(ίλια) η´

5. μ(ιλιάριον), ed.pr.

1400-1401. Termessos. Two dedications to Artemis. A.Vedat Çelgin, *Adalya* 5 (2001/2002) 121-136, studies the cult of Artemis in Termessos. He concludes that Artemis and Zeus Solymeus were the chief deities of the city, and publishes two dedications and an epitaph, found in Termessos in 1993 and 1994 (for the epitaph, see our lemma no. 1402).

1400: 125/126. **Dedication of a statue of Artemis, after 212 A.D.** Statue base, found 'near the upper, western entrance of the theater'.

Ἄρτεμιν
φιλοπάρθενον
v. ἡ πόλις vac.
4 ἐπὶ ἀρχιπροβούλου
· Μᾶρ. · Αὐρ. · Ὀρεστιανοῦ Περι-
κλέους

2. This is the first attestation of this epithet for Artemis at Termessos, ed.pr.

1401: 126/127. **Dedication of a statue of Artemis, 180-190 A.D.** Statue base, found 'between the upper gymnasium and the agora'.

Ἱερεὺς Ἰταλικὸς Τρο(κόνδου) Ἑρ(μαίου)
τὸ ἄγαλμα Ἀρτέμιδος

Ταυροπόλου φιλοτει-
μησάμενος ἐκ τῶν ἰ-
δίων τῇ πατρίδι καθι-
έρωσεν, ♠ προ(βούλου) Τι. Κλ. Πλά-
τωνος τοῦ καὶ Τιβερίου

3. First attestation of the cult of Artemis Tauropolos at Termessos, ed.pr.

1402. Termessos. Epitaph of a woman and her sons, Roman Imperial period. Sarcophagus, found in the northwestern nekropolis. Ed.pr. A.Vedat Çelgin, *Adalya* 5 (2001/2002) 127/128.

Πυροῦχος Δήμητρος καὶ Ἀρτέμιδος ΠΟ[- - - 15-16 - - -]ις · Τρο(κόνδου)
Μανεους Μασαντος · θ′ · τὴν σωματοθήκην [- 5-6 - καὶ Μ]ạσ̣αντι
καὶ Μουσαίῳ, υἱ-
οῖς Συμφόρου
Μουσαίου καὶ αὐτῆς
υἱοῖς μόνοις· ἑτέ-
ρῳ δὲ οὐδενὶ ἐξέσ-
ται ἐνθεῖναι πτῶμα·
ἐπεὶ ἐκτείσει Διὶ Σολυμεῖ προστείμου · ✻ · ,β, παντὸς ἔχοντος ἐξου-
σίαν προσανγέλλειν ἐπὶ τρίτῳ μέρει

1. Perhaps πό[τνια θηρῶν Ἄρτεμ]ις, ed.pr., who adds that this would be the first attestation of this epithet as well as for the office of the πυροῦχος [but see A.Chaniotis, *EBGR* 2002 [2005] 437 no. 17: 'but then one needs the name of the deceased woman at the end']; the inscription is evidence for a cultic association of Demeter and Artemis || 2. θ′ unexplained by ed.pr.

PAMPHYLIA

1403. Pamphylia. *Poleis* and civic identity in Pamphylia. A.Keen in G.R. Tsetskhladze-A.M.Snodgrass, *Greek Settlements in the Eastern Mediterranean and the Black Sea* (Oxford 2002) 35-37 (cf. our lemma no. 1957), examines Perge, Aspendos, Sillyon, and Side (there is not much evidence for the other cities) regarding their national and civic identity. The language of their inscriptions is a dialect form of Greek and the people considered themselves to be Greek. However, in due course they must have been absorbed into the native population which is especially clear in Side where a native language (Pamphylian or Sidetan) was used until the late 3rd cent. B.C. at least. There is no feeling of a Pamphylian 'national' identity. From a decree of Aspendos (*SEG* XVII 639, ca. 300 B.C. [cf. *SEG* XL 1258 with a corrected text for LL. 11-12 which makes more sense: εὐεργέτας κα̣[ὶ | αὐτ]οὺς καὶ ἐκγόνους, 'shall be benefactors, they themselves and their descendants'

(εὐεργέτας το[ῦ | πλήθ]ους καὶ ἐκγόνους, *SEG* XVII, translated by K. as 'they will be ... benefactors of the masses and sons [of the *polis*]'), Corsten]), K. concludes that the city had developed into a Greek-type *polis* by this time, which may also be true for the other three 'big' cities for which, however, the pertaining evidence is lacking.

1404-1410. Western Pamphylia (Havuzönüdamı). Dedications to Ares, undated. Seven dedications found in Havuzönüdamı southwest of Antalya, where there must have been a sanctuary of Ares. Ed.pr. B.Iplikçioğlu, *AST* 19, 2 (2002) 129 nos. 13-19.

1404: No. 13. **Dedication of Aur. Kotas.** Μεγάλ|λῳ Ἄρῃ | ἐπηκόῳ | Μ. Αὐρ. Κο|τᾶς . . Γ . . | εὐχήν

1405: No. 14. **Dedication of Quintus.** Ἄρῃ Μεγάλῳ ἐπηκό|ῳ εὐχὴν | Κόϊντος [- - -]|ου

1406: No. 15. **Dedication of Kougas.** Κουγας | Μολεους | Ἄρῃ εὐ|χήν

[For Κουγας cf. our lemma no. 1412, Corsten].

1407: No. 16. **Dedication of Kromalemis and friends.** Οἱ σὺν Κρο|μαλημιν | Πονοσελ|μου καὶ Mo||λην Ναιβου καὶ Ἑρμαίῳ | Γαΐου ἑταῖροι | Ἄρῃ εὐχήν

[For the substitution of the dative by the accusative (first two names; the Greek name is in the right case) cf. Brixhe, *Essai* 96/97, who has, however, no example for this phenomenon after σύν, Corsten].

1408: No. 17. **Dedication of Onialis.** [Ἄ]ρῃ Μεγάλ|λῳ | εὐχὴν | Ονιαλις Πρει|πελάου

1409: No. 18. **Dedication of Otane(i)s (?) and friends.** Οἱ σὺν Οτα|νει Νεμβι|μου ἑταῖροι | ἀνέστησαν || Ἄρῃ εὐχήν

[The Persian name Ὀτάνης?, Corsten].

1410: No. 19. **Fragmentary dedication.** [- - - - -]|Υ[- ca. 4 -]|ΠΑ[- ca. 3 -]|ΚΟ[- ca. 3 -] Ἄρῃ εὐχήν

1411-1413. Western Pamphylia (various villages). Epitaphs, Roman Imperial period. Three epitaphs, found in villages southwest of Antalya. Ed.pr. B.Iplikçioğlu, *AST* 19, 2 (2002) 129 nos. 10-12.

1411: No. 10. **Örencikdamı. Epitaph of Solamimis** (?). [- - - - -] | Σολαμιμις [- - - - -]εος ἑαυτῇ καὶ Τ|[3 lines] Παμει καὶ Σολα||μει καὶ [- - - | 3 lines]

1412: No. 11. **Armutçuk. Epitaph of Kougas and his wife.** Κουγας Δ̣ιδω[νος] | κατ{θ}εσκεύασαν | σωματοθήκην | ἑατῷ καὶ τῇ γυναικί

[1. For Κουγας cf. our lemma no. 1406 || 2. the sing. κατεσκεύασεν would be correct || 4. for ἑατῷ cf. Brixhe, *Essai* 81, Corsten].

1413: No. 12. **Fıllara. Epitaph of [redacted] family.**

[- - -]
[κατεσ]κεύασεν τὴν
[σωματο]θήκην ἑαυ-
4 τῷ κα̣ὶ̣ γυναικὶ αὐτοῦ
Γ[ῇ καὶ τ]ο[ῖς τέ]κνο[ις]
[- ca. 10 -] καὶ γυṿε-
[ξὶν κ]αὶ ἐγγόνοις·
8 [ἄλλ]ῳ δὲ μηδενὶ ΕΞ
[- ca. 7 -]ΕΥΕΣ[ca. 3]|
[- - - - -]

[8-9. Most probably something like ἐξ|[όν], ἐξ|[ὸν εἶναι], ἐξ|[έσται], Corsten || 9. e.g. [κηδ]εύεσ-[θαι], Pleket].

1414-1421. Onobara. Epitaphs, Roman Imperial period. Five epitaphs found in the village of Hurma, believed to be the ancient Onobara (cf. *SEG* XLV 1771). Ed.pr. B.Iplikçioğlu, *AST* 19, 2 (2002) 128 nos. 2-6; in addition, he provides corrections to *SEG* XLV 1771 (here nos. 1419-1421).

1414: No. 2. **Epitaph of Aur. Apollonios and his family.**

Αὐρ. Ἀπολλώνιος Σύρου κατεσκεύασεν τὴν σωματο|θήκην ἑαυτῷ καὶ τῇ vacat γυναικὶ αὐτοῦ | Αὐρ. Ἀρτέμει | καὶ τέκνῳ Αὐρ. || Σύρῳ Ἀπολλω|νίου καὶ τῇ | νύμφῃ αὐ|τοῦ Αὐρ. Ερμαστα̣ | καὶ τοῖς ἐγγόν||οις Αὐρ. Ἑρμαίῳ | καὶ Συρίνα̣ μόνοις

1415: No. 3. **Epitaph of Aur. Hermaios and his family.**

Αὐρ. Ἑρμ[α]ῖος
Ῥουφ[ί]ν[ου]
Νικήτου κατεσκεύασεν
[τὴν σωματοθή]κην ἑαυ-
4 [τῷ κὲ] τῇ γ[υ]ν[εκὶ αὐτ]ο[ῦ]
Νίκῃ
κὲ τοῖς τ̣έκνο-
ις αὐτοῦ Ἑρννμέῳ κὲ
8 Σύ̣ρῳ κὲ τῇ γυνενκὶ αὐ-
τοῦ Τ̣ε̣ρ̣τ̣ί̣α̣ μ̣ό̣ν̣ο̣ι̣ς̣·
[- - - - - - - - - - - -]
[- - -] κ̣η̣δ̣ε̣ύ̣σ̣η̣, δ̣ώ̣σ̣ι̣ τ̣ῷ
12 ἱ̣ε̣ρ̣ννωτάτῳ ταμίῳ
* ,βφʹ

4. [τῷ καὶ] τῇ γ[υ]ν[αικὶ αὐτ]ο[ῦ], ed.pr. [but cf. LL. 6-8 (κέ, γυνεκί), Corsten].

1416: No. 4. First epitaph of Aur. Trokondas and his family.

Αὐρ. Τροκόνδας Δημητρίου κατεσκεύασε τὴν σωματοθή|κην ἑαυτῷ καὶ τοῖς | τέκνοις αὐτοῦ Αὐρ. | Ἑρμαίῳ Τροκόνδου || καὶ Τροκόνδα{ς} Τρο|κόνδου καὶ ταῖς γυν|αιξὶν αὐτῶν Αὐρ. Οα | καὶ Ἀγοράστῃ καὶ τοῖ|ς ἐγ[γ]όνοις μόνοις· || ἑτέρῳ δὲ οὐκ ἐξόν, | εἰ δὲ μή, ὑποκεισθήσε||ται τῷ ταμείῳ * ,αφ´

6-7. γυν|αιξίν, ed.pr. || 10. ἐζόν, ed.pr.

1417: No. 5. Second epitaph of Aur. Trokondas and his family.

Αὐρ. Τροκόνδα[ς]
Δημητρίου κατε-
σκεύασεν ἑαυτῷ σω-
ματοθήκην κὲ τοῖς
ταίκνοις αὐτοῦ Αὐρ.
Ἑρμαίῳ κὲ Τρ(οκόνδα) καὶ τοῖς
ἐξ αὐτῶν τέκνοις,
ἑταίρῳ δὲ οὐδενί·
ἐπεὶ ὁ πειράσας αἰκτίσει τῷ ἱε-
ρωτάτῳ ταμίῳ * ,αφ´

[9. αἰκτίσει = ἐκτίσει, Chaniotis].

1418: No. 6. Epitaph of the family of Entimos.

[- - -]ως κατεσκεύασα
τὴν σωματοθήκην
ἑαυτῇ καὶ τῷ ἀνδρί
μου Ἐντίμῳ καὶ
τῇ μητρί μου . Α . -
μίκῃ καὶ τῇ μητρὶ
ἀνδρός μου Ἐντί-
μου

1419: No. 7. Epitaph of Aur. Demetrios and his family. *SEG* XLV 1771 A.

Αὐρ. Δημήτρις Δημη-
τρείου κατεσκέασα
τὴν σωματοθήκην
ἑαυτῷ καὶ τῇ γυνεκεί
μου Αὐρηλίᾳ Ἀγοράστῃ καὶ
τέκνυς Αὐρηλίᾳ Ναρι{ς} καὶ
Αὐρ. Συρίνα{σ} καὶ Αὐρ. Ἑρμέ-
⟨ῳ⟩

1. Δημήτριος, *SEG* || 2. κατεσκεύασα, *SEG* || 4. in fine γυνεκ[ί], *SEG* || 5. ΑΥΡΗΛΙΜΓΟΡΛΕΓΗ, *SEG*; 'perhaps Αὐρηλί(ᾳ Ἀ)γορ(άστ)ῃ?', Herrmann in *SEG* app.cr. || 6. τέκνοις Αὐρ. Μενάνδρ⟨ῳ⟩, *SEG* || 7. ΣΥΡΙΝΑΕ, *SEG* || 8-9. Ἑρμε[ίᾳ], *SEG*.

1420: No. 8. Epitaph of Aur. Antoni(o)s and his family. *SEG* XLV 1771 B.

Αὐρ. Ἀντώνις Τροκόνδ[ου κα]τεσκεύασεν τὴν σω|ματοθήκην ἑαυ|τῷ καὶ τῇ γυν|αικὶ αὐτοῦ Αὐρ. || Ερμάστᾳ κα⟨ὶ⟩ τοῖ|ς τέκνοις αὐτῶν | Αὐρ. Ἀντωνίῳ δ|ὲ καὶ Τροκόνδᾳ καὶ | Ἑρμαίῳ καὶ Κενδέᾳ || καὶ τῇ νύμφῃ

1426. Lycia. Provincialization. On the basis of ancient literature, coins and numerous inscriptions (the most important are: *SEG* XVIII 143 and 570; XXXIX 1180; XLIV 1218; XLVII 1819; LI 1832; *OGIS* 99 and 555; *JRS* 64, 1974, 195-220), F.Kolb in *Festschrift Deininger* 207-221, gives a survey of the history of Lycia and studies the processes by which the re-gion was transformed into a Roman province. Lycia came under the influence of Rome after the peace-treaty of Apameia and henceforth was a Roman subject. He supports the view that Claudius combined Lycia with Pamphylia when he provincialized the former. Under Galba Lycia regained its 'liberty' for a short period, but was again reduced to a province by Vespasian who, however, did not re-unite it with Pamphylia until 74 A.D. This date is based on *SEG* XLVII 1819, with double-dating according to two eras, one of which K. interprets (following the ed.pr. W.M.Ramsay, *The Social Basis of Roman Power in Asia Minor*, Aberdeen 1941, 17/18 no. 6; cf. W.Eck, *ZPE* 6, 1970, 70-74) as the provincial era of *Lycia et Pamphylia* (supposed to have had the year 74 A.D. as its starting point). [However, this inscription is to be interpreted differently: the era held to be that of the province of *Lycia et Pamphylia* was in fact the era of Galatia, see W.Leschhorn, *Antike Ären* (Stuttgart 1993) 409; cf. also *SEG* XLVII 1819 with the relevant new studies of this text, Corsten.]

1427. Lycia. Epigraphy and death. A.-V.Schweyer, *Les Lyciens et la mort. Une étude d'histoire social* (Paris 2002), presents a detailed study on the funerary monuments and inscriptions of Lycia from the 6th to the 1st cent. B.C. The inscriptions are taken from *TAM* I (Lycian texts) and II; for central Lycia the author was able to use the archives of the Kleinasiatische Kommission in Vienna, which contain a large number of squeezes of unpublished texts. On 220-274 S. presents a geographically arranged catalogue of 97 texts, 75 of which stem as *inedita* from the Vienna Scheden. The inscriptions 'Çardaklı 27-29' have been published independently by C. Schuler in F.Kolb (ed.), *Lykische Studien* 6. *Feldforschungen auf dem Gebiet der Polis Kyaneai in Zentrallykien. Bericht über die Ergebnisse der Kampagnen 1996 und 1997* (*AMS* 48; Bonn 2003) 178-182 nos. 3-5. Schuler assigns the ancient settlement at Çardaklı to the territory of Phellos. Schuler's texts, partly based on copies in Vienna (nos. 3 and 4 = Schweyer, Çardaklı 28 and 27), partly on autopsy in Çardaklı (no. 5; ph.; Schweyer, Çardaklı no. 29), are superior to those of Schweyer. This does not bode well for the quality of Schweyer's decipherment of the other copies in the Vienna Scheden. As a result we have decided not to present the Vienna *inedita* in separate lemmata. It seems wiser to wait until all readings of Schweyer have been checked by experienced epigraphists. We restrict ourselves to a list of the sites and the number of texts given by Schweyer for each site. For critical remarks on some of the texts from Antiphellos in Schweyer's catalogue see P.Fröhlich, *Les cités grecques et le contrôle des magistrats (IVe-Ier siècle avant J.-C.)*, Geneva 2004, 89-91, 541-543 and 559/560. The sites which Schweyer mentions in her catalogue are the following (in parentheses we give the number of texts): Andriake (3), Antiphellos (10), Aperlai (1), Apollonia (7), Bayındır (2 [B. should be assigned to the territory of Phellos: see Schuler, *op.cit.* 164 note 7]), Belen Dağ (1 [belongs to the territory of Telmessos: see Fröhlich (see below *in fine*) 713]), Büyük Avsar (2 [belongs to the territory of Kyaneai: see Fröhlich, *ibidem*]), Çardaklı (3 [belongs to territory of Phellos: see above]), Corba (9), Delıcedere (1), Hoyran (4 [belongs to the territory of Kyaneai: see Fröhlich, *ibidem*]), Isinda (2), Istlada (8), Kyaneai (5), Limyra (1), Myra (13), Phoinike

(1), Simena (5), Teimiussa (7), Tyinda (3; [belongs to Kyaneai's territory: see Schuler, *op.cit.* 164 note 8]), Turant Assarı (1 [belongs to the territory of Myra: see Fröhlich, *art.cit.* 714]) and Tyberissos (8).
We cannot possibly summarize the content of this very detailed monograph and we restrict ourselves to a brief survey of the main themes studied by S.: 1) typology of the funerary monuments; study of the various terms indicating these monuments. – 2) funerary rites and practices (*inter alia* inhumation, cremation). – 3) funerary cults. – 4) protection of the tombs; ownership; violation of tombs and punishment for the wrongdoers. – 5) study of the Lycian, Greek, and Persian names; catalogue of Lycian/Anatolian names on 95-128; catalogue of Greek names on 143-165 [see now S.Colvin, *'Names in Hellenistic and Roman Lycia'* in id. (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 44-84]. – 6) family structures and their relevance for the social position of individuals.

For a detailed and very critical review of this book see P.Fröhlich, *TOPOI* 12 (2005) 711-742; see also the review by A.Blanc, *REG* 117 (2004) 787/788.

1428. Lycia. Sacred fines in the funerary inscriptions of Lycia. On the basis of the available epigraphic evidence (72 inscriptions, listed in an appendix), C.Schuler, *Lykia* 6 (2001/2002) 261-275, examines the fines to be paid to gods for the violation of tombs. They are restricted to the Hellenistic period and particularly frequent in central Lycia, but never outnumbered fines to other institutions; they were not meant as atonement of a sacred offence. The gods mentioned are mainly the most prominent ones of the local pantheon, who received public cults. There is little continuity from the Classical to the Hellenistic period (the gods are mostly different; the fines of the Classical period are to be paid in kind); the fines testify thus to a 'modernization' of the legal system in the wake of Hellenization.

1429. Boubon. The Sebasteion. *SEG* XLIII 967. In an article on the question of identifying 'Kaiserkultstätten', C.Witschel, *Klio* 84 (2002) 120/121, argues that the 'Sebasteion' at Boubon (together with a comparable example in Narona) is one of the few structures to which such a designation might apply.

1429 bis. Elmalı (area of: Küçüksöyle). Dedication to Zeus Olympios, 3rd cent. A.D. B.Iplikçioğlu–G.Çelgin–A.V.Çelgin, *Neue Inschriften aus Nord-Lykien* I (Vienna 1992) 19/20 no. 7. J.Nollé, *Die Abwehr der wilden Schweine* (Munich 2001) 57, republishes the inscription (dr.; German translation) and interprets ἐπὶ τῇ γενομένῃ αὐτοῦ εὐφορίᾳ in L. 7 as thanksgiving for a rich harvest (ed.pr. thought of the man's success in fulfilling his duties as ἐπιμελητὴς πόρων and ἀμπελοφύλαξ).

1430. Elmalı (area of: Yarangediği). Boundary inscription, early Byzantine period. *SEG* XLI 1366. B.Iplikçioğlu, *AST* 19, 2 (2002) 132 no. 28, reports that he has refound the inscription which he now reads as follows: Ὅρος | Φιλιτέων | Τερποναλωέων

2. Φιλιπέων [καί?], *SEG* || 3. Τερπονελέων, *SEG* [cf. the ethnikon Τερπονελλεύς/Τερπονελλίς in *SEG* XLI 1364/1365 from the same area (2nd cent. B.C.), thought in ed.pr. to be the same, Corsten].

1431. Kibyra. Corpus. T.Corsten publishes the first volume of the *Inschriften von Kibyra* (*IGSK* Band 60; Bonn 2002 [abbreviated *I.Kibyra*]), comprising the epigraphic material from the city itself and its immediate surroundings (i. e. the southern valley of the city's territory; see p. 4). The volume contains 442 texts; 230 are new (ph.; drawings; German translations). The 'Einleitung' (pp. 1-7) gives a brief overview of the history of research, the city's territory, and old and new placenames. There are two Hellenistic treaties (1-2), inscriptions concerning emperors (3-13), milestones (14-18), a fragment of letters of a governor and an emperor (19), inscriptions on and in buildings (20-35), honorary inscriptions (36-77), inscriptions concerning religion (78-100) and gladiators (101-103), funerary epigrams (104/105), epitaphs (106-359; fragments: 360-437), unidentified fragments (438-445), Byzantine inscriptions (446-448). Elaborate indices, concordances, a list of the find spots and places of conservation, maps and plans. Cf. A. Chaniotis, *EBGR* 2002 [2005] 439-441 no. 28.

Kibyra has only very few Hellenistic (1/2, 104), Latin (32, 106 [Greek-Latin bilingual], 107, 137, 193), and Byzantine inscriptions (443-448) to offer.

[Remarks on various inscriptions: **31**: Chaniotis suggests reading [τὸ ἡ]ρῷον instead of [- -]ρῳ ον[- -]; **41** L. 15: Chaniotis argues that the ἀριστέως τιμαί refer to the award of a στέφανος ἀριστείας, for which cf. id., in M. Steinicke-S.Weinfurter (eds.), *Investitur- und Krönungsrituale* (Cologne-Weimar 2005) 56; **43**: with regard to the κατευχῶν ἡμέραι Chaniotis suggests that 'the «day of the vows» may have been a day at the beginning of the year, possibly the day on which the new citizens were accepted into the citizen-body'; **45/46**: rediscovered (*Anat. Arch.* 8, 2002, 20: re-used in a wall, probably associated with native unrest in the 270s A.D.); **379**: see our lemma no. 1432; **391**: read Μαργαρείτης (after a photo of M.Crawford; *I.Kibyra*: ΠΑΡΓΑΡΕΙΤΗΣ); **447**: D.Feissel, *BE* (2004) no. 542, prefers to read εὐτυχίτω Χρ(ιστῷ) Ὀν[ή]σιμος (εὐτύχι τῷ Χρ(ιστῷ) Ὀν[ή]σιμος, *I.Kibyra*).]

Important texts: nos. 1/2 (Hellenistic treaties); 19 (gubernatorial/imperial letter); 36 (honorary inscription for Q.Veranius, governor of Lycia); 42-44 (honorary inscriptions for and gymnasiarchy-foundation of Q.Veranius Philagrus); 97 (alphabetical oracle); 104 (Hellenistic funerary epigram for a Cretan); 107 (customs' station); 137 (an eagle-bearer of *legio VIII Aug.*); 211 (a poet Ἡρόδοτος from Smyrna); 254 and 266 (testamentary provisions); 194, 209, 308, 349, 360, 367 (funerary imprecations; interesting are Διὸς ἐχέτω in 367, and ἔσ[τω τοῖς καταχθο]νίοις θεοῖς in 194); 362 (the poet Φιλιστίων).

Administration et sim.: ἀπὸ κομήτων (74); ἀσιάρχης (63, 69-71, 149); γερουσία (349, 376, 383?); λυκιάρχης (63, 69); συγκλητικός (69, 71, 72?); ὑπατικός (71/72, 296); φυλαί (42-44).

Emperor and Imperial cult: ἀρχιερεὺς τῆς Ἀσίας καὶ νεωκόρος τῶν Σεβαστῶν (12); ἱερεὺς ... Καίσαρος Σεβαστοῦ ... εὐωχία Καισαρείων (41); ἀρχιερατεύσαντας τῆς Ἀσίας τῶν ἐν τῇ πρώτῃ καὶ δὶς νεωκόρῳ Περγάμῳ ναῶν (62); ἀρχιερεύς (63, 69); ἀρχιέρεια (69).

Onomastics: Ἀντιμήδης (309); Απαρτατις? (112); Ἀπολλῶς? (121); Ἀπροάστειος? (138); Ἀρσένιος/ον (123); Ἀρταβάζης (124/125); Ἀρτάμων (126); Ἀρχιγένεια, Ἀρχιγένης (95 [cf. our lemma no. 1434]); Βασιλίσκος (142); Γαϊανή? (274); Γαλέστης (197); Γνησία

(199); Γοργόνιον (150); Δᾶος (129); Δ(ε)εϊκράτης (328); Δρόσιον (170); Ἔβενος (240); Ἐπέβαστος? (95 [cf. our lemma no. 1434]); Εὐθυχέρως (190 [sc. Εὐτυχέρως, not Εὐθυχερῶς, Chaniotis]); Εὔκαρπος (183, 188); Εὐποσία (186); Εὑρέτης (147); Εὐστάθυλος (188); Θῆλυς (220); Ἶλος (299); Κάφοιβος? (185); Κέλσε(ι)ος or Κελσέας (66); Κιδδας (197); Κιλης (125, 298); Κλεώνης (234); Κουτις (109); Κωνις? (251); Λιτηθος? (174); Μανα? (120); Μανώ (248); Μαροισας (224; 343); Μασης (87 g); Μεδαετας? (256); Μιλυανδας/ος? (368); Μύκης (59); Ναιασώ (229); Νανοδις? (or Νανος?; 285); Νανος (fem.; 284, 359); Ναρδινη(ς) (286); Νασον (fem.; 287); Νόστος (186); Νως (347); Ξουαμοας? (64); Ξυστός (153); Παλυγος (104); Πανθεία (361); Παρσένιον (154); Πουα (315); Ῥοδίνη? or Ῥαδίνη? (351); Σάκρος (260); Σαρπιης? (420); Σελγενδεους? (fem.; 225); Σεληνίς (255, 329); Σεμελος (324); Σιλ(λ)εας (327); Σουκαρριος (368); Στράταρχος? (237); Τιτι? (316); Τυχερός? (152); Τυχως? (355).

Religion: Cult of (Θεὰ) Ῥώμη (1 and 2); Ἀπόλλων Χηρευσιειδεύς (81); Ζεὺς Μέγας (79); Θεὸς Ὕψιστος (92); Θεοὶ Μεγάλοι σύνναοι (94); Θεοὶ Δίκαιοι (96); ἱερεύς (352); ἱερεὺς Διὸς Σωτῆρος (44); ἱερεὺς Ἀρετῆς (42); ἱερεὺς Δήμητρος καὶ Σαοάζου (= Σαβαζίου; 272 [not evidence for a joint cult, as suggested in *I.Kibyra*, Chaniotis]); Κάκασβος (86); Καρποφόρος (95); Κύριος Ἄνω Θεός (93); νεωκόρος (319); ὑμνῳδός (276). [Chaniotis suggests that 'priests who mention their office (ἱερεύς, not ἱερατεύων/ἱερατεύσας) in their own epitaph (272, 348, 352) held these offices for life, and did not die during an annual term'.]

Roman military: aquilifer (137); legio IV Claudia (106); legio VIII Augusta (137); a στρατιώτης (325); tesserarius (106); στράταρχος? (237).

Special terms and vocabulary: ἀλεκτόριον (130); ἀριστεύς (41); ἀρχιατρός (? 428); ἀρχιτέκτων (292); βωμικός (οἶκος, ἔργον; 151, 369); δημόσια ἔργα (63); δημόσιος (289; an interesting case of a public slave, who gives not only the name of his wife and his father, but also of his grandfather [for public slaves see now A.Weiß, *Sklave der Stadt. Untersuchungen zur öffentlichen Sklaverei in den Städten des Römischen Reiches* (Stuttgart 2004), Pleket]); δοῦλος τίμιος (304); ἔκπληρος (56); ἐξωτικός (119); κηπουροί, οἱ πρὸς πόλιν (64); ληστοφόνος (66); μήτρων = μήτρως (265); μόνανδρος (282); οἰκοδεσπᾶ (sc. οἰκοδέσποινα; 282); παιδίσκη (170); σεβαστὰ ἔργα (36); συνεργασία τῶν σκυτοβυρσέων (63); ὑπώρυξ (185).

We give a *comparatio numerorum* with corpora and major collections:

SEG		*I.Kibyra* I	*SEG*		*I.Kibyra* I	*SEG*		*I.Kibyra* I
XIV	803	192		704	165		725	112
XVII	693	333		705	317		726	359
	694	297		706	136		727	280
	695	298		715	352		728	111
	696	322		716	161		729	308
	697	191	**XVII**	717	329	**XXVI**	1431	257
	698	273		718	284		1432	277
	699	345		720	224		1433	164
	700	399		721	243	**XXX**	1523	105
	701	324		722	189	**XXXII**	1306	41
	702	127		723	260	**XXXVIII**	1455	335
	703	299		724	337	**XLVII**	1808	97

SEG		*I.Kibyra* I
	1810	93
	1811	94
	1812	275
	1813	318
	1814	288
XLVIII	1581	72
	1582	19
	1584	18
	1592	80
	1595	92
	1596	81
	1597	21
	1599	29
	1600	445
	1602	12
XLVIII	1603	75
	1616	166
	1617	340
	1618	295
	1619	301
	1620	292
	1621	202
	1622	232
	1623	345
	1624	293
	1625	302
	1626	319
	1627	229
	1628	184
	1629	199
	1630	153
	1631	341
	1632	364
	1633	360
	1634	142
	1635	169
	1636	201
	1637	250
	1638	328
	1639	230
	1640	254
	1641	279

SEG		*I.Kibyra* I
	1642	144
	1643	385
	1644	257
	1645	195
	1646	69
	1647	149
	1648	121
	1649	157
	1650	52
	1651	330
	1652	283
	1653	198
	1654	334
	1655	265
	1656	378
XLVIII	1657	111
	1658	218
	1659	178
	1660	359
	1661	280
	1662	256
	1663	240
	1664	266
	1665	243
	1671	326
	1672	325
	1673	124
	1674	225
	1675	115
	1676	336
	1677	268
XLIX	1908 (1)	84
	(2)	85
	(3)	86
	1909	3
	1910	104
LI	1826	447
	1827	117

CIG	*I.Kibyra* I
4380	10
4380 a (III p. 1167)	42 A
4380 b^1 (III p. 1167)	11
4380 b	62
4380 b^2 (III p. 1168)	45
4380 c	209
4380 d	299
4380 w	170

IGR		*I.Kibyra* I
IV	898	4
	899	5
	900	11
	901	37
	902	36
	903	47
	904	48
IV	905	49
	906	70
	907	63
	908	62
	909	67
	910	71
	911	45
	912	69
	913	50
	914	41
	915	42 A
	916	51
	917	52
	918	53
	919	60
	920	106
	921	130; 296
	922	291
	923	362
	925	14
	926	16

LBW	*I.Kibyra* I
1212	41
1213 A	42 A
1213 B	43
1214	42 A

LBW	***I.Kibyra* I**	**Milner, *Survey***	***I.Kibyra* I**	**Milner, *Survey***	***I.Kibyra* I**
1215	11	27	199	61	445
1216	45	28	153	62	334
1217	44 A	29	341	63	265
1218	50	30	364	64	378
		31	360	65	111
An.Ép.		32	142	66	218
1889 no. 46	37	33	169	67	178
1899 no. 164	74	34	201	68	359
no. 165	69	35	250	69	280
		36	328	70	256
Aphrodisias and Rome		37	230	71	240
Doc. 1	2	38	254	72	266
		39	279	81	326
Milner, *Survey*		41	144	82	325
11	21	42	385	83	124
12	166	43	257	84	225
13	340	44	18	85	115
14	295	45	195	86	81
15	29	48	69	87	336
16	301	49	19	88	268
17	292	50	149	89	80
18	202	51	72		
19	232	52	121	*OGIS*	
20	345	53	157	495	63
21	293	54	52	762	1
22	411	55	330		
23	302	58	92	*CIL*	
24	319	59	283	III 13666	193
25	229	60	198	III Suppl. 13665	106
26	184				

1432. Kibyra (area of: Küçükalan). Dedication, 2nd/3rd cent. A.D. *I.Kibyra* 379. A.Chaniotis, *EBGR* 2002 [2005] 440/441 no. 28, argues that this text is not an epitaph (so *I.Kibyra*), but a fragment of a dedication of utensils for sacrifices in a cult place. He tentatively suggests restoring the inscription as follows (English translation):

[μ]ηδένα {N} ἔριν | [τὰ] σκεύη, δίχα θυ|σίας· εἰ δὲ μή, ἑαυ|τὸν ẹτιάσ̣ετε

1. ἔριν for αἴρειν, C. [for αἴρω = 'to steel' see our lemma no. 2002]; [-]ΗΔΕΝΑΝΕΡΙΝ, *I.Kibyra* || 2. [-]σκευη, *I.Kibyra* || 3. ΣΓΑΣ, *I.Kibyra* || 3-4. an imprecation, cf. *REG* 19 (1906) 103-105 no. 17, C. || 4. Ε.ΤΙΑΣ̣ΕΤΕ, *I.Kibyra*; ἐτιάσετε = αἰτιάσεται.

1433-1434. Kibyra (area of: Kozağacı). Dedications, Roman Imperial period. Ed.pr. T.Corsten, *AST* 19, 2 (2002) 139/140.

1433: 139 (ph.). **Dedication to the Θεοὶ Δίκαιοι.** Now *I.Kibyra* 96. Rock-cut relief with one female and three male figures, inscription below.

Αλ[- - - - -] | Θεοῖς Δικαί[οις εὐ]|χήν

1434: 140 (ph.). **Dedication to a deity with the epithet Καρποφόρος.** Now *I.Kibyra* 95. The inscription is cut on a rock

[- 3-4 -]ι Καρποφόρος | [1-2] . ΕΒΑΣΤΟΣ, | Ἀρχιγένεια, | Ἀρχιγένης, | εὐχήν

1. The restoration of the deity's name is not clear, *I.Kibyra* || 2. perhaps ? Ἐπέβαστος, cf. *I.Cret.* 31 no. III 19 (if not Ἐπέραστος), *I.Kibyra* || 3. unattested so far, *I.Kibyra* || 4. rare name, *I.Kibyra*.

1435. Kitanaura (area of: Arslanlı). Boundary inscription, undated. Ed.pr. B. Iplikçioğlu, *AST* 19, 2 (2002) 131 no. 27. Κι(τιατῶν) or Κι(ταναυρέων)

For the form of the different possible ethnika of Kita(naura) cf. *SEG* XLIX 1932, ed.pr.

1436-1437. Kitanaura (area of: various villages). Epitaphs, undated. Ed.pr. B. Iplikçioğlu, *AST* 19, 2 (2002) 131 no. 25/26.

1436: No. 25. **Çınarlıpınar. Fragmentary epitaph.**

[- - - - - - - - - - -]
..ΤΗ καὶ .ΕΝ.[-]
ΖΗΜΙΑΝΓΕΜ[- -]
4 ΣΙΝ καὶ ἐγγόν[οις]·
ἑτέρῳ δὲ ο[ὐδενὶ ἐξ]-
ἔσται ἐν[- - - - - -]
ἕτερον π[τῶ]μα, ἢ ἐκτεί-
8 σει προστείμου ἱε-
ρᾷ [- - - - -] ✱ ,βφʹ

[6. e.g. ἐν[βαλεῖν], Pleket.]

1437: No. 26. **Kozlupınar. Fragmentary epitaph.** [- - - - -]ΟΣ τοῦ ἑαυτῶν πατρὸς καὶ τοῦ Καλλορμα

1438. Limyra (area of: Bonda). Dedication to Claudius, 45/46 A.D. Large altar, consisting of numerous limestone blocks and found at an ancient road, which connected the plain of

Myra with the territory of Limyra, near the ruins of the Classical-Hellenistic settlement on the Bonda tepesi. The inscription covered the entire western face of the monument. Edd.pr. T.Marksteiner–M.Wörrle, *Chiron* 32 (2002) 545-569 (ph.; German translation) with a description of and reflexions on the road-system in the region of Bonda (M., 550-555); the epigraphical part is by W. (555-562).

[Τιβερίωι Κλαυδί]ωι Δρο[ύσ]ου υἱῷ
[Καίσαρι Σ]εβα[στῶι Γ]ερμανικῶ[ι]
[ἀρχιερεῖ μεγίστ]ωι, δημαρχικῆ[ς]
ἐξο[υ]σία⟨ς⟩ τὸ ε΄, αὐτοκράτορι τὸ
ἑ[νδέ]κατο⟨ν⟩, πατρὶ πατρίδος, ὑπάτ[ωι]
τ[ὸ] γ΄, Λύκιοι φιλοκαίσαρες καὶ φιλ[ο]-
ρώμαιοι εὐ[χ]αριστοῦντες
περὶ τῆς εἰρή[ν]ης καὶ περὶ τῆς κα-
vacat τα[σκευ]ῆς τῶν ὁδῶν vacat
[ἐ]πὶ Κ[ο]ΐντου Οὐηρανίου πρεσβευτοῦ
[κ]αὶ ἀν[τιστ]ρατήγου Τιβερίου Κλαυδίου
[Γε]ρμα[νικοῦ Καίσαρος Σε]βαστοῦ

The altar is, like the *Stadiasmus provinciae Lyciae* from Patara (cf. *SEG* LI 1832), an expression of homage to the emperor; in addition, it may have marked the border between the territories of Myra and Limyra, but it is not clear to which one the find-spot belonged, W., who further suggests that similar altars may have been erected in several other places of Lycia || 1-6. the emperor's titulature is almost identical to that on the *Stadiasmus*, with the exception of the number of his consulate (4th consulate in Patara); the 5th *trib. pot.* runs from Jan. 45 to Jan. 46 A.D., W. || 6. the monument was erected by the Lycian League as was the *Stadiasmus* and a statue of Claudius in Gagai (*SEG* L 1350), W. || 6-7. φιλοκαίσαρες καὶ φιλορώμαιοι: cf. the *Stadiasmus* LL. 14/15 (in reversed order); these epithets, originally used only for individuals, appear here for the first time in Lycia and may have been given (or the permission to use them) to the Lycians by Claudius himself, W. || 7-9. εὐχαριστοῦντες expresses the gratitude of the Lycians towards the god-like emperor for the restoration of peace (εἰρήνη, L. 8) and the construction of roads (κατασκευὴ τῶν ὁδῶν, LL. 8-9), W., who adds that, although the Lycians may have built the roads themselves, they were grateful to the emperor either out of servility or because of the advantages connected with provincialisation which led to new prosperity in Lycia.

1439. Limyra. Funerary practices. M.Wörrle, *Lykia* 6 (2001/2002) 291-300, gives an overview of the different types of tombs and formulae of funerary inscriptions in Limyra and on its territory (in particular Bonda Tepesi).

1440-1444. Mnara (area of: Mizir). Dedications to Θεὸς Ποταμὸς Μ(ε)ιζοάρης, undated. Five dedications for this god who is so far unattested, found at Mizir (ca. 38 km southwest of Antalya; belonged to Mnara [cf. *SEG* LI 1829] in antiquity), where there must have been a sanctuary. Ed.pr. B.Iplikçioğlu, *AST* 19, 2 (2002) 130 nos. 20-24.

1440: No. 20. **Dedication of Aloas and friends.** Οἱ περὶ Αλοαν̣ | Ἑρμαίου καὶ | Κολαλημιν Λυ|σάνδρου ἑται̣||ροι Θεῷ Ποτα|μῷ Μιζοάρῃ | εὐχήν

1441: No. 21. **Dedication of Embraomos.** Εμβρα̣ομ|ος τρὶς Κρ̣ίσ|που Οὐαλαι|ρίου εὐχὴ Πο||ταμῷ Μειζο|άρῃ

1442: No. 22. **Dedication of Kolalemis.** Κολαλη|μις γ΄ | Ποτα|μῷ Μι||ζοάρῃ | εὐχήν

1443: No. 23. **Dedication of Menandros.** Ποταμῷ | Σώζοντι | Μιζάρῃ{σ} εὐ|χὴν Μέναν||δρος

1444: No. 24. **Dedication of Trokondas.** Ἀπολών[ιος] | Ἑρμαίου· | Τροκόνδας [Μ]|ασατος || Ποταμῷ Μ̣[ει]|ζοάρῃ ε̣ὐ|χήν· | ΕΡ̣Μ̣[- - -]

1-2. Added later (according to the letter forms), ed.pr. || 3-7. in a framed field, ed.pr. || 8. perhaps the remains of the stonecutter's name, ed.pr.

1445. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. M.F.Smith, *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); *SEG* LI 1831* [see now also M.F. Smith, *Supplement to Diogenes of Oenoanda. The Epicurean inscription* (Naples 2003)]. D.Sedley, *PCPhS* 48 (2002) 159-174, argues that NF 128 is not aimed at the Stoics, but at the Cyrenaics. He suggests a new restoration of parts of the fragment (Fr. 33.III.14 – V.2 = HK fr. (68).III.14 – NF 128.II+HK fr. 69.I.2; English translation). For the sake of clarity, we print Smith's text on the left and Sedley's restoration on the right:

.... ποτε	33.III.14	.........................., ποτὲ
[- - - - - - - - - -]δύεται τὴν	33.IV.1	[δὲ τινῶν εἰσ]δύεται τὴν
[- - - - - - - - - -] ἑαυτῆς		[διάνοιαν καὶ] ἑαυτῆς
[- - - - - - - - - -]οια σκια-		[γράφει παντ]οῖα σκια-
[γραφ- - - - - -] οὐκ αἰσχύ-	4	[γραφήματα], οὐκ αἰσχύ-
[νεσθε δ', ὦ ταλ]αίπωροι,		[νονται δ' οἱ ταλ]αίπωροι
[ἑαυτοῖς τε καὶ] ἀλλήλοις		[- - - - - - - - - -] ἀλλήλοις
[ἐναντιολογο]ῦντες· καὶ		[- - - - - - - -]υντες, καὶ
[γὰρ χρώμενοι] χαριεντισ-	8	[- - - - - - - - -] χαριεντισ-
[μῷ παιδικῷ τὴ]ν ἡδονὴν		[- - - - - - - - -]ν ἡδονὴν
[ἀπαρνεῖσθε], ὁμολογοῦν-		[- - - - - - - -] ὁμολογοῦν-
[τές γε ἡμεῖν ἐ]πιδεξίως		[- - - - - - - - ἐ]πιδεξίως
[περὶ αἰσθήσεω]ς, ἵνα μὴ	12	[- - - - - - - - - -]ς ἵνα μὴ
[ἀσφαλῶς παρ]οδεύειν		[πονῶσιν, ὡς οἱ ἐξ]οδεύειν
[τόπον κωλυθ]ῆτε κρη-		[εἰς πόλεμον ο]ἵ τε κρη-
μν[οβ]ατεῖν ὑπομέ-	33.V.1	μν[οβ]ατεῖν ὑπομέ-

νον̣τ̣ες· κτλ. νον̣τ̣ες· κτλ.

1446-1447. Patara. Funerary epigrams, Roman Imperial period. Edd.pr. Merkelbach – Stauber, *SGO* IV 41-43 nos. 17/09/06 and 17/09/08, after copies by H.Engelmann (German translations).

1446: 41/42 no. 17/09/06. **Epigram for Vilius Hymenaeus, ca. 2nd cent.** A.D. On a base.

Οὐειλίῳ Ὑμεναίῳ,
τῷ γλυκυτάτῳ φίλωι,
Κλαύδιος Ἑλίκων
μνήμης χάριν·
σῆμα κενὸν ἑτά-
ροιο μελίφρονος
ἔνθ' Ὑμεναίου
χεῦα φίλου Ἑλίκων
ἀχθομένῃ κραδίῃ

1-4 in prose, 5-9 in verse || 5. a cenotaph, edd.pr.

1447: 43 no. 17/09/08 (ph.). **Epigram for the wife of Euphemos, Roman Imperial period.** Lower part of a base.

- -
[- - - - - - - - - - - -]α εἴκο[σι - - -] | ἐτῶν ἔθανον·
ὡ[ς] | μοίραισιν ἔδοξεν | ἐμὴν νεότητα μαρᾶ|ναι·
μνήμης καὶ φιλί|ας ἐπόησεν ἀνὴρ | Εὔφημος

5. Εὔφημος is the name of the helmsman at the bow of the Argo, edd.pr.

1448. Patara. Sarcophagus of a victorious athlete, Severan period. Large marble sarcophagus found near the bouleuterion and now in the Museum of Antalya; an inscribed cover, found two years before in the same area, may possibly but not necessarily belong to it; the inscriptions on the cover have been engraved somewhat more carelessly than those on the sarcophagus. The sarcophagus carries representations of seven prize-crowns (originally painted in different colors; traces of color still visible): five on the front (**a**) and one on each of the lateral sides (**b**, **c**). The crowns are cylinder-shaped and closed at the bottom; they display the names of an agonistic contest in the center of each. The cover has three inscriptions on the front (**d**) and one each on the lateral sides (**e**, **f**). The main inscription (**g**) is on the sarcophagus underneath the crowns. Ed.pr. H.Işkan in *Studien --- Kleinasien* V (see our lemma no. 1179) 145-164 (ph.; German translation; elaborate description); cf. also S.Bulut, *KST* 23, 1 (2002) 402 (ph.). No text, we read what we can from the photographs.

a Ὀλύμπια - Πύθια - Καπιτώλια - Ἄκτια - Κοινὰ Ἀσίας
b Ἁδριάνεια **c** ἐν Καισαρ(ε)ίᾳ Καππαδόκων

1453. Telmessos. Funerary epigram for Moscharo from Corinth, Roman Imperial period. Edd.pr. Merkelbach-Stauber, *SGO* IV 13 no. 17/03/03 (German translation), after a copy by E.Varinlioğlu.

Μοσχαρὼ ἐξ Ἐφύρης πινυτὴ φρένας | ἐνθάδε κεῖμαι
ὠδῖσι τριδύμων θυμὸν | ἀφεῖσα τέκνων · |
Ξεινιάδης δέ μ' ἔθαψεν ἐμὸς πόσις · | εὐκτὰ πέπονθα ||
ἀνδρί τε καὶ δισσοῖς | παισὶ προπεμπομένη

1. Ephyra is the poetic name of Corinth, cf. Homer, *Il.* 6.152 and 210, edd.pr. || 4. εὐκτὰ πέπονθα: 'Erfreuliches habe ich erlebt', edd.pr.

1454. Tlos. The cult of Kronos. Following a suggestion of G.Neumann in *Florilegium Anatolicum, Mélanges offerts à Emmanuel Laroche* (Paris 1979) 271, E.Raimond, *Anatolia antiqua* 10 (2002) 125-127, argues that the main deity at Tlos and successor of the indigenous Tarqas was not Zeus, but Kronos. He bases his argument on *TAM* II 554 ([Κρό?]νῳ μ[ε|γάλ]ῳ [θ]εῷ κτλ.), 581 (with the restorations suggested by L.Robert, *Hellenica* VII 53: LL. 1-2 [το]ῦ̣ Κτ̣ίστου Κρ̣ό̣ν̣[ου ἱερατεύσαντα]), and 585 (where Κρόνεια are mentioned).

1455. Xanthos. Dedication of a statue of Antiochos III, 197/196 B.C. *SEG* LI 1840 bis. J.Ma, *Antiochos III and the cities of Western Asia Minor* (Oxford 2002 [paperback ed.]) 378/379, reprints the text (English translation) and rejects the assumption of ed.pr. that the city, after having been declared ἄσυλος, received freedom, autonomy, and exemption from tribute.

1456. Xanthos. Funerary inscription, early Roman Imperial period. Fragment of a round funerary altar, found in the Letoon. Ed.pr. C.Le Roy, *Lykia* 6 (2001-2002) 250 (ph.).

[- - - - - - - - - - -]
[- - - - - - - - - -]Ο
[- - - - - - - - - -]Ε
[- - ? - - μν]είας
[vacat? χάριν] vacat

3. [?χαῖρ]ε, ed.pr.

1456 bis. Xanthos. New inscriptions. P.Baker–G.Thériault, *Anatolia Antiqua* 10 (2002) 302-306, give an overview of the inscriptions found during the campaigns of 2000 and 2001. They quote parts of several texts:

(A) Honorary inscription for the homonymous grandson of Τι. Κλαύδιος Τηλέμαχος (3rd cent. A.D.) for his services as εὐθηνιάρχης: (LL. 15-19) ... ἔδωκεν, τὸν δὲ τοῦ ἐλαίου ξέ[σ]|την διεπώλησεν ἀσσαρίων | τεσάρων ἀπὸ ἀσσαρίων | ἐννέα ...; (LL. 19-21)... τὸν ἀνδριάντα ἀ[νασ]|τήσειν ὑπέσχετο ἐκ τ[οῦ] | ἑαυτοῦ ...

(B) Honorary inscription for another descendant of Τι. Κλαύδιος Τηλέμαχος (3rd cent. A.D.): (LL. 1-3) ... τὸν κράτιστον συνκλητικ[ὸν] | [Μ]ᾶρκον Αὐρήλιον Ἄτταλον τὸν κα[ὶ] Ἡρακλείδην ...

(C) Honorary inscription for a member of the same family, undated: Λικ(ιννίαν) Ἄρσασιν Τιβ(έριος) Κ[λ(αύδιος) Τη]|λέμαχος τὴν γλ[υκυ]|τάτην (?) μητέρα [- - -]

(D) Dedication to Hadrian on a cippus (ca. 130 A.D.?): Αὐτοκράτορα Καίσαρα | Τραϊανὸν Ἀδριανὸν | Σεβαστὸν Ὀλύμπιον, | πατέρα πατρίδος, | τὸν σωτῆρα (σώτερα, B.-Th., per errorem?) τοῦ κόσμου, | Ξανθίων ἡ πόλις, | ἡ τοῦ Λυκίων ἔθνους | μητρόπολις

(E) Two blocks of an honorary monument for the emperors Valens and Valentinian (364-378 A.D.): **(1)** Αὐγγγ. | Οὐαλη[- - -]; **(2)** Αὐγγγ. | Οὐαλεντινιαν[- - -]

(F) Honorary inscription on a round base (early 1st cent. B.C.) for Πτολεμαῖος Ἀπολλοδότου; his brother Αἴχμων Ἀπολλόδοτου, known from *TAM* II 264/265, is also mentioned, as are other members of the family, some of whom bear Lycian names, so far unattested, such as Κεννα, Ἐρπιδας, Πασέμη, Ο[.]λλα; LL. 13-16: ἱππαρ[χήσ]αντα Λυκ[ί]ων | ἐκ πάν[των] καὶ πρεσβεύσαντα | πρὸς [τὴ]ν σύνκλητον | τὴν [Ῥωμ]αίων παρὰ τοῦ κοινοῦ

(G) Honorary inscription for Μᾶρκος Αὐρήλιος Ἀθηναγόρας ὁ καὶ Κτησικλῆς; he held several offices and πρεσβεύσαντα δὲ δὶς προῖκα ὑπὲρ τῆς πατρίδος; L. 7 the term ἐξέκγονος 'great-grandson' [considered as its first attestation by edd.pr., who refer to ἐξεγγόνη in an inscription from Delphi (*BCH* 87, 1963, 202) as the only occurrence of the female form, but cf. *SEG* XLI 1391 LL 5/6 (ἐξέγ|γονον) and *I.Arykanda* 46 L. 3 (ἐξεκγόνην), Corsten].

(H) Two dedications: Διὸς Σωτῆρος and Τύχης Σεβαστῆς

(I) Dedication mentioning a festival in the Letoon: Ἀπολλώνιος Ἑρμαδόρτου δʹ τοῦ Ἀνδρονόμου ... ἐν τῷ παραξάνθιος (*sic*) [παρὰ Ξανθίο⟨ι⟩ς, Pleket] ἱερῷ τῆς Λητοῦς ... Λητῴων Τραϊανείων Ἀντωνείων; B.-Th. refer to A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981) 69, where they suggest restoring in L. 1 [Λ]η[τῴ]ων ([.]Π[2-3]ΩΝ, Balland, text, and [- - -]η[2-3]ων, Balland, comm. p. 234).

(J) Honorary inscription for an athletic victor (πάλη, wrestling) under the agonothetes Τιβ. Κλ Ἀγρίππας; the inscription is dated by the mention of a lyciarch: τοῦ ἀξιολογωτάτου | λυκιάρχου Τιβ. Κ[λ. Τη]λεμάχου, Ξαν[θίων ἡ τοῦ | Λυκί]ων ἔθνο[υς μητρό|πολι]ς, καθὼς ὁ [διαθέ|μενος] διεστείλατ[ο] (LL. 9-14).

LYKAONIA

1456 ter. Congustus (Altınekin). Funerary epigram for Apol(l)inaris, Roman Imperial period. Limestone plaque with inscription in a *tabula ansata*. Ed.pr. B.H.MacLean *Konya Museum* 47 no. 133 (ph.; English translation).

186]), Ταξυνηνός (??; 145), Ταος (80), Ταρασις (130/131), Τας (-αδος, -αδι; 165/166), Τατα (192), Τατας (86), Φουτία Αἰλία Δόμνιλλα (182 [for Domnilla see H.Solin, *Arctos* 38, 2004, 171]), Φούτιος Αἴλιος Μαρτύρι(ο)ς (183), Χρυσόμαλλος (209).

Christianity: δούλη τοῦ Θεοῦ (114), δοῦλος Θεοῦ παντοκράτορος (179), Θεός (δούλη τοῦ ---; 114), Θεός (παντοκράτωρ; δοῦλος τοῦ ---; 179), καθαροί, οἱ (ἐκλησεία τῶν ---; 204), κανονική (204), μωναχή (114), παντοκράτωρ (Θεός; 179).

Religion: Ἀθάνατοι (Θεοί; 32), Αμλασενζηνή (Μήτηρ; 14), Ἀνδειρηνή (Μήτηρ; 12/13), ἀνεπίλυτοι (θ΄ Μῆνες; 125), ἀποθεόω (83), ἀρηΐφιλος (?; 35), Ἄρης (36), Βοηθηνή (Μήτηρ; 9/10), Δημήτηρ (Πατρῷα; 40), Δίκαιος (25; Ὅσιος καὶ --- 24), ἐνορκέω (125), Ζεύς (Διὸς κατάραι; 193), Ζεύς (Μέγιστος; 18), Ζιζιμμηνή (Μήτηρ Θεῶν; 7; on p. 4 a list of all other dedications to this deity), Θεοί (Ζιζιμηνῆς; 8), Θεός (Ὕψιστος; 38/39), Καβικανδρεος (Μήν; 22), καταχθόνιος (Μήν; 74, 81), Κοοταδεία (?; Μήτηρ; 15), Κόρη (37), Μήτηρ (cf. s.v. Ἀμλασενζηνή, Ἀνδειρηνή, Βοηθηνή, Ζιζιμμηνή, Κοοταδεία (?), Τυμενηνή), Ὅσιος (καὶ Δίκαιος; 24/25), Πάνθεος (ὁ; 20), Πλούτων (29-31; 37), Ποσειδῶν (41/42), Τυμενηνή (Μήτηρ; 11), φράτρα (34).

Geography: Δαλισανδεύς (93), Ζιζιμηνή (8), Ζιοκωμῆται (8), Θιννασιωτής (?; 10), Θουτερ[βιώτης] (?; 155), Κιλιστρεύς (102), Κονισκουμενηνοί (24), Κοροσεανός (174), Ὀκηνός (201).

Vocabulary: ἀπραγματικός (59), γαυσαπάρι(ο)ς (181; see P.J.Thonemann's comment *infra*), δεκουρίων τῆς κολωνίας (138), Δοκιμηνή (σορός; 182), ἐξεύρεσις τῶν πόρων (2), ἐπιμελητής (8), εὐφραίνομαι (δεῦτε οἱ ἀδελφοὶ καὶ οἱ φίλοι εὐφραίνεσθαι; 111), ἱππεὺς Ῥωμαίων (194), λατύπος (185, 214), λεοντάριον (11), μαραίνω (56), οἰκονόμος (177), ὁμόφατνος (124; see P.J.Thonemann's comment *infra*), ὁμοφροσύνη (124), παλατῖνος (218), τὸ πέλτον (59, 61, 65, 125), πολυποθ(ε)ινός (208), στρατιώτης (131), φράτρα (34), χαλκεύς (32), χαλκοτύπος (58).

		MacLean
CIG	3993	9
SEG I	448	216
VI	298	216
	391	5
	402	32
	403	13
	405	33
	406	16
	407	6
	409	25 (see below for *EA* 36, 2003, 88)
	415	48
	416	68
	417	64

		MacLean
SEG VI	419	227 (see *EA* 36, 2003, 94)
	421	83
	422	215
	423	104
	424	94
	425	73
	426	52
	427	60
	428	65
	429	55
	430	71
	431	61
	433	4
	434	59
	437	105

SEG		MacLean
VI	456	102
	525	139
	526	31
XV	819	183
XVI	758	47
XVII	544	43
XXIX	1737	1, 9
XXX	1541	60
XXXII	1311	45
XXXIII	1187	32
	1188	90
XXXIV		
	1319 (p. 363)	81
	1319 (p. 365)	4, 48, 68
	1319 (p. 364)	25 (see below for *EA* 36, 2003, 88), 60, 83, 85, 89, 93, 201
	1336	110
	1339	59
	1341	202
XL	1288	70
XLI	1396	25 (see below for *EA* 36, 2003, 88)
XLII	1251	31
XLIII	990	216
XLVII	1824	146
	1830	189
	1831	188
	1832	185

MAMA		MacLean
I	171	216
VIII	5	236
	37	112
	234	120
	234 A	125
	240	122
	246	123
	256	207
	297	9
	298	38
	299	235
	300	85
	302	199
CIL III		
	6786	236
	14402	237
IGR		
III	267	94
IV	264	1
	1480	83
Sterrett, *EJ*		
191		94
206		102
225		191
229		211

P.J.Thonemann, *EA* 36 (2003) 87-94, contributes the following new readings: **8:** read in LL. 1/2: Μη]|τρὸς Θεῶν Ζιζιμηνῆς, followed by ἐπὶ σ̣τ̣ε[φανηφόρου; read Μενεδήμου instead of Εὐμενεδήμου; **18:** read: Απαα[ς Μ]|είρου instead of Ἀππα[ς] | Εἴρου in LL. 1/2 (for Μεῖρος see above under Names); **25:** this engraved altar is one of a pair of altars erected for Hosios and Dikaios, set side by side to read: [Ὁ δεῖνα ---]της Παρθε|[νίου e.g. Ὁσίῳ] καὶ Δικαίῳ | [vacat] εὐχήν vacat; **51:** read in LL. 1-6: Λ̣. Αἴ̣λιος Πρ[εῖσ]|κος Πατρο[κλ]|οῦς υἱὸ[ς καὶ Λου]|κία Αἰλία [- 4-5-]||αιὼ γυνὴ [αὐτοῦ] | ἑαυτοῖς etc.; **56:** read in LL. 9-11: δάμης δμ|ηθεῖσα προμοίρως· ὦ φθόν', ἐνείκησας | με καὶ ἣν ἐποθοῦ ἐμάρανες; **69** (in the commentary on no. 208 on 93): read in LL. 7/8: Ναιουίᾳ Μουσ[σι]δ̣ίᾳ Πρειουι|τι θυγατρί; T. refers to an inscription from Tyriaion featuring the word τῇ μητρὶ Πριειυτος (genitive instead of dative) (*I.Sultan Dağı* I no. 327); **74:** read in LL. 1/2: Ὀνομά[σ]|τη Ἑρπη̣[α̣] and in LL. 9-12: ἔ||ξει Μῆνα κ[α]|ταχθόνι[ον | κεχολωμένον] (same formula in 81; see app.cr. of our lemma no. 1362 in fine); **96:** a

line was omitted from the transcription; read: Αὐρ. Ἀνένκλητος | Οὐενούστου | κὲ Αὐρ. Δόμνα | Αὐρ. Ματίῃ || θυγατρὶ μνήμης | χάριν; **99:** read (*exempli gratia*): [Π]ούβ̣λιος ἀν̣ἐστ̣ῃσεν Γου-δει[α|ν]ὲν γυν̣έκα αὐτοῦ· Μα[.|.]ς ἀδελφὸς Πουβλίου ἀ[νέσ|τη]σεν Γουδει||[ανέν] (ου = omicron with upsilon written inside); **114:** in LL. 3/4 read: [.]ΚΕ|[.]ΤΙΣ; ΡΙΝΗΣ in L. 10 is the end of the name of the girl mentioned in LL. 5-9; she is μωναχῆς κ̣α̣ὶ δ̣[ούλ]ης τοῦ Θ(εο)ῦ; in L. 11 a form of ἀναγιγνώσκω lurks under the majuscules; ΑΝΑ̣ΓΗΝΟ̣ΣΚΩΝΤΕ̣Σ̣ ('you who read this'); in fine εὔχ[εσθε] rather than εὐχ[ήν]; **124:** we have a funerary epigram consisting of three hexameters; read: Μνῆμ' ἀλόχῳ | φιλίῃ Ἄγαθις | τεῦξεν κὲ ὁμο[φ]|άτνῃ καὶ θυγάτ[ηρ] || Μαξίμῃ, ⟨μ⟩νήμης χ̣[ά|ρ]ι̣ν, οὕν̣[ε]κα πᾶ[σ]|αν ἔ[σ]χεν ὁμο̣|[φ]ροσύνην ἀρε|τῆς τὴν ἔξο̣χα̣ || πασῶν; **127:** read: Μεμν|όνιος τ|ῇ γλυκυ|τάτῃ μου || γυνεχὶ Δό|ξα̣ ἀνέστη|σα ἰστήλη|ν μνήμη|ς χάριν; **144:** read: Μνησίθεος κὲ Τειμόθεος Ἀτώ|του; **145:** read: τὴν στήλην ἑαυτῇ ἔτεξε (= ἔτευξεν) [in L. 3 MacLean reads Νας ΤΑΞΨΑ̣ΗΝΟΥ; but the photo seems to show ΤΑΞΥΝ̣Η̣ΝΟΥ: genitive of a patronymic Ταξυνηνός?, Pleket]; **181:** read in LL. 1/2: Αἴλιος Ζωεΐλος νέο[ς]| γαυσαπάρι(ο)ς, i.e., 'a maker of *gausape*, woollen frieze'; **193:** read in LL. 2/3: κατάραις ὑποκί̣|σθω Διός, ἄν τις βλάψῃ | τάφον; **220:** in LL. 1/2 read: [Αὐ]ρ̣. Καλπούρνιος | [τ]ῷ ἰδίῳ πατρὶ κτλ.

An.Ép. 2002 [2005] no. 1443 comments on two inscriptions. **138**: among the names of the deceased, solely the praenomen was apparently written in Latin, and the rest in Greek, which would be very unusual (the photo is illegible); L. 2: perhaps Πάτροκλ[ο]ς (Πατροκλ[ῆ]ς, M.); in L. 4 ἐπόισε for ἐποίησε (ἔποισε, M.), L. 5 λά[ρ]νακαν for λά[ρ]νακα; **194**: The *eta* in L. 1 before μνήμης is not on the stone; in L. 2 there should be no period between Ζήνωναν and ὁρᾷς; a ἱππεὺς Ῥωμαίων (L. 2) is not a 'cavalryman' (M.), but a Roman *eques*; D.Feissel refers to another attestation of this term (later changed to ὕπατον, when the man had become *consul*) in *SEG* XXVI 1457 (Merkelbach-Stauber, *SGO* IV 209-211 no. 19/13/01).

1458 bis. Savatra. Christian epitaph of Thekla, 3rd/4th cent. A.D. Limestone stele with inset panel; above the panel four miniature columns supporting four arches. Ed.pr. B.H.MacLean, *Konya Museum* 73 no. 208 (ph.; English translation).

† Αὐρ. Δόμνος υἱὸς Εὐγε-
νίου ἀνέστησα σὺν τ-
ῦς υἱῦς μου Εὐγενίου
4 κὲ Ἑλλαδίου τὴν ἰστή-
⟨λ⟩ην ταύτην τῇ γλυκυ-
τάτῃ κὲ πολυποθι-
νοτάτῃ συνβίῳ Θέ-
8 κλης κὲ ἐμαυτῷ ζῶν κὲ
φρονῶν, μνήμης χάριν

[Date: after 311 A.D., according to the incised cross, Chaniotis] || 7-8. ed.pr. omitted a line, as pointed out by P.J.Thonemann, *EA* 36 (2003) 93, who added συνβίῳ Θέ|κλης κὲ (with parallels for the shift from dative to genitive).

1459. Savatra. Christian funerary epigram of Paulus, 5th/6th cent. A.D. Marble pedimental stele; in the pediment a cross flanked by two leaves; inscription in a recessed panel. Ed.pr. B.H.MacLean, *Konya Museum* 72/73 no. 206 (ph.; translation).

† Θὲ βοήθι· Ἐνθάδε κῖτ' ἱερεὺς περίφρων, τ' οὔνο-

μα Παῦλος, πιστὸς
κὲ πινυτός, πολλ-
ε̂ς δ' ἐκέκαστο
⟨π⟩ροσευχε̂ς ♠ · ἄλ-
λοτε δὴ μερόπ̣εσι
δικαζ{ζ}ομένοι-
σιν ἀκούεν, ἀμ-
φοτέροις v μέρεσ-
σιν ἰσὴν μοῖραν
ἀπένιμεν · στήλην
δ' ἔστησεν Ἡράκλι-
ος ἀχνυμέ-
νος v κῆρ v αὐ̣-
τοκασίγνητο̣ς
μνημοσύνης ἕνε-
κεν πολ⟨λ⟩' ὀ̣λοφυ̣-
ρόμενος, σὴν ἀ̣-
ρετὴν ποθέων

Many ligatures || six hexameters (LL. 2–16), followed by two pentameters (LL. 16-21) || 1. Θε(ὸς) βοήθι, ed.pr. [Θέ = Θεέ, Chaniotis] || 5-6. πολλε̂ς = πολλαῖς, ed.pr. || 7. ΙΤΡΟΣ, lapis; προσευχε̂ς = προσευχαῖς, ed.pr. || 9-10. perhaps for διχαζομένοισιν (being split apart, quarreling), rather than 'being sat in judgement on', ed.pr. || 10. ἀκούεν: imperfect without augment, ed.pr. || 19. ΠΟΛΟ, lapis.

ISAURIA

1459 bis. Akören (south of Lystra). Epitaph of Tattis, 3rd/4th cent. A.D. White marble block moulded above and below; a cross in a central niche, flanked by two pediments each containing a six-pointed rosette; on each side of the niche grapes and tendrils; inscription on the upper moulding (LL. 1/2), in an elaborate *tabula ansata* (LL. 3-9) and on the lower moulding (LL. 10-13); on each side of the *tabula* an anchor, with bunches of grapes hanging from the horizontal cross-member of the anchor. Ed.pr. B.H.MacLean, *Konya Museum* 75/76 no. 214 (ph.; English translation).

Τουττις λατύπος ἀννέστ(ησεν) | τὴν σύνβιον αὐτοῦ Τα v ττ(ιν) | μνήμης | χάριν · ἥ||τις ἐγένετο | Τάττις τετει|μημένη | πρὸς τ vv ὸν | θεὸν || ἐμοῦ · ζῶν φρονῶν κατέλιψα ἐγὼ | αὐτὴ ἡ Ταττης τοῦ Μα v ου ἐᾶν | μετὰ τῶν παίδων αὐτῆς ἐλεύθερα | vacat εἶναι vacat

[Date: after 311 A.D., according to the cross in the central niche, Chaniotis] || 6-10. 'honoured before my God'. ed.pr. || 11. Μαου: perhaps for Μαιου, ed.pr. || Touttis married his slave Tattis; in his will he allowed her to be free, with her children, ed.pr. [for slavery and manumission see also no. 168: an epitaph erected by the freeborn foster child Κλεόνεικος, son of Μουτασις, for his foster parents and freedmen Ἥλιος and Οὐαλλις; 'conceivably he owned the foster parents, manumitting them by will' (N.P.Milner, *AJA* 108, 2004, 298), Pleket].

1460. Misteia. Epitaph of Mithios and Paulos, 3rd/4th cent. A.D. Limestone base moulded above and below; on the front face an anchor surrounded by a laurel wreath and flanked by two fish; on each side of the wreath two swastikas above which are two right-angles; below the wreath a large fish which is consuming (or disgorging) the head and shoulders of a man (Jonah) inscription on the mouldings. Ed.pr. J.Dresken-Weiland, *MDAI(R)* 102 (1995) 405-412 (with D.Feissel, *BE* (1995) no. 603). Republished by B.H.MacLean, *Konya Museum* 74/75 no. 212 (ph.; English translation).

[..]ΤΑ ἀνέστησε vv v Μιθιον κὲ Παῦλον τοῦς θείους αὐτοῦ
μνή{σ}μης χάριν
Below: κε̃ τος κὲ Ἰωνᾶς

Not before the 5th cent. A.D., ed.pr.; 3rd/4th cent. A.D., F. || 1. ἀνέσταησε, M. [ἀνέστησε vv v after the photo, Corsten] || 3. κε̃ τος = κῆτος: 'great fish', M.

CILICIA

1460 bis. Cilicia. Building activity in Plain Cilicia, early Roman Imperial period. M.H. Sayar in *Patris und Imperium* 89-92, gives a few select examples of building activity in Plain Cilicia during the Early Empire. Besides mentioning some unpublished recent finds, he refers (without quoting the text) to the following inscriptions: *SEG* XXXVII 1300 (Epiphaneia); *I.Anazarbos* 20/21.

1461. Aigeai? (or valley of the river Pyramos). Two dedications to Asklepios and Hygieia, Roman Imperial period. *SEG* XLII 870 and G.Manganaro, *ZPE* 113 (1996) 82-84 (*SEG* XLVI 1264). J.-Y.Strasser, *EA* 34 (2002) 149-159, argues against M. that the two altars (found in Messina) must have come from Aigeai (so already L.Robert, *OMS* VII 225-275) or from elsewhere (in Cilicia) and have been transported to Messina, perhaps with a ship load. He bases his argument on the kind of marble, the shape of the altar, the formula of the inscription, the epithet Πολιοῦχοι for the gods which is not attested at Messina, and a comparison with many similar altars from Cilicia. As to the date of *SEG* XLII 870, S. suggests the early empire (M.: 2nd/1st cent. B.C.), whereas the other may be close to the date of the dedication to Antoninus Pius which is inscribed on the back of the altar.

1461 bis. Anazarbos. Two dedications to emperors, Roman Imperial period. *I.Anazarbos* 2 and 10. J.-Y.Strasser, *EA* 34 (2002) 158, argues that these two texts are dedications and not honorary inscriptions (thus *I.Anazarbos*).

1461 ter. Anazarbos. Dedication of the aqueduct to Domitian, 90/91 A.D. *I.Anazarbos* 20. M.Horster, *Bauinschriften* (our lemma no. 1136 bis) 105, argues that the construction of the aqueduct was financed by the city (*contra* E.Winter, *Staatliche Baupolitik und Baufürsorge in den römischen Provinzen des kaiserzeitlichen Kleinasien* [see *SEG* XLVI 2281 with commentary on this question by H.W.Pleket] 73 and 181 [not quoted by H.], where the emperor is assumed to have paid; cf. *I.Anazarbos*).

462. Arsinoe (exact provenance unknown). Letter of Thraseas to the city of Arsinoe uding a copy of the decree of the city of Nagidos concerning the relations between the cities, some time after 238 B.C. *SEG* XXXIX 1426 (partly after C.P.Jones, *Phoenix* 43, 9, 317-346); XLII 1285*. On the basis of a squeeze made by M.H.Sayar, G.Petzl, *ZPE* 139 02) 83-88 (German translation), republishes the text with some new restorations and remarks several points. **L. 12**: ποιήσετε (ποήσετε, *SEG* XXXIX). — **LL. 14-15**: ὑπογεγ[ρά]|φαμεν ε[πόμ]|φαμεν, *SEG* XXXIX). — **L. 23**: ἡμητέρα[ν, ἐ]γβαλών (ἡμητέρα[ν], ἐ̣κβαλών, *SEG* XXIX). – **L. 25**: for [ἡμᾶς] in fine, J. suggested [νῦν]. – **L. 26**: ἐπιχωρῆσαι ([ἐπι]χωρῆσαι, EG XXXIX; [παρα]χωρῆσαι, J.). – **L. 27**: ἐγγόνοις (ἐκγόνοις, *SEG* XXXIX). – **L. 28**: εἶσθαι καὶ τήν (δοῦναι καὶ τήν, ed.pr.; [τεθῆν]αι κ̣[αὶ τ]ήν, *SEG* XXXIX; [?δοθῆν]αι κ̣[αὶ]ήν, J.). – **L. 29**: initio space for about five letters, left without restoration by P.; [μοίρ]ας, ed.pr nd J., the latter of whom considered also [μερίδ?]ας (for μερίς, Petzl refers to B.Meißner, *ZPE* 0, 1992, 178-181; this would mean that the territory of Arsinoe should be registered in the city's and-register up to the plots mentioned); [στήλ]ας, *SEG* XXXIX after P.Gauthier, *BE* (1990) 304, who referred to parallels for the delimitation of territory by stelai (cf. G. *apud* P.). – **L. 29**: in fine αὐτῶι, referring to Thraseas (αὐτοῖς, refering to the people of Arsinoe, *SEG* XXXIX). – **L. 30**: ἐάν (ὅταν, *SEG* XXXIX). — **L. 31**: P. begins a new phrase with ἐπαινέσαι δὲ Θρασέαν (δέ missing in *SEG* XXXIX); the old text does not make sense (besides the anacoluthon, Thraseas would have been praised each time new people were settled in Arsinoe). – καὶ εἶναι (καὶ τότε εἶναι, *SEG* XXXIX). – **L. 32**: συντελείτωσαν δὲ καὶ τὰς τιμάς (so already *SEG* XXXIX after J.; συντελείτωσαν αὐτοὶ ὡς ἡμᾶς, ed.pr.). – **L. 33**: θεωρόν (φόρον, *SEG* XXXIX); Nagidos requested that Arsinoe herself had to pay for the celebrations for the Ptolemaic king, including sending an envoy to Alexandria. — **L. 38**: γινόμενον, the -νο-, first forgotten, was added in smaller letters above the *my* (γι⟨νό⟩μενον, SEG XXXIX). – **L. 41**: [Ν]αγιδεῦσιν ([Ν]αγιδεῦσι, *SEG* XXXIX; [Ν]αγιδεῖσι, ed.pr.). — **L. 43**: initio, P. supports the restoration [τὸ] δόγμα τοῦτο (J. follows a suggestion by C.Habicht and prints [τι] δόγμα τ⟨οι⟩οῦτο) and translates δόγμα by 'Beschlußvorlage' (after J.Hengstl, *ZRG* 109, 1992, 497). – **LL. 44-45**: ἡ γνώμη αὐ|[το]ῦ (αὐ[τῶ]ν, *SEG* XXXIX) ἄκυρος ἔστω, referring to the orator who makes an unlawful proposal. – **L. 45**: ἰδίαι (ἴδια, *SEG* XXXIX); ἑκάστωι (ἑκάστοις, *SEG* XXXIX), thus not referring to quarrels between people of several cities (A.Chaniotis, *EA* 21, 1993, 40/41), but to 'every single man' from Nagidos and Arsinoe. – **LL. 51-52**: α[ὔ|τη ἡ δίκ]η (αὐ|[τῶι ἡ δίκη], *SEG* XXXIX; αὐ|[τῇ vac.?, ed.pr.). – **L. 52**: in fine καί (ὧν, *SEG* XXXIX).

1462 bis. Elaioussa Sebaste. Honorary inscription for Antiochos IV of Kommagene, 38-72 A.D. In her report on the excavations of Elaioussa, E.E.Schneider, *KST* 23, 1 (2002) 226 (ph.), mentions two fragments of an architrave, found on the ancient road in the area of the theater and probably brought there in modern times; they bear an inscription honoring Antiochos IV of Kommagene whose kingdom included parts of Cilicia. The letters were originally inlaid in bronze; no text, we read from the photograph.

a [- - - Ἀντίοχο]ς Ἐπιφανὴς φιλο . . [- - -] | vacat φιλέλλην [- - -]

b [- - φι]λορωμαιο[- - -|- - - -] π̣ατρίδος [- - -]

[a 1. in fine presumably φιλόκαισαρ, but the traces visible on the photograph (if they are not a damage of the surface) do not seem to match || b perhaps an ancestor of the king, Corsten; for the possible epithet [φιλο]π̣ατρίδος cf. *SEG* LI 1005, Chaniotis.]

1463. Elaioussa Sebaste. Honorary inscription for Marcia Volusia Egnatia (?) Quieta, ca. 200 A.D. *SEG* XLIX 1951. E.Borgia - O.Casabonne - M.Egetmeyer, *Anatolia antiqua* 10 (2002) 181-185 (ph.), suggest restoring the inscription as in *SEG* (which they could not yet take into account), except for the beginning of L. 2, where they consider, but exclude (because of an oblique stroke before the A) ['Εγν]ατίαν (thus, however, *SEG*), and suggest reading e.g. ['Οκ]λ̣ατίαν or [Ση]δ̣ατίαν. The dedicant (LL. 4/5), P. Aelius Bruttianus, may have received Roman citizenship from P. Aelius Bruttius Lucianus, *proconsul* of Lycia-Pamphylia (*SEG*: his family may have received Roman citizenship through L. Bruttius Praesens, governor of Cilicia 117/118 A.D.). According to the photo, there was no line between line 3 and the name of the dedicant.

1463 bis. Korykos. Epitaph of Georgios, late Roman period. *MAMA* III 279. H.-J.Drexhage, *MBAH* 21 (2002) 66, argues that Κυρτοῦ κα|πίλου in LL. 3/4, interpreted by Robert, *Hellenica* XI-XII 45/46 as terms for two different professions ('pêcheur' and 'boutiquier'), has to be read as κυρτουκαπίλου (= κυρτοκαπήλου, 'weel-seller').

1464. Iouliosebaste. Honorary inscription for Rhesis (?), Roman Imperial period. Statue base, found on Asar Tepe near the village of Göçuk. Ed.pr. N.Rauh–L.Wandsnider, *AST* 19, 2 (2002) 48 (ph.). The base seems to bear two inscriptions next to each other, separated by a blank space. Of the left text the beginning is given; we read from the photograph.

a	vac. Ὁ δῆμος	b	- - - - ?- - - -
	Ἰουλιοσεβαστηνῶν		- - - - ?- - - -
	Ῥῆσιν̣ Πλ̣οῦ τειμῆς		ΠΛΟ[- - - - -]
4	χάριν καὶ εὐνοίας		Μ . . . . [- - -]

[Undated by edd.pr. || a 3. Ῥῆσις is very rare, cf. a possible attestation on Samos: *IG* XII.6, 560; for Πλοῦς cf. *LGPN* I s. v. (Cos); *SEG* XXXVII 1807; Hagel–Tomaschitz, *Repertorium* Ada 16 (Adanda), Dir 2 (Direvli) || b could be a similar text for the father or rather the son of Rhesis with the name Πλοῦς (L. 3), Corsten.]

1464 bis. Seleukeia on the Kalykadnos (Silifke). Honorary inscription and epigram for the wrestler T. Aelius Aurelius Maron, ca. 150-160 or 161-180 A.D. *SEG* XLI 1407 A:

XLVI 1733; Hagel–Tomaschitz, *Repertorium* 376/377 no. Sel 147 a and b; cf. *SEG* LI 1853. P.Grossardt, *EA* 34 (2002) 170-172, republishes the inscription [for a small correction see R.Merkelbach, *EA* 35 (2003) 54] and identifies the wrestler T. Αἴλιος Αὐρήλιος Μάρων with the Cilician wrestler Maron in Philostratus, *Gym.* 36. He further suggests identifying him with the pankratiast Ἀλτήρ in the same author's *Her.* 14/15, since they both were Cilicians and active at the same time, since there were many statues for both of them, and since their physical appearence and abilities were the same. As to the differences, he proposes to interpret Ἀλτήρ as a 'supernomen' of Maron; the different disciplines (pankration and wrestling) could be explained by a possible change from the first to the latter during Maron's career. [J.-Y.Strasser, *BCH* 127 (2003) 278, points out that pankratiasts frequently were also successful in wrestling (and inversely); as a result, there is no need to think in terms of 'change'; athletes combined these specialities. Pleket: 'peu probable', *An.Ép.* 2002 [2005] no. 1487.]

CAPPADOCIA

1464 ter. Archelais (area of: near modern Yeşilova/Aksaray). Epitaph of a priest of Ma with imprecation, 50-150 A.D. Marble slab, found in the region of Yeşilova, now in the museum at Aksaray. The find spot lies in the vicinity of the Hittite site of Acemhöyük, but no Greek or Roman settlement is known in the region. The original red paint is preserved on some parts of the inscription. Ed.pr. M.Aydaş, *EA* 34 (2002) 23-27 (ph.; English and Turkish translations); see also A.Chaniotis, *EBGR* 2002 [2005] 433/434 no. 6; C.P.Jones, *EA* 37 (2004) 95-100.

Ταῦτα δὲ κελεύω τοῖς ὑπ' ἐμοῦ ἠλευθερωμέ-
νοις ἐπὶ ταύτῃ τῇ αἱρέσι καὶ τοῖς ὑπ' ἐμοῦ διατεταγ-
μένοις ἐν ταῖς δυσὶ τάβλαις καὶ κωδικίλλοις, ὥστε
τέκνα μὴ ἐκτίθεσθαι, ὥστε τὸ γένος τῶν ἀπελ-
ευθέρων διὰ παντὸς συνεστάναι, καὶ τῇ ἐμῇ θή-
κῃ μηκέτι μηδεὶς ἐπιβαλλέσθω· ἐὰν δέ τις τῶν
ἀπελευθέρων ἢ ἐγγόνων αὐτῶν ἢ ἀδικήσῃ ἢ
ἀφέληταί τι αὐτῶν τῶν ὑπ' ἐμοῦ δεδομμένω-
ν ἢ βλάψῃ ἢ ἐνεπηριάσῃ, τοῦτον ἀποτείνειν
τῇ ἐν Κομάνοις θεῷ κατ' ἐνιαυτὸν παρθένου-
ς ἀφθόρους ἐννέα, πάλληκας θ', ταύρους θ'
λευκοὺς χρυσοκέρωτας, θ' βόα[ς θ]ηλείας, θ' ἵπ-
πους χρυσοχαλινώτους, τράγους λ[ε]υκοὺς θ',
αἶγας θ', κρειοὺς χρυσομάλλους θ', χελιδόνα-
ς λευκὰς θ' · ταῦτα δὲ ἀναφερέτω Διὶ ἀπὸ Θυμ-
νάσων καὶ Διὶ Φαρνάουᾳ καὶ τῇ Ἀναΐτιδι καὶ
μήθ' οὕτως ἐξευμενίζοιντο οἱ προγεγραμ-
μένοι θεοί· καὶ μήτε γῆ καρπὸν δοίη μήτε οὐρανὸς

ὕδωρ μ̣ῆ̣τε ἥλιος φῶς, ἀλ(λ)' ἔνοχον εἶναι ἱεροσυλία-
ς· καὶ πανώλης καὶ ἐξώλης πρό(ρ)ριζος ἀπόλοιτο· τ-
αύτ̣η̣ν τὴν τά[βλα]ν ἀνέθηκα ἐν τῷ τάφῳ μου

Date: Roman Imperial period, ed.pr.; 50-150 A.D., J., who compares *IG* V.1, 1208; P.Herrmann-K.Z.Polatkan, *Das Testament des Epikrates* (Vienna 1969); *TAM* V.1, 178 and 591; F.Cumont, *Catalogue des sculptures et inscriptions antiques (monuments lapidaries) des Musées royaux du Cinquantenaire* (Brussels 1913) 133 (cf. *OMS* VII 190 note 19), all of about the same period || The name of the deceased must have been inscribed on another slab, ed.pr. || wrong hyphenation in LL. 8-9 (δεδομμένω|ν), 10-11 (παρθένου|ς), 14-15 (χελιδόνα|ς), 19-20 (ἱεροσυλία|ς), and 20-21 (τ|αύτην), ed.pr. || 1-6. the mention of slaves and of the authority over these, when compared with what Strabo (12.2.3 and 12.3.34) relates about the priests of Ma at Comana Cappadociae and Comana Pontica, leads ed.pr. to suggest that the deceased was the supreme priest of Ma at Comana Cappadociae (situated about 200 km east of where the inscriptions was found) [which does, however, not seem compelling, Corsten; in the same sense J., who points to the large distance between the find spot and Comana] || 1. δέ indicates that the present inscription must be the continuation of a preceding text, J. || 2-3. τοῖς ὑπ' ἐμοῦ διατεταγμένοις 'those ordered by me', ed.pr.; however, διατάσσομαι is used for testamentary directions, J., who translates ἐπὶ ταύτῃ τῇ αἱρέσι καὶ τοῖς ὑπ' ἐμοῦ διατεταγμένοις as 'on this condition and (according to) what I have directed' || 3. a slab (τάβλα) with the inscription may have been erected and a *codicillus* (testament) deposited both in Comana Cappadociae and at the find spot of this text, ed.pr.; the *tabulae* (waxed tablets) of the will, J., who adds that the numeral applies only to the *tabulae*, not to the *codicilli* || 4. initio τέκνα μὴ ἐκτίθεσθαι may suggest sacred prostitution, ed.pr.; an interdiction to expose children lest the funerary cult be discontinued, J. || 4-5. τὸ γένος τῶν ἀπελευθέρων 'the freed persons formed a separate *genos*', ed.pr.; 'line of ... freedmen', J. || 6. μηδεὶς ἐπιβαλλέσθω: 'let nobody be ever put into my tomb', ed.pr.; J. argues that the verb means 'assault', 'attack' || 6-9. ed.pr. understands the anticipated violations as being committed by the freedmen; C. suggests that the freedmen may have been the object of the violation rather than the subject: 'and if somebody violates the rights of (any of) the freedmen or their descendants or take away from them etc.' || 9. ἐνεπηρεάζειν (here written -ιάζειν) is rare, J.; in fine ἀποτείνειν: 'offer as atonement', ed.pr.; 'will pay as a fine', C. || 10. the goddess Ma, ed.pr. || 10-15. a list of offerings to be made by those who act against the will of the deceased, ed.pr., who adduces examples of 'nine' as a mystic number in shamanistic belief and in Egyptian religion; the punishment, which is not expressed in terms of monetary value, is formulaic since it could never have been realized; ed.pr. suggests that the offerings were connected to a religious feast (he refers to Strabo 12.3.32 and 36 who reports two religious festivals per year for Ma in Comana Cappadociae and Pontica) and argues on the basis of the mention of the migratory white swallows in LL. 14-15 that this should have taken place in spring [not necessarily so since the birds stay for a while; moreover, this scenario would suggest that, if someone acted against the regulations of the will in wintertime, his punishment should have to be postponed till spring to enable him to catch his fine, Corsten]; ed.pr. associates the white swallow with the storm-god Teşup, referring to Theophrastus, *Sign.* 39, who relates the belief that the appearance of a white bird signals a heavy storm || 11-13. text of J.; ταύρους θ', λευκοὺς χρυσοκέρωτας θ', βόα[ς θ]ηλείας θ', ἵππους χρυσοχαλινώτους ⟨θ'⟩, ed.pr.; C. prefers to read ταύρους {Θ} | λευκοὺς χρυσοκέρωτας θ'; 'there were nine types of offerings, not ten' || 15-16. a settlement of Θυμνασα with its cult of Zeus was so far unattested, ed.pr. || 16. Ζεὺς Φαρνάουας is here attested for the first time, ed.pr., who suggests a derivation of the epithet from Old Persian *farnah* ('royal, splendor, glory') and refers to Persian personal names such as Pharnabazos, Pharnakes and Pharnoukhos (from Aeschylus, *Pers.* 313; Xenophon, *Cyr.* 6.3.32; 7.1.22; 8.6.7) [for the meaning of *farnah* cf. R.G.Kent, *Old Persian. Grammar, Texts, Lexicon* (New Haven ^{2}1953) 208, Corsten]; the element -ουα 'guaran-

tees the antiquity of the name, since at the time of the inscription the form would have been *farno*, with long O', J. (O.Skjaervo) || 17. ἐξευμενίζειν is rare, J. || 20-21. 'I set up this slab in my tomb', ed.pr.; J. argues that τάβλα should have the same meaning as in L. 3, and the will of the deceased was (in part) copied on his tombstone to warn against transgressions.

CYPRUS

1465. Cyprus. Cypriots in the Roman army. T.Bekker-Nielsen, *RDAC* (2002) 317-322, collects and discusses the (mainly Latin) epigraphical evidence for the auxiliary cohort of Cypriots (*cohors IV Cypria*), established by 85 A.D. at the latest and probably before 69 A.D. This unit saw service in Moesia during the Dacian wars and was transferred to the Black Sea area later. There is one bilingual and one Greek epitaph of soldiers belonging to the σπεῖρα Κυπρία: *CIRB* 691 (*ILS* 9161; 2nd half of the 2nd cent. A.D.) and 726 (*IOSPE* II 293; *ILS* 8874; late 2nd/3rd cent. A.D.), respectively; nothing is heard of the cohort after these two inscriptions. B.-N. rejects the view of T.B.Mitford, *ANRW* II 7.2 (cf. *SEG* XXX 1567) 1346, that the existence of *cohors* IV implied at least three other Cypriote cohorts and consequently the continuous removal of some 2,000 natives (M. suggests 8,000 men per century); the original contribution was probably only 500 men; since local recruitment was the norm since the end of the 1st cent. A.D., there is no reason to suppose that the cohort was constantly supplied with new recruits from the island. 'Over the course of a century, the cohort of Cyprians probably drew no more than a thousand young men away from the island' (321).

For another category of Cypriots abroad see our lemma no. 1929.

1466. Cyprus. Dedications on limestone statuettes, ca. 725-625 B.C. N.Kourou - V.Karageorghis (et alii), *Limestone statuettes of Cypriote type found in the Aegean* (Nicosia 2002), add stylistic and technical arguments to the long-standing debate concerning the provenance of the category of Archaic 'Cypriote-style' limestone statuettes found in Cyprus, the Aegean world (notably Samos, Rhodes and Knidos) and Naukratis. They conclude, mainly on the basis of chemical analysis of sampled objects matched with various quarry samples, that all statuettes were manufactured in Cyprus, mostly for export and probably partly by Greek sculptors carving statuettes in forms and styles of Aegean tradition; however, the possibility of Cypriote craftsmen working in Naukratis [on limestone blocks imported from Cyprus?] cannot be ruled out (cf. *GIBM* 1081: signature of a Cypriote sculptor at Naukratis, though the 4th cent. B.C. date diminishes its importance for the objects of the Archaic period [republished by A.Bernand, *Le Delta égyptien d'après les textes grecs* I, 2 (Cairo 1970) 746/747 no. 9 (see also *SB* 6049), who dates the inscription to the 4th cent. B.C. on the basis of the letter forms, Martin]). Inscriptions (dedications) are invariably local additions, written by specialized masons in the sanctuaries where the objects were dedicated; the donor determined the language, e.g. Doric in Rhodes and Ionic in Naukratis. On 24-30, K.-K. present and discuss ten inscriptions (of which one in Phoenician); the nine Greek texts are all on statuettes except for one on a limestone dish (28 no. 10, from Naukratis = our lemma no. 1792 sub (3)). See our lemmata nos. 764, 766, 1056, 1792, and 1848.

1467-1486. Amathous. Epitaphs, early 2nd cent. B.C. / 1st-3rd cent. A.D. Eighteen circular limestone cippi with mouldings above, below and on the shaft; two rectangular stelai (our lemmata nos. 1484/1485); from the western nekropolis, except for the epitaph in our

lemma no. 1486 (eastern nekropolis); now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2002) 369-378 nos. 1-20 (ph.; translations). Date: 2nd/3rd cent. A.D. unless stated otherwise.

1467: 369/370 no. 1. **Epitaph of Lucius Nomisius, 1st cent. A.D.?**

Λούκιον Νομίσιον | υἱὸν Φλαυίου, μνήμης | χά[ριν]

2-3. χά[ριν] | μνήμης, ed.pr. [*per errorem*?; one would expect the formula in its usual order. In her commentary ed.pr. speaks of 'This funerary epitaph with the formula μνήμης χάριν'; the ph. is illegible in LL. 2/3, Tybout].

1468: 370 no. 2. **Epitaph of Apollonia:** Ἀπολλωνία | Κράτητος | χρηστή, χαῖρε

1469: 370 no. 3. **Epitaph of Phili--:** Φιλι̣[--] | χρησ̣[τέ or -τή], | χε̄ρε

1470: 370 no. 4. **Epitaph of Aristos (?).**

Ἄρισ[τε] or Ἀρίσ[τη] | χρησ[τέ or -τή], | χαῖρ[ε]

1471: 370 no. 5. **Epitaph, undated:** ---- | ---- | χαῖρε

1472: 370/371 no. 6. **Epitaph of Euemeros:** Εὐήμερε | χρηστέ, | χαῖρε

1473: 371 no. 7. **Epitaph of Stasion:** Στάσιον | Φιλοκράτου | χρηστή, χαῖρε

Στάσιον: hypocoristic of female names like Στασιτίμα, Στασιχώρα, ed.pr.

1474: 371 no. 8. **Epitaph of Iulia:** Ἰουλία | Ἀρίστωνος | χρηστή, χαῖ|ρε

1475: 371 no. 9. **Epitaph of Eutychis.** Cf. D.Feissel, *An.Ép.* (2002) [2005] no. 1498.

Εὐτυχὶς | Τερτία⟨ς⟩ θυγάτηρ | χρηστή, χαῖρε

1. Εὐτυχίς: hypocoristic of names like Εὐτύχη, Εὐτυχία, ed.pr. || 2. ΤΕΡΤΙΑΕ (E instead of C), lapis [mason's error under influence from the Latin?, Tybout; 'noter en fait le latinisme *Tertiae* et le matronyme', F.].

1476: 371/372 no. 10. **Epitaphs of Enarion and Stasikrates.** (A) is prior to (B) (reuse).

A: Ἠνάριον γυνὴ | Ἀριστοκλέους χρηστή, | χαῖρε
B: Στασικράτη Ἀπολ|λωνίου χρηστέ, | χαῖρε

A. 1. Ἠνάριον: hypocoristic of an unattested name, unless we have a variant spelling of a name like Οἴναρον, ed.pr.

1477: 372 no. 11. **Epitaph of Nikeiphoros, 3rd cent. A.D.**

Νικειφόρε | Ζωσίμου Θρακὸς | χρηστέ, χαῖρε

2. For Thracians on Cyprus see *SEG* XLVII 1865; see also our lemma no. 1481.

1478: 372 no. 12. **Epitaph of Epiktesis:** Ἐπίκτησι | χρηστή, | χαῖρε

1479: 373 no. 13. **Epitaph of Diodoros:** Διό[δ]ωρε | χρηστέ, χαῖρε

1480: 373 no. 14. **Epitaph of Onasas:** Ὀνασᾶ | χρηστέ, | χαῖρε

1481: 373 no. 15. **Epitaph of Soterichos.**

Σωτήριχε | Ζωσιλάου Θραχός | χρηστέ, χαῖρε

2. Θραχός = Θρακός (cf. our lemma no. 1477).

1482: 373 no. 16. **Epitaph of Demari(o)n:** Δημάριν | Τείμω̣[νος] | χρηστή, | χαῖρε

1483: 373/374 no. 17. **Epitaph of Epagathos:** Ἐπάγαθε | χρηστέ, χαῖρε

1484: 374 no. 18. **Epitaph of Asklepiades, early 2nd cent. B.C.** Rectangular stele.

Ἀσκληπιάδης | Ἀσκληπιάδου | Ἀσπένδιος

Small hanging omikron; ny with unequal hastae || the mason marked by a dot the finials of each letter in order to secure a flawless length of the hastae, ed.pr. || 3. for other Aspendians in Cyprus see I.Nicolaou, *Prosopography of Ptolemaic Cyprus* (cf. *SEG* XXVI 1458) nos. A 3, Δ 6, E 39, Θ 24, K 31, M 11 and 14, T 6, ed.pr.

1485: 374 no. 19. **Epitaph of Philodemos.** Rectangular stele.

Φιλόδημε | Φιλοδήμου | χρηστέ, | χαῖρε

1486: 374 no. 20. **Epitaph of Zosias, 2nd/3rd cent. A.D.?.** Relief head in a niche.

Ζωσία | χρηστέ, | χαῖρε

Five other cippi with relief heads in niches are known so far: see *SEG* XLVII 1872 (= our lemma no. 1501) and 1873, with app.cr.

1487. Amathous. Weights, Hellenistic period. A.Hermary, *RDAC* (2002) 238-242 (dr.), comments on two stone balls inscribed with the letter M, found on the akropolis. They are weights rather than bullets, as stated in the excavation report in *BCH* 101 (1977) 783. Adducing parallels from Sounion, Delos, Rhodes and Cypriote Salamis (see our lemma no. 1499), he interprets the letter as the numeral μʹ, i.e., 40 *mina* of 400 g (or slightly more), which corresponds to the weight of the balls (16 and 16.2 kg).

1488. Amathous. Psalm quotation on a bronze amulet, 7th cent. A.D. Circular bronze pendant with a hole for suspension in the upper section; on the obverse the Divine rider (halo; spear ending in a cross) piercing a reclining woman; at right the evil eye, probably threatened by two daggers; inscription on the reverse; found near an ancient road of the lower city of Amathous. Ed.pr. P.Flourentzos, *RDAC* (2002) 365-367 (ph.; dr.).

† Ὁ κατοἰκõν ἐν βοεἰθείᾳ τοῦ ὑἰψίστου ἐν ǁ σκείπῃ τοῦ

Beginning of Ps. 91 (Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου ἐν σκέπῃ τοῦ) [see also our lemmata nos. 916 and 937]; the rest of v. 1 (θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται) was probably omitted for lack of space, ed.pr., who adduces the Solomon amulets as a parallel for our object [see *SEG* L 1397 for references].

1489. Geronisos. Graffito on an amphora, late Hellenistic period. J.Breton Connelly - J.Młynarczyk, *RDAC* (2002) 293-316, report on excavations (1990-1997) in Geronisos (a small island 280 m off the shore of western Cyprus, opposite Cape Drepano); on 305, they mention an amphora fragment found in a room of the island's westernmost building complex, which may be a sanctuary of Apollo (late Hellenistic period); it bears the incised letters ΑΠΟΛΛΩ, with omega raised above line level to indicate abbreviation: either the name of the god Ἀπόλλων or rather a proper name like Ἀπολλώνιος (R.Bagnall apud B.C.-M.). The same building yielded two ostraka (305/306).

1490-1493. Golgoi (area). Anatomical dedications to Theos Hypsistos, Roman Imperial period. Four small rectangular marble plaques; acquired by the Louvre in 1896/1897. The one in our lemma no. 1490 is adduced as a parallel of a similar though anepigraphic plaque from Arados by É.Gubel in id., (ed.), *Art phénicien* (cf. our lemma no. 1538) 33 no. 9 (ph.). We take the opportunity to present three other texts on similar objects, which were never included in *SEG*; the small series testifies to the healing capacity of Theos Hypsistos worshipped in a sanctuary somewhere near Golgoi [for Ζεὺς Ὕψιστος as healer cf. *SEG*

XXXVII 142; M. = O.Masson, *BCH* 95 (1971) 305-334 (ph.; references to earlier literature; we give M.'s texts); H. = A.Hermary, *Musée du Louvre. Département des Antiquités orientales. Catalogue des antiquités de Chypre. Sculptures* (Paris 1989) (ph.)].

1490: M. 331 no. 11; H. 452 no. 935. **Dedication by Proktyos.** Two suspension holes; two female breasts in relief; inscription incised under the breasts.

Θεῷ Ὑψίστῳ ἀνέθη|κεν Προκτυος εὐξαμέ|[ν]η

1491: M. 331 no. 12; H. 454 no. 940. **Dedication by Chariton.** Suspension hole; two painted eyes with brows; painted inscription below.

Θεῷ Ὑψίστῳ εὐξάμενος | Χαρίτων ἀπέδ̣ω̣κεν

1492: M. 331 no. 12 bis; H. 454 no. 941. **Dedication by Marcus [--]s (?).** Suspension hole; two painted eyes with brows; painted inscription below.

Θεῷ Ὑψίστῳ ἀνέ|θηκεν εὐξάμενος | Μᾶρκ̣ο̣ς [--]ς (?)

1493: M. 331 no. 13 (ph.); H. 454 no. 942 (ph.). **Dedication by Aphrodeisi(o)s.** See also A.Dain, *Inscriptions grecques du Musée du Louvre* (Paris 1933) 83/84 no. 71. Suspension hole; very faded painting of a body part (nose?); inscription above (L. 1) and below (LL. 2-5); the last four lines in two columns: LL. 2-4 in col. I, LL. 5/6 in col. II).

Θεῷ Ὑψ[ίστῳ] | Ἀφροδεί|σις | ἀνέθηκεν || εὐξάμε|νος

1494. Golgoi. Sculptor's signature, ca. 100 A.D. Limestone statue of a seated woman (left) and a smaller standing female attendant; inscription on the receding right front section of the plinth; said to be from the nekropolis at Golgoi; now in the Metropolitan Museum of Art in New York. Mentioned by L.Palma di Cesnola, *A descriptive atlas of the Cesnola collection of Cypriote antiquities in the Metropolitan Museum of Art, New York* I (Berlin 1885) Pl. 138, no. 1032; C.Vermeule, *Greek and Roman Cyprus. Art from classical through late antique times* (Boston 1976) 57/57 and 69 (ph.); J.B.Connelly, *Votive sculpture of Hellenistic Cyprus* (Nicosia 1988) 9/10 (ph.); R.Senff in V.Tatton-Brown (ed.), *Cyprus and the east Mediterranean in the iron age. Proceedings of the seventh British Museum classical colloquium April 1988* (London 1989) 189; V.Karageorghis - J.R.Mertens - E.Rose, *Ancient art from Cyprus. The Cesnola collection in the Metropolitan Museum of Art* (New York 2000) 267 no. 431 (color ph.; text in translation). See now M.Bruun-Lundgren, *Cypriots in stone. Limestone sculpture in late Hellenistic and Roman Cyprus* (Göteborg 2002) 93/94 no. F 53 (ph.; text in majuscules, without line division); cf. also 206: Ζωΐλος | Γόλγιος | ἐποίει

[Date: ca. 100 A.D. on the basis of the hairstyle recalling Flavian fashion, Vermeule, followed by Karageorghis et alii]; 'Flavian-Trajanic period', B.-L. (235-237) || [2. in *SEG* XXXII 371 the ethnikon is Γολγεῖς (plural)] || 3. ΕΠΟΙΕ, B.-L. [but on 206 note 40 B.-L. gives ἐποίει; the ph. in *Ancient art from Cyprus* -- clearly shows an I in fine, Tybout].

1495. Paphos (New). Inscriptions from the theatre, early 3rd cent. B.C./Antonine period. J.R.Green - G.H.Stennett, *RDAC* (2002) 155-188, summarize the evidence for the design and construction of the theatre at Nea Paphos on the basis of excavations between 1995 and 2001. They record: 1) the scanty remains of an inscription on the forward face of the seats in the upper cavea (183; early 3rd cent. B.C., on the basis of the letter forms, used by G.-S. as a criterion for the date of the theatre: presumably built in the late 4th cent. B.C.); we read from the dr.: [--]ΩΙΔ [--|--]ΓΟ[--]Θ[--]; 2) some masons' marks on the upper face of blocks from the base course of the wall for the Roman stage-front (178/180); the dr. shows Ѧ ƐИ Nᖷ; these marks belong to the major re-working under the Antonines, resulting in a new orchestra and a marble-fronted stage building. For the dedicatory inscription belonging to this reconstruction see our lemma no. 1496.

1496. Paphos (New). Dedication of the reconstructed theatre to Zeus Kapetolios (Capitolinus) and the Antonine emperors, 139-161 A.D. J.R.Green-G.H.Stennett, *art.cit.* (cf. our lemma no. 1495) 186, in summing up the building phases of the theatre, argue that *SEG* VI 812 (XX 252) is the dedicatory inscription belonging to the Antonine reconstruction. In an Appendix on 188 (ph.; majuscule text), they report that their hypothesis could be validated: a marble threshold block lying at the entrance to the orchestra of the western parodos that had been placed there during the construction of the retaining wall around the orchestra in the mid third cent. A.D. turned out to bear an inscription on the other side; its physical appearance (upper moulding; text on two fasciae; same heavily apicated lettering) shows beyond doubt that it belongs to the same inscription (left of *SEG* VI 812, though not joining); both parts of the inscription are now in the Paphos District Museum. The full text is published by I.Nicolaou, *RDAC* (2003) 305-308 (ph.; translation); it supersedes the restoration of T.B.Mitford which made the text refer to a temple dedicated to Septimius Severus and Caracalla; M. erroneously stated that *SEG* VI 812 came from Saranda Kolones; see also id., *ANRW* II 7.2 (cf. *SEG* XXX 1567) 1313 note 95; G.-S. point out that the house where it was found was situated at the site of the theatre.

1 [Θεῶι Διὶ Κ]ạπετωλίωι καὶ Αὐτοκράτορι Καίσαρι Τ(ίτωι) Αἰλ[ίωι Ἁδριανῶι Ἀντωνίνωι Σεβαστῶι Εὐσεβεῖ] καὶ τῶι υἱῶι αὐτοῦ Μ. Αὐρ[ηλίωι Ἀντωνίνωι Καίσαρι]

2 [δι' εὐεργεσ]ίας?, Σεβ(αστὴ) Κλ(αυδία) Φλ(αουία) Πάφος, ἡ ἱερὰ μητρόπολις τῶν κατὰ Κύπ[ρον πόλεων τὸ προσκήνιον, τὰ ἀγά]λματα καὶ τὰς ἀνόδους κατ̣[εσκεύασεν ἐκ τῶν ἰδίων]

1. Antoninus' son Marcus Aurelius became Caesar on the 5th of December 139 A.D.; consequently the inscription dates between the end of 139 and 161 A.D., N. [for Zeus Kapetolios see also our lemma no. 1707] || 2. triangular abbreviation marks before ΚΛ and ΦΛ; all honorary titles of Paphos are mentioned: Augusta/Σεβαστή, granted after earthquakes in 15 B.C.; Claudia/Κλαυδία, probably awarded by Nero in 66 A.D.; Flavia/Φλαουία by Titus in 69 A.D., after his visit to the city on his way to Syria; the date and occasion for the title ἡ ἱερὰ μητρόπολις τῶν κατὰ Κύπρον πόλεων, frequently on record in Greek and Latin inscriptions of the Severan period (*OGIS* 381 L. 1; 551 L. 2; 762 L. 14; *IGR* III 415 L. 2; IV 1124 L. 14; 1341 L. 11; 1439 L. 5; 1556 L. 2; 1692 L. 24; *Syll.*[3] 694 L. 25; 781 L. 1; 810 L. 17), is unknown; our inscription is the earliest attestation so far; in two inscriptions honoring Hadrian Salamis advertizes itself as ἡ Κύπρου μητρόπολις (T.B.Mitford - I.Nicolaou, *Inscriptions from Salamis*, Nicosia 1974, 119 no. 92; 120 with note 4); in an unpublished inscription from Amathous honoring Caracalla, that city styles itself simply μητρόπολις, N.; [ἀγά]λματα καὶ τὰς ἀνόδους: the sculptures of the new façade and the 'approaches' (i.e., the *parodoi*), G.-S., followed by N.; in fine: or ἐκ τοῦ ἰδίου, N. || the Antonine reconstruction of the theatre was due to an earthquake (G.-S. 157); cf. also our lemma no. 1495 sub (2); there is archaeological evidence for an earlier earthquake, equally unattested otherwise, in Paphos in the early years of Hadrian's reign, N. [The length of the lacuna on the right side is uncertain (a third block may have been lost). Other members of the imperial house were perhaps mentioned, or the words καὶ τῶι σύμπαντι οἴκωι may have stood at the end of L. 1. In this case ἐκ τῶν ἰδίων προσόδων, excluded by N. as too long, could be restored at the end of L. 2, Martin].

1497. Paphos (New). Stamps on Rhodian amphoras, ca. 200-150 B.C. Four complete Rhodian amphoras with rectangular stamps from the site known as the 'Tombs of the Kings'; the vessels presented below sub nos. 1/2 and nos. 3/4 were found as couples, each pair in one grave. Ed.pr. C.Barker, *RDAC* (2002) 189-200 (ph.; dr.), who comments on the burial custom, typical of Paphos, of placing two intact Rhodian amphoras in an individual's grave either at the feet or at either side of the head; they were presumably filled with wine or some other liquid when they were interred (first observed by D.Michaelides in *Β΄ Επιστημονική Συνάντηση για την Ελληνιστική Κεραμεική*, Athens 1990, 190); over 600 stamped amphora handles, mostly Rhodian, recently found in the 'Tombs of the Kings' (few of them complete) are yet to be published. The four amphoras in the present article are selected for their three previously unattested combinations of manufacturer and eponym (individually known from other amphoras either in other combinations or in single attestations); they provide precise *terminus ante quem* for the two graves in question: **1) A:** Νικάγιδος; **B:** ἐπὶ Τ̣ιμ̣ασιαγόρα, | Διοσθύου; **2) A:** Νικάγιδος; **B:** ἐπὶ Τιμασιαγόρα, | Δ̣ι̣οσθύου (200-190 B.C., on the basis of the eponym; Nikagis' production was placed between ca. 205 and 175 B.C.); **3) A:** Νάνιος; **B:** ἐπὶ Πεισιστράτου, Πανάμου (both manufacturer and eponym are dated to 175-150 B.C.); **4) A:** Νάνιος; **B:** ἐπὶ Τιμουρρό̣|δου, | Πανάμου (the eponym is dated to 175-146 B.C.).

1497 bis. Paphos (Old). Honorary inscriptions recording the Ptolemaic commander Kallikles, 154 B.C. *OGIS* 149 and *SEG* XX 199 (T.B.Mitford, *ABSA* 56, 1961, 20-22 nos. 53/54): erected by Kallikles in honor of Ptolemy VI Philometor and by the past and present *strategoi* of Paphos in honor of Kallikles, respectively. N.Sekunda, *Hellenistic Infantry*

Reform (cf. our lemma no. 1894) 57-61 (texts of Mitford), argues that Καλλικλῆς Καλλικλέους might be credited with the reform of the Ptolemaic infantry in the 160s B.C. (cf. our lemma no. 1782 bis): among his court titles is the unique designation διδάσκαλος τοῦ βασιλέως (τῶν) τακτικῶν ('instructor in tactics to the king', with tactics here meaning the art of drawing up an army). It is unlikely that Ptolemy VI, probably only a teenager at the time of the reform, effected shortly before 163/162 B.C., was directly responsible for it. Reflections on Kallikles' otherwise unknown activities on Cyprus, his possible contacts with Rome resulting in the reform (based on the organization of the Roman Republican army) and his other military titles; for the latter see also 64/65, where S. in a section devoted to the higher formations of the Ptolemaic army otherwise based on literature (62-65) suggests that the title εὐωνύμων [ἐπιστά]τ̣ην in *SEG* XX 199 means 'commander of the left wing of the Ptolemaic heavy infantry' rather than of a cavalry formation (so Mitford). S. considers [κερατάρ]χ̣ην an attractive alternative, though 'a satisfactory restoration ... defies us' (65) due to the absence of the definite article τῶν before εὐωνύμων.

1498. Pegeia. Stamps on Rhodian amphoras, ca. 200-130 B.C. Five Rhodian stamped amphoras and a stamped fragment of such an amphora found in a tomb southeast of the village center; now in the Paphos District Museum. The tomb is published by E.Raptou - E.Stylianou - E.Vassiliou, *RDAC* (2002) 201-234; the amphoras are described on 203 nos. 4/5, 8 and 18; 209 no. 72; and 210 no. 80 (ph. of all); the texts are published by C.Barker on 215/216 (majuscules). No new manufacturers and eponyms, but we mention two singular combinations: 1) an amphora with a previously unattested combination of manufacturer and eponym (203 no. 5; B. 215; two rectangular stamps): **A:** Δίου; **B:** [ἐπ]ὶ Συμμ[άχου], | [Πα]νάμου (the eponym is dated to ca. 188-185 B.C., the manufacturer to ca. 205 to 175 B.C.); 2) a single handle with an enigmatic secondary stamp, either a M or a Σ, below the handle (210 no. 80; B. 216); such a stamp has never been found in combination with the eponym ἐπὶ Κλε[ο]νύμου, [--]Α[--] (circular stamp; text around a rose); the eponym is Kleomenes II, dated to 210-175 B.C.; secondary stamping begins ca. 188 B.C.

1499. Salamis. Weights, Hellenistic period. 64 limestone balls found in the nekropolis; most of them bear a numeral: 10, 20, 30, or 40 (Δ, ΔΔ, ΔΔΔ or ΔΔΔΔ). V.Karageorghis, *Excavations in the Necropolis of Salamis* III (Nicosia 1973) 139-152 and 188-191; E.W.Marsden, *ibid.* 222-226. A.Hermary, *RDAC* (2002) 239/240 and 243 (ph. of one example bearing four deltas), interprets these objects as weights rather than bullets. The numeral δ′ (10 *mina*) is inscribed on balls of different weights (of 3.5, 5, 6.5, 7 or 9.5 kg); H. supposes that the weights correspond to five different ponderal systems; in an Appendix (243), he shows that the actual weights of the objects fit in with five standards attested outside Salamis. Also the weights with multiples (20, 30, 40) are shown to belong each to one of these standards. Cf. also our lemma no. 1487.

1500. Unknown provenance. Epitaph of Artemas, reign of Trajan? *SEG* XXXI 1375. Limestone naiskos stele [not a cippus, as stated in *SEG*] with a relief representing a standing man clad in chiton and himation and holding a rounded object in his right hand; inscription on the (roughly) triangular pediment. See now M.Bruun-Lundgren, *op.cit.* (cf. our lemma no. 1494) 96/97 no. F 56 (ph.; text in majuscules, without line division); cf. also 206.

Ἀρτεμᾶ, | χαῖρε

Date: Trajanic on the basis of the hairstyle, B.-L. (238/239) || 2. Ἀρτεμᾶ, χῖρε, *SEG* [without line division; the ph. is virtually illegible, but seems to show that the text is divided over two lines, Tybout].

1501. Unknown provenance. Epitaph of Marcus, Antonine/early Severan period. *SEG* XLVII 1872. Published as an ineditum by M.Bruun-Lundgren, *op.cit.* (cf. our lemma no. 1494) 99 no. F 60 (ph.; text in majuscules [correct XPHCTH into XPHCTE], without line division; cf. also 206), who refers to R.Senff, *Datierungsprobleme der späthellenistischen und römischen Kalksteinplastik aus Zypern* (diss. mag. Munich 1983) 50 (*non vidimus*). B.-L. dates the cippus, exceptional for its relief bust of a bearded man in a niche, to the Antonine/early Severan period on the basis of the hairstyle (2nd cent. A.D., *SEG*) [For similar busts in niches on five other Cypriote funerary cippi see our lemma no. 1486, with the app.cr.].

1502. Unknown provenance. Epitaph of Olympianos, early 3rd cent. A.D. Circular cippus with mouldings above and below; inscription under a relief wreath. L.Palma di Cesnola, *A descriptive atlas of the Cesnola collection of Cypriote antiquities in the Metropolitan Museum of Art, New York* I (Berlin 1885) Pl. 146, no. 1151; id., vol. III (New York 1903), Supplement (following Pl. 150) no. 44. See now V.Karageorghis - J.R.Mertens - E.Rose, *Ancient art from Cyprus. The Cesnola collection in the Metropolitan Museum of Art* (New York 2000) 265 no. 429 (color ph.; no text): Ὀλυμπιανὲ | χρηστέ, χῖρε

Said to be from Larnaka [For Ὀλύμπιος and related names in Cyprus see *SEG* XXXI 1335 and 1356, Tybout].

KOMMAGENE

1503. Nemrud Dağ. The ancestors of Antiochos I. *SEG* L 1382*. B. Jacobs in J.M.Højte (ed.), *Images of Ancestors* (Aarhus 2002) 75-88, investigates the king's 'Ahnengalerien' consisting of fifteen stelai representing his paternal ancestors and erected on the eastern terrace, north, and the western terrace, south, and seventeen stelai for the maternal ancestors, erected on the eastern terrace, south and the western terrace, west. The pedigree goes back in time to Darius I and Alexander the Great. J. argues that these long rows of reliefs, which are not to be

found in Antiochos' other sanctuaries, were not part of Antiochos' original concept. It is only on the Nemrud Dağ that the king - through his Greek and Persian ancestors - focused on both his syncretistic religious ideas and his Graeco-Iranian descent.

1504. Nemrud Dağ. Two fragmentary inscriptions and mason marks on the statue of Herakles, 69-36 B.C. Two inscriptions on the bottom of the shoulder piece of the giant statue of Herakles on the West Terrace. Edd.pr. O.van Nijf - M.Schipperheijn, *BABesch* 77 (2002) 106/107: **1)** CA (under the right arm); **2)** Ị v ΑΛΛΟΥΔΗΣΤΗΝΙΘ̣Σ (Θ or O); perhaps the ethnic Τήνιος, preceded by a previously unattested (local?) name, edd.pr., who consider the possibility that the inscriptions, carefully executed yet invisible once the statue had been erected, were a sort of exercise of the stonecutters.

For the second interim report on the Dutch activities see *SEG* L 1381. In the third report, E.M.Moormann - M.J.Versluys, *BABesch* 80 (2005) 125-144 (ph.), on 130 mention a series of mason marks engraved on blocks of the stone 'walls' of four giant statues. They are only found on the flanks and not in every layer: Herakles (south wall: H, I, and O; north wall: Ǝ and Θ; two of each), Apollo (I and O; two of each), Zeus (twice I) and Antiochos (twice X). Since these marks invariably occur in couples next to joints and on the same heights on the blocks, they were meant to facilitate the assembling of the statues. M.-V. suggest that the two inscriptions on the Herakles shoulder piece 'should be seen as another sign of assembling' [which seems unlikely in view of the length of text (2)].

1505. Nisibis. For an epigram possibly from Nisibis see our lemma no. 986.

1506. Zeugma. Labels identifying figures on a mosaic, 2nd/3rd cent. A.D. (before 256). Square mosaic panel framed by mosaic bands with geometrical ornaments and representing Dionysos with nude upper body wearing a garment hanging down from his waist and a diadem on his head; at right Skirtos dressed in a panther skin and supporting Dionysos; at left Telete clad in a long robe and skirt, holding a thyrsos with a coiling snake around it in her right hand; found in a room of the 'Villa of Poseidon' belonging to the residential complex south-west of Belkıs cemetery (destroyed by the Sassanid attacks in 256 A.D.). Ed.pr. M.Önal, *MDAI(D)* 13 (2002) [2003] 317-319 (ph.; majuscule texts).

A: Τελετή B: Διόνυσος C: Σκίρτος

[The same figures plus Ἔρως occur, though in another iconographical scheme, on a mosaic from Sheikh Zuweid: *SEG* I 584; XXIV 1197; XLI 1636*; Bernand, *Inscr. métriques* 122; MPI no. 69; see our lemmata nos. 1616 and 1801, Tybout].

1507. Zeugma. Stamp on a bowl, 1st cent. A.D. Rectangular stamp on the bottom of a small terra sigillata bowl (type 'Atlante 47'); found in a pit with many ceramic fragments under the Dionysos-mosaic mentioned in our lemma no. 1506. Ed.pr. M.Gschwind, *MDAI(D)* 13 (2002) [2003] 333 and 354 no. 40 (ph.; dr.): χάρις

[Well known type of stamp on terra sigillata: cf. e.g. *SEG* XXXIII 695 (no. 10), LI 902 (B), and our lemma no. 731, Tybout].

IBERIA

1508. Armaziskhevi. Bilingual (Greek/Aramaic) epitaph of Serapeitis, ca. 150 A.D. *SEG* XVI 781; XX 113. For a photograph and an English translation see D.Braund, *Georgia in antiquity: a history of Colchis and Transcaucasian Iberia, 550 BC-AD 562* (Oxford 1994) 213/214 (no Greek text). See now id., *art.cit.* (cf. our lemmata nos. 1509/1510) 27, where B. adduces the inscription as further evidence for the title ἐπίτροπος (L. 6) at the Iberian court: cf. our lemma no. 1509 LL. 6/7 (with app.cr.) and no. 1510 LL. 4/5. In the epitaph, the office seems to encompass also a military role (translation: 'court-officer') [To B. (1994) add the literature listed in both *SEG*-lemmata. B. only refers to the virtually inaccessible publication by T.S.Saukhchishvili, *Berdznuli tsartserebi sakartveloshi* (Tbilisi 1951) 249-252 (*non vidimus*; not mentioned in *SEG*); after the study by M.N.Tod (1943; followed by L.Robert, *BE* 1944, no. 192), nothing seems to warrant B.'s statement that 'the Greek text [is not] unproblematic'; see now *I.Estremo Oriente* 4 (ph.; Italian translation), Tybout].

1509-1510. Harmozike (Bagineti/Mtskheta). Two dedications of baths, ca. 200 A.D. (or some decades later?). Two stone plaques found in association with a large bath building, itself near the royal palace, during excavations on the lower slope of the akropolis hill at Bagineti (identified with Mtskheta, i.e., the Harmozike known from ancient literary sources). Ed.pr. T.Qaukhchishvili, *Mtskheta* 11 (1996) 81-92; *Narkvevebi (khelovnebis sakhelmtsipo muzeumis - Essays of the State Museum of Art)* (1998) 11-14; in *Kalakebi da sakalako tskhovreba dzvel sakartveloshi* (Tbilisi 1999) 27-32 (*quas editiones non vidimus*). Republished by D.Braund in D.Kacharava - M. Faudot - E.Geny (edd.), *Autour de la mer Noire. Hommage à Otar Lordkipanidzé* (Paris 2002) 23-34 (ph.; dr.; translations); cf. also G.Traina in V.Calzolari - A.Sirinian - B.L. Zekiyan (edd.), *Dall'Italia e dall'Armenia. Studi in onore di Gabriella Uluhogian* (Bologna 2004) 255-262; we give T.'s texts, which are substantially those of B., except for one different reading in the text of our lemma no. 1510 L. 7 and the omission of some unnecessary 'corrections' by B. in the orthography.

1509: B. 23-26; T. 256. **Dedication of a bath building to queen Drakontis (?).** Square.

----- | 'Αρμενίας Οὐολολγαίσου, γυναικὶ δὲ | βασιλέως 'Ιβήρων | μεγάλου 'Αμαζάσ||που 'Αναγράνης ὁ | τροφεὺς καὶ ἐπίτρ|⟨ο⟩πος ἰδίᾳ δυνάμι | τὸ βαλανῖον ἀφιέρω| vacat σεν vv

---

The beginning of the text was cut on (an)other stone(s); it included the name of the royal female dedicatee (cf. LL. 2-4), who in view of the identical dedicator is presumably the same as in the next text: queen Drakontis, probably the daughter of Vologaises king of Armenia and wife of Amazaspos king of Iberia. Vologaises (Valarsh in the Armenian tradition) may be V. II (186-198 A.D.; same identification by ed.pr.) or perhaps the (anonymous) king of Armenia who was removed by Caracalla around 214 A.D. (Dio 78.27.4); on that occasion an Armenian queen was detained along with the king: Drakontis? Amazaspos may well be the homonymous ruler on record in the *Res Gestae Divi Saporis* (*SEG* XX 324; see our lemma no. 1512 [L. 60]; same identification by ed.pr.); the date of both our dedications may be some decades later than ca. 200 A.D. as proposed by ed.pr., B., with further speculations on the possible political (anti-Roman) implications of Drakontis' marriage with a king well-connected with Shapur || 6-7. ΕΠΙΤΡΙΠΟϹ, lapis; τροφεύς: title previously attested at the Seleukid and Ptolemaic royal courts, which survived into the Roman Imperial period both in royal and local elite circles. The *tropheus* usually retains a special link with his ward into adulthood, also after the latter had become a ruler; as a result the *tropheus*' power and influence are considerable. Anagranes, who like some of his Hellenistic equivalents was also an ἐπίτροπος (broad title, often implying financial responsibilities) was a man of first importance in the Iberian kingdom, whatever his ethnic origin, B., who for ἐπίτροπος at the Iberian court refers to *SEG* XVI 781 (see our lemma no. 1508). T. identifies the title *tropheus* with that of *dayeak*, on record in Armenian sources from the 5th cent. A.D., and amply comments on this court office, institutional in Armenia and other Kaukasian societies || 8. βαλαν(ε)ῖον: the building under excavation, B. || 8-9. ἀφιέρωσεν: the term underlines the sacred character assigned to the act of euergetism accomplished by the *dayeak* in honor of his queen, T.

1510: B. 26; T. 256. **Dedication of (part of a?) bath building to queen Drakontis.** Rectangular; four joining fragments; upper right part of the stone missing.

--- | [-- βασι]|λέως ['Αναγ]|ράνης [τρο]|φεὺ[ς καὶ ἐπί]||τροπο[ς ἰδίᾳ δυ]|νά-μ[ι? τὸ βαλ]|ανῖον [κ]τίσα[ς] | ἰδίᾳ τροφίμῃ | Δρακοντίδι βασ||ιλίσῃ ἀφιέρωσ-

---

The beginning of the text was cut on (an)other stone(s), B. || 2-7. restored on the basis of LL. 5-8[I] of the preceding text, B., who for βαλ]|ανῖον alternatively suggests restoring a specific part of the bath building, in which case the two dedications would be distinct || 6. νᾶμ[α], ed.pr. || 7. ἄρτισας ('having fitted out (?)'), B., hesitatingly; [κ]τίσα[ς], ed.pr., followed by T., who points out (256 note 3) that B.'s dr. erroneously has Σ instead of C in LL. 7 and 9 in fine (contrasting with all other sigmas in both texts) and questions B.'s assertion that in L. 7 'final *sigma* is clear on the stone and requires no restoration' [the ph. shows no letter after A in L. 7 in fine, and a curved element compatible with C in L. 9 in fine, Tybout] || 9-10. βασιλίσῃ for βασιλίσσῃ.

MESOPOTAMIA

1511. Mesopotamia. Bilingualism. See our lemma no. 1530.

PERSIS

1512. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 A.D. *SEG* XX 324; L 1388*. Z.Rubin in *Bilingualism* -- (cf. our lemma no. 754) 267-297, focuses on the Greek version, wonders who 'were the Greek-reading destinees', explores 'the very implication of the use of the Greek language on a royal monument erected at a spot beyond the range of Greek civilization', and tries to 'highlight those linguistic data ..., which help to explain the genesis of the document and the process of its composition' (269). In an appendix (291-297) R. reacts upon the views expressed by P.Huyse in his monumental edition of the *Res Gestae* in his *Corpus Inscriptionum Iranicarum* (cf. *SEG* XLIX 1974).

See also our lemma no. 1509 app.cr.

SUSIANA

1513. Susa (Seleukeia-on-the Eulaios). Letter of king Artabanos II (III) to Susa, 21 A.D. *SEG* VII 1 (XLIII 1016; *RC* 75 [see now *I.Estremo Oriente* 218-220]). For a photograph see G.Rougemont, *Dossiers d'archéologie* 243 (1999) 7 (ph.[reproduced in *I.Estremo Oriente*]). For an English translation see D.T.Potts, *The Archaeology of Elam* (Cambridge 1999) 363/364. R.Merkelbach, *EA* 34 (2002) 173-177, presents a German translation and republishes the text; he incorporates, occasionally with slight alterations, most of the restorations by A.Wilhelm, *AAWW* 71 (1934) 45-66 (= id., *Akademieschriften zur griechischen Inschriftenkunde*, Leipzig 1974, II 439-460) and adds one of his own (L. 14).

A: Ἐξελήφθη ὀγδόου ἑξηκοστοῦ διακοσιοστοῦ, ὡς ὁ βασιλε`ς ἄγει, ὡς δὲ πρότερον τρ[ίτου τριακοστοῦ τριακοσιοστοῦ]·
Βασιλεὺς βασιλέων Ἀρσάκης Ἀντιόχωι καὶ Φραάτει ὄντοιν ἐν Σούσοις [τ]οῖς ἄρχουσι καὶ τῆι πόλει χαίρε[ιν· ἐπειδὴ Ἑστιαῖος Ἀσίου τῶν]
ὑμετέρων πολιτῶν καὶ τῶν πρώτων καὶ προτιμωμένων φίλω[ν κ]αὶ τῶν σ[ω]ματοφυλάκων ἄρξας ταμιευ[τικὴν] ἀρχὴ[ν ἐν τῶι κατὰ τοὺς προτέρους]
4 ἀριθμοὺς ἐνάτωι εἰκοστῶι τριακοσιοστῶι ἔτει, ἀνεστράφη ἐν ταύτηι ἄριστα καὶ δικαιότατα καὶ μετὰ πάσης καθαρε[ιότητος, μηδὲν ἀνάλωμα]
ὑποστειλάμενος παρ' ἑαυτοῦ εἰς τὴν ὑπὲρ τῆς πόλεως δαπάνην· δίς τε τῆς πόλεως ἐπὶ τῆς ἀρχῆς αὐτοῦ χρείαν πρ[εσβευτοῦ ἐχούσης πρὸς -- εἰς --],

αὐτὸς τὴν ἐπιμελείαν τῶν ἰδίων ἐν οὐδενὶ θέμενος καὶ τὰ τῆς πόλεως προυργιαίτε-
ρα ἡγούμενος, καὶ οὔτε χρημάτων οὔτε πόνων φεισάμ[ενος
ἀπροφασίστως ἑαυτὸν]
ἐπεδέδωκεν εἰς ἀμφοτέρας τὰς πρεσβείας καὶ τὰ συμφέροντα τῆι πατρίδι διωικήσας
τέτευχεν τῶν πρεπουσῶν τιμῶν, ὡς καὶ τὰ ψηφ[ίσματα τὰ γενόμενα περὶ αὐτοῦ]
ἐν τῶι τριακοστῶι τριακοσιοστῶι ἔτει μαρτυρεῖ· ἐν δὲ τῶι ἑνὶ τριακοστῶι τριακοσι-
οστῶι ἔτει, χρείας γενομένης ἀγα[θ]ο[ῦ ἀνδρὸς προβληθέντος αὐτοῦ]
εἰς τὴν αὐτὴν ἀρχὴν εἰς τὸ δεύτερον τριακοστὸν τριακοσιοστὸν ἔτο[ς] καὶ ἐκ πολ-
λῆς δοκιμασίας αἱρεθέντος ἄρχοντος Πετάσου τοῦ Ἀ[ντιόχου καὶ
Ἀριστομένους]
τοῦ Φιλίππου, παρελθὼν προηνέγκατο διακεκλεῖσθαι αὐτὸν ἐκ τῶν διηγ[ορ]ευμέ-
νων δὶς ἄρξαι τὴν αὐτὴν ἀρχήν, ἐὰν μὴ διαλείπηι ἔτη τρία· ἡ δὲ πόλις
[ἀποδεξαμένη αὐτὸν]
τῆς ἀγαθῆς προαιρέσεως καὶ διὰ μνήμης ἔχουσα τὴν διοίκησιν τῆς προδηλουμέ-
νης ἀρχῆς ἔκρεινεν αὐτὸν αἱρεῖσθαι ἄρχοντα, ὅθεν εἱρέ[θη ἐπὶ τὸ δεύτερον]
τριακοστὸν τριακοσιοστὸν ἔτος Πετάσου τοῦ Ἀντιόχου καὶ Ἀριστομένους τοῦ
Φιλίππου· ἐπεὶ οὖν τὸν μὲν Ἑστιαῖον ἐπὶ τοῖς προδηλουμένοις
ἐπ[ῃτιάσαντό τινες],
τὴν αἵρεσιν αὐτοῦ κρείνομεν εἶναι κυρίαν καὶ μὴ παραδιώκεσθαι αὐτὸν τῶι μὴ
διαλείποντα ἔτη τρία ἄρξαι τὴν αὐτὴν ἀρχὴν μηδ' ἄλλωι ὡιτινιοῦν ἐ[νοχλεῖσθαι]
περὶ τούτων ἐπιτάγματι, ἐπὶ δὲ τῶν πά[ντ]ων παρῃτημένης πάσης ἀπορήσεώς τε
καὶ ἐπιζητήσεως τῆς τε ἄλλης καὶ ἧς δεῖ, τὴν π[ᾶσαν γραφὴν Ἑστιαίου]
φρασθεῖσαν ἐπ' ὀνόματος λελύσθαι, vacat ηξσ', v v Αὐδαναίου v ιζ' · vacat

B: ἔστησεν δὲ αὐτοῦ Ἑστιαίου τόνδε τὸν ἀνδριάντα Ἄσιος Δημητρίου
ὁ καὶ εἰσαγωγεύς, ὁ πατὴρ αὐτοῦ, ἐν τῶι κατὰ τοὺς προτέρους ἀρ(ι)θμοὺς ζλτ'
ἔτει

C: Λεωνίδης Ἀρτέμωνος Σελευκήως (sic) τῆς π[ρὸς τῶι Εὐλαίωι]
ἔγραψεν τὴν στήλην

A. Restorations by F.Cumont-M.Holleaux-L.Robert (*SEG* VII) unless stated otherwise || 5. πρ[εσβευτοῦ ἐχούσης πρὸς ἡμᾶς εἰς - name of place -], W., followed by *I.Estremo Oriente*; πρ[εσβευτοῦ ἐχούσης ἀπεδήμησεν], *SEG* || 7. rest. W., followed by *I.Estremo Oriente*; ψηφ[ισθέντα περὶ αὐτοῦ], *SEG*; ψηφ[ισθέντα ὑπὸ τῆς πόλεως], *RC* || 8. ἀγα[θ]ο[ῦ ἀνδρὸς καὶ προβληθέντος αὐτοῦ], W.; ἀγα[θ]ο[ῦ ἀνδρὸς προβληθέντος αὐτοῦ], M., followed by *I.Estremo Oriente*; ἀγα[θ]ο[ῦ ἀνδρὸς πάλιν προὐβλήθη], *SEG* || 9-10. see app.cr. below in fine sub (4) || 10. rest. W., followed by *I.Estremo Oriente*; [πρότερον πεπειραμένη], *SEG* || 12. rest. W., followed by *I.Estremo Oriente*; ἐπ[ῃτιάσαντο ἀδίκως], *SEG*; ἐπ[ανηνέγκατε εἰς ἡμᾶς], *RC* || 13. ἐ[νοχλεῖσθαι αὐτὸν], W.; ἐ[νοχλεῖσθαι], M., followed by *I.Estremo Oriente*; ἐ[πιφερομένωι? ἄν], *SEG* || 14. rest. M.; πα[ρέδρ]ων κτλ. π[ρόφασιν καίπερ οὐ], W.; πά[ντ]ων κτλ. π[ρόφασιν καίπερ οὐ], *I.Estremo Oriente*; π[ρόσκλησιν? αὐτοῦ], *SEG*; π[αρανομίαν αὐτοῦ], *RC* || 15. the date is centered and engraved in much larger letters || [B/C. erroneously presented as LL. 16-20 by M.; correct in *SEG* VII and *I.Estremo Oriente* (where 219/220 = our B/C): the texts, in somewhat smaller letters and each consisting of two lines, occupy the left (B) and right (C) lower part of the stone, starting under L. 15 (B) and in L. 15 after the *vacat* following on the date (C)] || M. briefly

comments on: 1) the three eras: Seleukid (ὡς δὲ πρότερον) 312 B.C.; A LL. 1, 3/4, 7/8, 9, 11/12, 12, and B LL. 1/2, covering events in the years 329-337 = 17/18 - 25/26 A.D.), Parthian (ὡς ὁ βασιλεὺς ἄγει; 247 B.C.; LL. 1 and 15, at the beginning and end of the letter), and the eponymous magistacy of Susa/Seleukeia (LL. 2, 9/10, and 12, to support the preceding Seleukid era: cf. below sub 4); 3) phrases characteristic of Greek honorary decrees and probably derived from the decrees for Hestiaios mentioned in L. 7; uncharacteristic is especially that ἐπειδή (L. 2) does not introduce the usual *considerans* for honors, but, taken up by ἐπεὶ οὖν (l. 12), the decision of the king to support Hestiaios); 4) 'displaced magistrates': elaborating upon Wilhelm (*Akademieschriften* II 448), M. argues that the magistrates on record in LL. 9/10 *not* following on a Seleukid date, should have appeared after that date (.... [ἔ]τος) in L. 9. The following version would have been correct: εἰς τὴν αὐτὴν ἀρχὴν εἰς τὸ δεύτερον τριακοστὸν τριακοσιοστὸν ἔτο[ς] ⟨Πετάσου τοῦ Ἀντιόχου καὶ Ἀριστομένους τοῦ Φιλίππου⟩ καὶ ἐκ πολλῆς δοκιμασίας αἱρεθέντος {Πετάσου τοῦ Ἀ[ντιόχου καὶ Ἀριστομένους] τοῦ Φιλίππου}, παρελθὼν κτλ. The error was probably made in the royal chancellery rather than by the mason Leonides. The royal letter was to be engraved in the form in which it arrived; corrections of the text could not be made.

BACTRIA

1514. Bactria. Greek inscriptions. P.Bernard in J.A.Todd, D.Komini-Dialeti, D. Hatzivassiliou (edd.), *Greek Archaeology without frontiers* (Athens 2002) 75-108, presents a survey of the Greek documents (on stone, terracotta, vases, papyrus and parchment) found in Bactria. Discussion of the main topics; occasionally B. gives the Greek texts. In his 'conclusion' (92/93) B. relates the paucity of Greek inscriptions to the absence of public epigraphy on stone; reflections on the possible erosion of euergetism among elite members of the Greek community. On 78/79 B. comments on two inedita (see our lemma no. 1516 sub nos. 5/6). We mention the Greek inscriptions in separate lemmata under their provenance (nos. 1516, and 1518-1529), excluding some graffiti on jars which have been interpreted as Greek but are considered Bactrian (or probably non-Greek) by B. (84/85) [To B.'s survey add three graffiti on vases from Kamper-Tepe: *SEG* XLV 1881 [see now *I.Estremo Oriente* 307-309]; for new texts from Bactria see now P.Bernard, G.-J.Pinault, G.Rougemont, *JS* (2004) 227-356: a well-preserved funerary epigram for Σώφυτος son of Νάρατος (20 lines) from Kandahar (detailed commentary on the text, the name of the deceased, and the historical context) and a dedication to Ἑστία (6 lines) from Kuliab in eastern Bactria, north/northeast of Aï Khanoum].

For a magical gem possibly from Bactria see our lemma no. 1877 bis.

1515. Bactria. Onomastics. P.Bernard, *Topoi* 11 (2001) [2004] 283-320, presents a detailed study on the linguistic and socio-cultural context of the names Σοχρακης and Παλαμήδης. The first is a Bactrian name transcribed in Greek and given the Greek ending -ης (284-292; ph.), incised after firing on a jar found in Garav Kala (see our lemma no. 1520 bis). B. pays attention to the development of the Greek *eta* to the Kushan form (table on 317), arguing that the *eta* on our graffito suggests a date in the 1st cent. A.D. rather than the 1st cent. B.C. Παλαμήδης is on record in a building inscription from Surkh Kotal (292-305; before 100-150

A.D.?; see our lemma no. 1526; ph.). B. points out that the Greek phrase is preceded by a *vacat*, and is separated from the Bactrian section (lost in L. 3) by a mark (an horizontal stroke touching the first Δ, but not forming part of it). B. adduces parallels for this relatively rare name (for the significance of its epic connotation see our lemma no. 1517 app.cr. ad B). Palamedes, possibly the descendant of Greek colonists, was either the scribe or, more probably, a sort of chief architect, presumably of a construction prior to (and near) the sanctuary at Surkh Kotal built by Kanishka during the 1st half of the 2nd cent. A.D. Reflections on the (very limited) survival of the Greek language more than two centuries after the end of the Graeco-Bactrian empire. Cf. also L.Dubois, *BE* (2004) no. 372, for some additional comment.

1516. Aï-Khanoum. Various inscriptions. P.Bernard, *art.cit.* (cf. our lemma no. 1514) 75-81 and 83/84, lists and discusses the following Greek edita: 1) the Delphic maxims from the heroon of Kineas, the legendary founder of the city (L.Robert, *CRAI* 1968, 416-457 = *OMS* V 510-551 [see now *I.Estremo Oriente* 383/384]; B. 75-78, who underlines the similarities, in vocabulary and concept, with the edicts of Asoka (see our lemma no. 1521): cf. *SEG* XLII 1327, based on a study by V.-P.Yailenko; however, B. rejects Y.'s thesis of direct influence of the maxims on the edicts: 'C'est oublier que les notions morales qu'elles expriment sont communes à toutes les sociétés évoluées soucieuses de préserver ... l'ordre et la concorde civique'; unlike in the Greek world, in Asoka's India the state was the guarantor of moral civic order; in an appendix on 103/104, B. discusses the only other epigraphical evidence for the Delphic maxims, *Syll.*^{3} 1268 = *I.Miletoupolis* 2: B. argues that this stone was restored in antiquity, and originally contained, in sections missing since, a version of the aphorisms of the same length as in Aï-Khanoum rather than a more concise version); 2) dedication to Hermes and Herakles from the gymnasium (*SEG* XXXVIII 1550; B. 78 [see now *I.Estremo Oriente* 381]); 3) vase labels from the treasury mostly referring to the storage of either money or products (*SEG* XXXIII 1220-1236, 1239-1246; XLII 1326* [*I.Estremo Oriente* 323-347 and 350-357; cf. also XXXVIII 1551 = *I.Estremo Oriente* 368-371]; B. 80); 4) five graffiti or dipinti on vases recording names (**a/b:** *SEG* XXXIII 1237/1238 [*I.Estremo Oriente* 348/349]; **c:** J.-C.Gardin in P.Bernard, *Fouilles d'Aï Khanoum* I, Paris 1973, 172/173 [*I.Estremo Oriente* 372]: Θερσε[--]; **d:** H.-P.Francfort, *Fouilles d'Aï Khanoum* III, Paris 1984, 26, table 12 (no. 3): Αἰτάτης [*I.Estremo Oriente* 358]; **e:** cf. *SEG* XXXIII 1584 [*I.Estremo Oriente* 359]: [--]ριξάρης; the latter two names are of Iranian origin); 5) three epitaphs recording four deceased from a mausoleum in the nekropolis (P.Bernard, *CRAI* 1972, 618/619; B. 80/81).

On 79 B. mentions two funerary texts from the nekropolis, which he will publish together with G.Rougemont in the corpus of Greek inscriptions in the Iranian world (a volume of the *Corpus Inscriptionum Iranicarum*): **5)** a fragmentary epigram of four verses on a parallelepipedic block, spoken by the deceased or the funerary monument ("Ενθα με ὑ[--]εων μνήμης ἵδρ[υμα] or ἵδρ[υσε] (...) πυκνά τε γὰρ στέφομαι; the expression διπλοῦν τοῦτ' ἐπέθηκε ἐπ' ἐμοί perhaps refers to two elements represented on the monument: two persons, vases, crowns, *vel sim.*); **6)** a fragmentary prose epitaph on a large stele, originally ca. 20 lines, of which only the right upper and the left lower parts remain [ph. of the upper part in *JS* (2004) 236]. Terms and phrases, in the upper section: τὸ μνημεῖον; σώματα ἀνδρῶν perhaps transferred to

their native country: μετενηνεγμ[--]; τὸ θεῖον; βασιλεῦσι; in the lower section: ἱερέως ἀπογόνων (perhaps priest of (the cult of) royal ancestors), who died (ἐγλιπὼν τὸμ βίον) and possibly organized a funeral ceremony (perfect form of κηδεύω); δαίμονας (twice, perhaps referring to the deceased transferred to their native city *post mortem*).

1517. Aï Khanoum (plain)? Weight and signature on two gold bracelets, before ca. 150 B.C.? Two gold bracelets in the shape of coiling serpents (A with a serpent's head, B with the head of a crocodile); inscriptions in punched letters on the inside; from Pakistan or Afghanistan (said to be from the plain of Aï Khanoum); now in an European private collection. Edd.pr. P.Bernard - O.Bopearachchi, *JS* (2002) 237-278 (color ph.).

A: λα′ B: Μήστωρ | ἐπόει

Stylistic parallels and lettering point to a Mediterranean atelier and a late 3rd/early 2nd cent. B.C. date for (A; import piece), and to a Central Asian (Indo-Greek or Graeco-Bactrian) atelier and a 2nd, perhaps 1st, cent. B.C. date for (B); on the assumption that the provenance from the plain of Aï Khanoum is correct, both bracelets date before the mid 2nd cent. B.C., edd.pr., who amply comment on the serpent-shaped bracelet as a 'marqueur d'Hellénisme' in Central Asia || A. weight: 31 *drachmai*; both the Attic (4.25 g, yielding 142 g) or the Graeco-Bactrian *drachme* (4.2 g, yielding 130 g) would fit in with the actual weight: 110 g (with the animal's tail lost). The inscriptions on (A) and (B) may have been engraved by the same hand (probably that of Mestor, who also noted the weight of the import piece), edd.pr. || B. Μήστωρ: name borne by several mythological (Homeric) persons and also on record in many inscriptions, mainly from Ionia (the goldsmith's ancestors were probably Ionians), edd.pr., who also discuss other epic Greek names attested in Central Asia (Παλαμήδης, Τέλεφος, and Σαρπηδών; the choice of these names may be a reaction to the erosion of Greek identity among these Greeks living at a great distance of their roots), present a list of 10 (or 11) examples of ἐπόει instead of ἐποίει in signatures on jewelry (5th-1st cent. B.C.) and comment on the evolution οι ⟩ ο, now attested both for Central Asia and for the Greek West [For this subject, B.-B. refer to Threatte, *GAI*; and to other studies based on epigraphical evidence (for the Hellenistic period, see also E.Mayer - H.Schmoll, *Grammatik der griechischen Papyri aus der Ptolemäerzeit* I, 1, Berlin 1970[2], 87/88: in the 2nd/1st cent. B.C., the proportion ποι- / πο- is 67% to 33%). They use this criterion to date (B) before the beginning of our era. However, πο- forms are attested well into the Roman Imperial period, at least in Egypt: see F.T.Gignac, *A Grammar of Greek Papyri of the Roman and Byzantine Periods* I (Milan 1976) 199/200, Martin].

1518. Bazira (Bir-Kot-ghwandai, Swat Valley). Graffiti (single letters) on vase fragments, 2nd/1st cent. B.C. P.Callieri, *Journal of Central Asia* 7 (1974) 49-53; id., *East and West* 34 (1984) 488; id., *South Asian Archaeology* (1987) 680. See now P.Bernard, *art.cit.* (cf. our lemma no. 1514) 94.

1519. Dilbjerdin (area of: Djiga Tepe). Funerary epigram for Diogenes?, late 3rd/early 2nd cent. B.C. *SEG* XXVII 972 bis; XXXV 1479 [see now *I.Estremo Oriente* 304 and

Merkelbach-Stauber, *SGO* V 12/01/99]. Republished by P.Bernard, *art.cit.* (cf. our lemma no. 1514) 81/82, who in L. 1 restores Οἶος ἄνευθ' ἄ[λλων --] after *Iliad* 22.39 (ΑΝΕΥΘΑ, *SEG* XXVII; e.g. ἂν εὖ θα[νών --], *SEG* XXXV). He points out that the extant text gives the beginnings of six hexameters (or three elegiac distichs), and that its funerary character is ascertained by the expressions οἴχηται and εἰς 'Αΐδ[αο or 'Αΐδου δόμον or 'Αΐδην --] [probably εἰς 'Αΐδ[αο δόμους], frequent in Greek epigrams on stone, Martin] in LL. 4 and 6, respectively (*SEG*: 'incertum').

1520. Emshi-tepe (northwest Bactria). Graffito (name?) on a vase, undated. I.Kruglikova, *Afghanistan* 23, 1 (1970) 94; cf. P.Bernard, *art.cit.* (cf. our lemma no. 1514) 84: Διο[--] [see now *I.Estremo Oriente* 302].

1520 bis. Garav Kala. Graffito (name) on a vase, 1st cent. A.D.? B.Staviskij, *La Bactriane sous les Kushans. Problèmes d'histoire et de culture* (Paris 1986) 264-266. Republished by P.Bernand, *art.cit.* (cf. our lemma no. 1514) 84 (ph.): Σοχρακης. For this Bactrian name see our lemma no. 1515.

1521. Kandahar. Edicts of Asoka, ca. 260 or 250 B.C. *SEG* XX 326 [= below: I; see now *I.Estremo Oriente* 290] and XXXIII 1246 bis [= below II; *I.Estremo Oriente* 291/292]);] (XLVIII 1842*). P.Bernard, *art.cit.* (cf. our lemma no. 1514) 94-103, presents texts and French translations (I: 95/96; II: 96/97). Reflections on the historical context (persistence of Alexander's Greek colony and Greek elite in the Indian empire of the Mauryas dynasty), the contents (Indian (Buddhistical) moral foundations; for their relations to the Delphic maxims see our lemma no. 1516 sub 1), linguistics (few anomalies, similar to contemporary developments in Greek inscriptions in the Mediterranean; competent masons; adaptation instead of translation of the Indian originals, e.g. εὐσέβεια for *dhamma*, διατριβή for *pasamda*), and the coexistence of various religions and doctrines in Asoka's India. B. briefly comments on the following terms/concepts: **I:** εὐθηνεῖν (L. 5); ἀπέχεσθαι τῶν ἐμψύχων (LL. 5/6); λώϊον καὶ ἄμεινον (LL. 12/13); **II:** διατριβή (L. 1); ἐγκράτεια/ἐγκρατής (LL. 1 and 2; cf. ἀκρασία in I LL. 9/10); κενόγ (L. 3); ἑαυτὸν αὔξειν (L. 4); παρὰ τοὺς λοιποὺς ἐκλάμπειν (L. 7); πολὺ δὲ μᾶλλον βλάπτουσι ἑαυτούς (LL. 7/8); διδάγματα (L. 8); πολυμαθέστεροι (L. 9); ἔλεος καὶ οἶκτος (L. 14); οἱ περὶ τὴν εὐσέβειαν διατρίβοντες (L. 17); τὰ τοῦ βασιλέως συμφέροντα νοεῖν (L. 18); ὡς κουφότατα χρᾶσθαι (L. 20). Ample discussion of ἐμ παραδρομῇ ἡγεῖσθαι (L. 21): 'compter pour pas grand chose, prendre à la légère', which is the opposite of the intention of the corresponding Indian text and consequently the only example of the Greek redactor(s) misunderstanding his (their) model. B. rejects the interpreation of E.Benveniste, who tried to give the Greek the meaning it should have had (i.e., sympathy for other people's sorrow) by translating καὶ τοῦτο ἐμ παραδρομῇ οἱ λοιποὶ ἡγεῖνται as 'les autres en étaient affectés par contrecoup' (B.: 'les autres n'en étaient guère affectés').

See now also G.Pugliese Carratelli, *Gli editti di Asoka* (Milan 2003): introduction, bibliography and Italian translations of the Indian and Greek texts; for the latter see 117-119 (ph.; = I) and 120-123 (= II).

1522. Kandahar. Dedicatory epigram belonging to a statue group, ca. 300-250 B.C. *SEG* XXX 1664; XXXIV 1434 [See now also Merkelbach-Stauber, *SGO* III 12/02/01, and *I.Estremo Oriente* 293]. Briefly discussed by P.Bernard, *art.cit.* (cf. our lemma no. 1514) 103.

1523. Kara-Kamara. Rock-cut dedication, ca. 65-100 A.D. *SEG* XL 1387; XLI 1521; L 1389 [see now *I.Estremo Oriente* 310]. P.Bernard, *art.cit.* (cf. our lemma no. 1514) 85/86, argues that the reading (Ῥίπος ἔθη(κε)) is highly uncertain and that it cannot be excluded that the graffito is in Bactrian; however, its authenticity seems plausible, unlike that of the Latin inscriptions which are probably written by a modern (English) visitor.

1524. Ora (Udegram, Swat Valley). Graffito (name?) on a vase, undated. G.Pugliese Carratelli, *East and West* 16 (1966) 35/36: ΝΟΥ [see now *I.Estremo Oriente* 297]. See P.Bernard, *op.cit.* (cf. our lemma no. 1514) 94: genitive of the name Νοῦς?

1525. Samarkand. Two graffiti (names), 3rd-1st cent. B.C. *SEG* XLIV 1303 P.Bernard, *art.cit.* (cf. our lemma no. 1514) 92, mentions these two graffiti found in Samarkand, the scanty epigraphical evidence for the Greek community known from literary and archaeological sources: 1) Νικίας (on the rim of a goblet; G.V.Shishkina, *Sovjetskaja Archeologija* 1975, 2, 69 [see now *I.Estremo Oriente* 388]); 2) Κτησ[--] (on an astragalos; X.G. Axunbabaeev, *Material'naja Kul'tura Uzbekistana* 25, 1971, 72-77; P.Bernard in *Convegno internazionale sul tema "La Persia e l'Asia centrale da Alessandro al X secolo", Roma, 9-12 novembre 1994*, Rome 1996, 346/347; beginning of a name, B. [see now *I.Estremo Oriente* 387]).

1526. Surkh Kotal. Greek words in a Bactrian building inscription, before 100-150 A.D.? Lower part of a limestone plaque moulded below; under two lines in Bactrian: διὰ Παλαμήδου vacat | ☙. R.Curiel, *JA* (1954) 194-197 (with a note by L.Robert on 195 note 4); E.Benveniste, *JA* (1961) 150-152; G.Fussman in D.Schlumberger - M.Le Berre - G.Fussman, *Surkh Kotal en Bactriane* I. *Les temples: architecture, sculpture, inscriptions* (Paris 1983) 135/136; N.Sims-Williams in id. (ed.), *Proceedings of the third European conference of Iranian Studies, Cambridge 11th to 15th September 1995* (Wiesbaden 1998) 86 [see now *I.Estremo Oriente* 314]. Republished by P.Bernard, *art.cit.* (cf. our lemma no. 1514) 86-92 (ph.), with the following translation: '(Par X qui est) chef de ..., chef des équipements et ... a été fait ce sanctuaire ... par l'intermédiaire de Palamède' (87 note 39). He points out that the Greek phrase is preceded by a *vacat*, and is separated from the Bactrian section (lost in L. 3) by a mark (an hori-

zontal stroke touching the first Δ, but not forming part of it). For the name see our lemma no. 1515.

1527. Taxt-i Sangīn. Dedication to Oxos, ca. 200-150 B.C. *SEG* XXXI 1381; XXXV 1480* [see now *I.Estremo Oriente* 311]. P.Bernard, *art.cit.* (cf. our lemma no. 1514) 83, briefly comments on the river god Ὄξος and the etymology of the name Ἀτροσωκης [For which see *SEG* XXXV; for a new dedication to Oxos see now *SEG* LI 1915 = *I.Estremo Oriente* 312; for the human name Ὄχος, derived from the river name, see our lemma no. 1529].

1528. Tepe Nimlik (west Bactria). Graffito (name?) on a jar, undated. Graffito incised before firing on the fragment of a jar. D.Schlumberger, *CRAI* (1947) 241/242 [see now *I.Estremo Oriente* 303]; cf. P.Bernard, *art.cit.* (cf. our lemma no. 1514) 84: [--]ατρος

1529. Unknown provenance. Inscription (name) on a stone disk (seal?), 3rd-1st cent. B.C.? One of two circular stone disks (probably seals) bought in the bazar of Peshawar (Pakistan) in 1957; now in the Museum für Indische Kunst in Berlin; obverse: Greek inscription running around a rectangular cavity; reverse: non-Greek inscription of four signs. H.Humbach, *Gutenberg-Jahrbuch* (1976) 15-17; cf. R.Schmitt in P.Steinmetz (ed.), *Beiträge zur hellenistischen Literatur und ihrer Rezeption in Rom* (Stuttgart 1990) 42 note 3 [see now *I.Estremo Oriente* 298]. P.Bernard, *op.cit.* (cf. our lemma no. 1514) 94, presents the following text: 'N (détaché) ΦΙΛΑΞ(?) ΩΣ(?) ΟΧΟΥ Υ (rature) ΛΡΑΤΙΟΥ'; obviously a sequence of three names, the latter two in the genitive expressing a family relationship. The name Ὄχος is homonymous with a Bactrian river [see our lemma no. 1527: Ὄξος]; the sequence λρ is typical of the Bactrian language.

SYRIA

1530. Syria (and Mesopotamia). Bilingualism. D.G.K.Taylor in *Bilingualism* -- (cf. our lemma no. 754) 298-331, examines the interaction between Aramaic and Greek in northern Syria, Palmyra and the area of Edessa (for the latter mainly literary evidence is adduced). As to northern Syria, where Aramaic does not emerge in inscriptions until ca. 400 A.D., T. tries to find Aramaic features in Greek inscriptions on record in the relevant volumes of *IGLS*. Occasionally errors relate to pronunciation (*IGLS* 573). T. claims to have discovered examples of grammatical interference: *IGLS* 431, 1523 (omission of the definite article; wrong gender of the definite article); in other texts there is a failure to use appropriate case endings: accusative instead of dative with βοηθέω (e.g. *IGLS* 561, 567, and 611) [not necessarily an Aramaic feature; the accusative also occurs in Greek texts from Egypt; cf. e.g. *P.Oxy.* 1058 L. 3 (Christian,

similar to *IGLS* 561), Martin]; ἅμα followed by genitive (*IGLS* 1425) [same observation; cf. e.g. *PSI* 1081 L. 34, Martin]; in *IGLS* 674, he sees in the word εὔξηται (ὑπὲρ ἡμοῦ) an example of interference from Aramaic; loanwords occur in *IGR* III 1093 (Dmeir; αειχαλας = ναός) and more in general in toponyms and theonyms. T. sees a loan translation in ἐωνίου οἴκου/οἰκητήριον αἰώνιον (*IGLS* 505 and 343, respectively), the equivalent of Aramaic *byt 'lm'* ('a house of eternity'). Finally T. draws attention to the word γίνομαι, used to express the sense 'was made', 'built' (e.g. in *IGLS* 565), and suggests that the corresponding Aramaic verb *hw'* was a factor here, although he does not exclude 'a local development within Greek' (311). On 313/314, brief comment on *IGLS* 312 and 314: Greek script and Aramaic terms. According to T. Greek may have been the language of choice for both pagans and Christians, whereas Aramaic may have been associated with pagan practice. For some criticism see P.-L.Gatier, *BE* (2003) no. 555. See also our lemma no. 1575.

1531. Syria. Syrians and Phoenicians abroad. See our lemmata nos. 1898 and 1929.

1532. Syria. Chalkidene: its history in late antiquity. On the basis of literary (mainly the mid 5th cent. A.D. Syriac *Life of Rabbula*), archaeological and some epigraphical evidence, G.W.Bowersock, *T&MByz* 14 (2002 = *Mélanges Gilbert Dragon*) 47-55, traces the economic, military and cultural history of the Chalkidene in late antiquity. Discussion of the relation of Chalkis ad Belum with Beroia; two inscriptions dated to 550/551 A.D. (*IGLS* 348/349 [to be consulted in the new edition by D.Feissel: see *SEG* XLIV 1318/1319]) record the rebuilding of Chalkis' walls, urged by the constant threat from Persia throughout most of the 6th cent. A.D. This threat also resulted in Justinian's decision to turn the *kastron* of Anasartha, east of Chalkis, into a major urban settlement (under the name of Theodorias; however, the local name Anasartha prevailed). For B.'s comments on an epigram from Anasartha see our lemma no. 1545.

1533. Syria. Koinon: the Syrian koinon. A.Gebhardt, *Imperiale Politik und provinziale Entwicklung. Untersuchungen zum Verhältnis von Kaiser, Heer und Städten im Syrien der vorseverischen Zeit* (Berlin 2002) 305-310, discusses the epigraphic and numismatical evidence for this koinon and its relation to Cilicia and Phoenike. See also our lemmata nos. 1536 and 1552-1560.

1534. Syria. Magic documents. For an amulet and curse tablet possibly from Syria see our lemmata nos. 1872 and 1875.

1535. Syria (north). Mosaics: dating late antique mosaics on the basis of inscriptions. G.Brands, *JbAC* 45 (2002) 122-136, offers valuable methodological observations

on the use and abuse of stylistic criteria for establishing the chronology of late antique mosaics, focusing on those from northern Syria. A dated inscription may yield a fixed point for a single mosaic, to which a series of other mosaics is related on the basis of stylistic analogy; constructions of the sort are overthrown if the starting point turns out to be illusory. An example is the Great Hunt from Apamea (now in Brussels), long dated to 539 A.D. on the basis of *IGLS* 1344, until J.Balty showed that the renovation recorded in this inscription does not refer to the mosaic, for which it only provides a *terminus ante quem*. In Sergioupolis-Resafa, a mosaic in an apsidal building contemporary with Basilica (A) was dated shortly after the mid 6th cent. A.D. on the basis of the dedicatory inscription of the basilica dated 559 A.D. (*SEG* XXVII 993 = XXXVI 1303, found in the floor of the apsis). However, all archaeological evidence points to a date ca. 450-500 A.D. for the apsidal building including its mosaic [and to a date in the last third of the 5th cent. A.D. for Basilica (A); *SEG* 993 refers to a renovation of Basilica (A) rather than recording its foundation: see our lemma no. 1588 bis, Tybout]. The style of this mosaic with its allegedly fixed date was used to date similar mosaics in Sarrîn (featuring an inscribed nilometer: see our lemma no. 1677 app.cr. sub (3); equally ca. 450-500 rather than ca. 550 A.D.) and Tall Bī'a (*SEG* XLIX 2030 (2); B. considers the stylistic relationship with the Resafa mosaic unconvincing; hence he prefers a somewhat larger time-span: either 2nd half of the 5th cent. or '500-550 or 550 A.D.' (as reported in *SEG*)).

1536. Syria. Nauarchis: the title ναυαρχίς of harbor towns. A.Gebhardt, *op.cit.* (cf. our lemma no. 1533) 164-196, examines the meaning of the title ναυαρχίς on record on coins and in inscriptions from five Syrian harbor-cities: Seleukeia, Tyre, Sidon, Tripolis and Dora. He suggests relating the title to the activities of the *classis Syriaca* in general and to the logistics of military operations in particular (218). Relevant inscriptions are: *I.Didyma* 151; *IG* XIV 830 (*OGIS* 595; *IGR* I 421); *OGIS* 587 and 603 (*IGR* III 479).

1537. Syria. Occupations. J.-P.Rey-Coquais, *CCG* 13 (2002) 247-264, presents a survey of occupations on record in Greek and Latin inscriptions from Syria, both published and unpublished ones. Texts from the Hauran and from Zeugma have been included, as are texts recording Syrians abroad. Most can be found in *IGLS*-volumes and Rey-Coquais' corpus of the inscriptions from the nekropolis of Tyre (*SEG* XXVII 995). The following branches of the economy are represented: production and sale of food and beverages; building industry; services; administration and army; *artes liberales*. R.-C. considers most people recorded in the inscriptions members of 'une classe moyenne'; μηχανικοί have a higher status than οἰκοδόμοι/τεχνῖται. Whereas in the first two centuries A.D. assocations of craftsmen prevail in the inscriptions over individual craftsmen, the situation in the later Roman empire is inverse. For several corrections and additions see D.Feissel, *BE* (2004) no. 375 [we note the most important below].

We give an alphabetically arranged list of the occupations on record in Greek inscriptions: ἀγοραῖος, ἄγροικος, ἀλειθινοβάφος, ἀργυροκόπος, ἀργυροπράτης, ἀρτοκόπος, ἀρχαιολόγος, ἀρχιατρός, ἀρχιβάφθης, ἀρχιτέκτων, ἀσκοναυτοποιός, ἀσκοποιός, ἀσπροπώλισσα, βάπτης, βαρβαρικάριος, βαφεύς, γαροπώλης, γεωργός, γλύπτης, γναφεύς, γρυτοπώλης, γυψοκόπος, δακτυλιδάριος, διάδοχος (ἐν Ἀπαμείᾳ τῶν Ἐπικουρεί-

ων), διδάσκαλος (ἐφήβων), δουκικός, ἔκδικος, ἐλεοβαστακτής, ἐξκέπτωρ, ἐπαρχικός, ἐπιστάτης, ἐτράριος, ζωγράφος, (ὁ τὰ) ἡμικεράτια, ἡνίοχος [added by F.], θυμελικός, ἰατρός, ἰσσικιάριος, καγκελλάριος (ἐπάρχων [i.e., a *cancellarius* in the service of the *praefecti praetorio*, not of 'divers gouverneurs' (R.-C.), F.]), καλαμαῦλις, καλλιγράφισσα [cf. our lemma no. 1564], καμιλάριος, καμινάριος (δημοσίου), καμψάριος, κάπηλος, καραβιάριος, καρουχᾶς, κεραμεύς, κεραμοπώλης [added by F.], κλειδοποιός, κνικιακονχυλευτής [a ghost-word, F.; see our lemma no. 1565], κογχυλεύς (or -ευτής), κογγυλοκόπος, κονκυλευτής (for κονχυλευτής [added by F.; see our lemma no. 1565]), κονχυλοπλύτης (τοῦ ἱεροτάτου βαφίου), κομμερκιάριος, κονεάτης, κούλσωρ (= *cursor*), κουρεύς, κουριόσος (= *curiosus*), κραμβιτάριος, κριθοπώλης, κωμῳδός (πρωτολόγος), λαοξόος, λατόμος, λεκτιάριος, λευκουργός, λιβράριος, λιθοξόος, λιθοτόμος, λινυφός, λογοθέτης, λυθουργός (for λιθουργός [added by F.: jeweller rather than stone-cutter]), μάγειρος, μαρμαράριος, μεταβολεύς, μεταξάριος, μηχανικός, μουσώτης, μυρεψός, ναύκληρος, ναυπηγός, νομογράφος, νοτάριος, ξυλογλύφος [the inscription is not an ineditum: see *SEG* XXVIII 1037, F.], ὀθονιακός, οἰκοδεσπότης, οἰκοδόμος, οἰκονόμος, οἰνοπράτης, ὀρχηστής, ὀσπροπώλισσα (or ἀσπροπώλισσα?; see above), ὀστιάριος, οὐετράριος, ὀφικιάλιος, πανδουριστής, παντοπώλης, παξαμᾶς, παρατουρᾶς, παρήγορος, πλουμάριος, πορφυρᾶς, πορφυρεύς (or -ευτής), πορφυροπώλης, πραγματευτής, πρακτήρ, πρωτολόγος (κωμῳδός), πωλοδαμαστής, ῥάπτης, σηρικάριος, σιγγουλάριος, σιδηρουργός, σιρικοποιός, σιτομέτρης, σκυτεύς, σταθμοῦχος, συνοδιάρχης, σφηκλάριος (= *specularius*), σχολαστικός, ταρειχοπώλης, τέκτων, τεσαράριος (?), τεχνίτης, τρακτευτής, τραπεζίτης, τυροποιός, ὑποκριτής, ὑπουργός (σιτικῆς), (οἱ ἀπὸ τῆς) φαμιλίας, φραγγελίτης, χαλκεύς, χαλκοτύπος, χαλκουργός, χαρτυλάριος, χρυσουποδέκτης, χρυσοχόος, [χρυσοχόοι προβατοί, R.-C.; see, however, *SEG* L 1526*: in *IGLS* 9129 προβλ(ηθέντων) instead of προβά(των) should be read, F.], ψειλωτής [to be connected with ψιλόω, 'épiler', 'raser', rather than with Doric ψίλον (Attic πτίλον: 'plume'), F.], ψηφιοτής, ψηφοθέτης.

1538. Syria. Phoenician sculpture in the Louvre: inscribed objects. É.Gubel (ed.), *Art phénicien. La sculpture de tradition phénicienne* (Paris 2002), is a catalogue of 178 objects from the Département des Antiquités orientales of the Musée du Louvre. Introductions on the history of the Phoenician collection (É.Fontan: 7-14; H.Cassimatis - É.Fontan - É.Gubel, 15-21; the latter consists of brief bibliographies of travellers and scholars, e.g. C.Clermont-Ganneau, R.Dussaud, P.Perdrizet, E.Renan and W.H.Waddington - to mention only those important (also) for their activities in the field of Greek epigraphy). Fifteen objects have Greek or bilingual (Greek/ Phoenician) inscriptions (no inedita; descriptions; texts; translations; ph.; bibliography): **1)** *IGLS* 4001 (M.Yon, P.Bordreuil, A.Caubet, F.Briquel-Chatonnet, 32 no. 8; bilingual dedication to Ἑρμῆς and Ἡρακλῆς; Arados; 25/24 B.C.; cf. D.Feissel, P.-L.Gatier, *BE* 2003 no. 569: the reading of L. 1 (ΑΝΕΡΩ[...]) should be completed, since the ph. and a squeeze of D.F. show several more letters); **2)** *SEG* VII 190 + XIX 886* (P.-L.Gatier, 69 no. 56; dedication to Θεὰ Οὐρανία; Byblos; 50-100 A.D. or shortly later); **3)** *SEG* VII 192 (P.-L.Gatier, É.Gubel, 70/71 no. 58; dedication to Θεά (or Θεὰ Νεσεπτειτις?); Byblos; 50-100 A.D.); **4)** *IGR* III 1107 (P.-L.Gatier, É.Gubel, 125 no. 122; dedication to Ἀπόλλων; Tyre; 196 A.D.); **5)** *IG* XIV 600

(*SEG* XXXI 818; cf. XLIII 1288; P.Bordreuil, 158 no. 178; dedication to Ἡρακλῆς Ἀρχηγέτης by two Τύριοι; Melita; 2nd cent. B.C.; see our lemma no. 881). The remaining ten items are presented in separate lemmata mainly because they are known only from old, hardly accessible or non-epigraphical publications: see nos. 101, 213, 1571, 1586, 1591-1593, and 1596-1598; cf. also no. 1490.

1539. Syria. Religion: the cult of Mithras in the Roman Imperial period. R.Gordon, *Topoi* 11, 1 (2001) [2003] 77-136 (ph.; maps), collects and discusses the (mainly archaeological) testimonia bearing on the cult of Mithras in Roman Syria. A geographically arranged survey of sites yielding more or less recent finds (78-92) includes a dedication from Sidon: see our lemma no. 1590. The cult flourished from the early 2nd to the late 4th cent. A.D., spreading from the coast to the interior mainly as a result of the activities of the Roman army (no direct influence from Asia Minor); some indicia point to the acceptance of the cult by the Hellenized indigenous elite (cf. our lemmata nos. 1561 and 1590). G. studies the iconography of two monuments to show that Mithraism in Syria had distinctive local characteristics: the inscribed relief *SEG* XLIX 2031 (100-106, assigned to the area of Dura or Palmyra by G.; now in the Museum of Israel at Jerusalem; see also A.De Jong, *The Israel Museum Journal* 16, 1998, 85-90), and the wall paintings in the Mithraeum of Hūarte (106-116; cf. our lemma no. 1561).

1540. Abila. Epitaph of Theodoros, 1st-3rd cent. A.D. Highly stylized white chalk male bust consisting of a head with incised face, a round neck, and a rectangular upper 'body'; inscription on the 'body'; unknown provenance; now in the museum of Amman. Mentioned by T.Weber, *Pella Decapolitana* (cf. *SEG* XLIII 1069) 66 note 231. Ed.pr. id., *Gadara* -- (cf. our lemma no. 1620) 475/476 no. A 33 (ph.), who assigns the object to Abila on the basis of its material and typology: Θάρσει, Θεόδωρε

Θεόδωρος, ed.pr. [the ph. clearly shows PE].

1541. Abila. Epitaph of Eukaireia, 2nd cent. A.D. White chalk female bust with stylized squarish upper body; inscription incised on the lower part of the body between guidelines; now in the museum of Irbid. Ed.pr. T.Weber, *Gadara* -- (cf. our lemma no. 1620) 469 no. A 11 (ph.): Θάρσει, κυρεία Εὐκαιρεία ❦

1542-1544. Anasartha. Dedications of three martyria, 369 and (ca.) 426 A.D. D.Feissel, *T&MByz* 14 (2002 = *Mélanges Gilbert Dragon*) 201-220 (ph.), (re)publishes one new and two known (*SEG* XXXIX 1569/1570; after revision of the stones) dedications of churches dedicated to martyrs; see also id., *BE* (2003) no. 561; for *SEG* XXXIX 1570 (*IGLS* 297) see now also Merkelbach-Stauber, *SGO* IV 20/21/01. F. points out that the texts in our

lemmata nos. 1543/1544 testify to the important role of the local Arab tribes and their chiefs in the Christianization of the Syrian *limes* area.

1542: 202-205 no. 1 (translation). **Martyrium for anonymous martyrs, 369 A.D. (or shortly later).** Two fragments of a basalt lintel; precise provenance unknown.

vacat Εἷς Θεὸ[ς καὶ ὁ Χριστὸς αὐτοῦ ὁ βοηθῶν (?)· ἐγένετο]
vacat ἡ καταρχὴ τοῦ κτίσματος τῶν μαρτυρίων του[----]
ἐν μηνὶ Ξαν[θικοῦ] τοῦ • π′ • χ′ • ἔτους καὶ ἐτελιώθη ἐν [μηνὶ - τοῦ .. ἔτους]

Small oblique strokes above the numerals in L. 3 || Εἷς Θεός: for this Jewish/Christian/pagan acclamation see *SEG* XLIV 1340, ed.pr., who adduces some examples of its elaborated variants (e.g. Εἷς Θεὸς βοηθῶν, ... βοηθὸς γενοῦ, ... καὶ Χριστός/Χριστέ, ... μόνος) used in northern Syria in the 2nd half of the 4th cent. A.D. and also points to the contemporary Εἷς Θεός-acclamations from Taroutia, halfway between Anasartha and Apamea: *SEG* LI 1949/1950, 1952, 1956, and *IGLS* 1625 || 2. τῶν μαρτυρίων: the plural suggests that more than one martyr was worshipped in the church; the lacuna in fine offers no room for the restoration of their names, ed.pr. || 3. year 680 (Seleukid era) = 369 A.D.; the church was probably finished somewhat later. The date, which provides the earliest dedication of a church in northern Syria, testifies to the rapid progress of Christianization in the Chalkidene, in the same (or even accelerated) tempo as in the neighboring Antiochene or Apamene, ed.pr.

1543: 205-209 no. 2 **Martyrium for St. Thomas, 426 A.D.** *SEG* XXXIX 1569.

[- - -] γυναικείας φύσεως Μαουία [. . . . .]
[- - -]ον ἄ⟨γ⟩αλμα, σωφροσύνης τε κα[ὶ . . . .]
[- - -]ία⟨ς⟩ αὐτῆς καὶ φη⟨λ⟩ανδρίας κ[. . . . .]
4 [- - -]σεν ἁγίου μαρτύριον Θωμᾶ τ[. . . . .]
[- (?) χρό]νοις ἰνδικτι[ῶν]ος • ι′ • τοῦ ζλψ′ [ἔτους]

For the restored text of R.Mouterde (republished by I.Shahîd) see *SEG* XXXIX; F. finds M.'s restorations '*exempli gratia*', though on the whole plausible || 1. the identification of the benefactress Maouia (Arab name) with the homonymous Arab queen (Shahîd) or with the latter's granddaughter (Mouterde; see *SEG* XXXIX app.cr. ad L. 1) is highly implausible, and so are the concomitant comments of Shahîd (see *ibid.* ad LL. 3/4), F. || ΑΙΑΛΜΑ, lapis || 3. ΙΑΟΑΥΤΗC, ΦΗΔΑΝΔΡΙΑC, lapis || 5. 10th indiction, year 737 (Seleukid era): the two indications square with each other only for a very brief period: 23-30 September 426 A.D. (Mouterde: September-December 425 A.D.), F.

1544: 209-220 no. 3 (translation). **Martyrium for anonymous martyrs, ca. 426 A.D. (reign of Theodosius).** *IGLS* 297 + 296; *SEG* XV 845; XXXIX 1570; Merkelbach-Stauber, *SGO* IV 20/21/01 (cf. the addendum in *SGO* V p. 14 [where F.'s new edition is not mentioned]).

[Μ]άρτυσιν εὐύμνοισι πολύλλιτον ἄνθετο νηὸν
[π]ολλὸν ὑπ' αἰθούσσηισι καὶ ἕρκεσιν εὔκτιτον ὧδε
[λα]μπρότατος Σιλβανὸς ἀεὶ κρατέων ἐν Ἐρεμβοῖς·
[πά]ντα δ' ὑπ' ἐννεσίηισιν ἀποιχομένης θέτο παιδὸς
[πα]ντοίηισ' ἀρετῆισιν ἀοιδοτάτης Χασιδάθης
[νύ]μφης φυλάρχοιο νέης ἣν ζεῦξαν ἄνακτες·
[ἣ κ]αὶ πένθος ἔπαυσε τὸ πάτριον, οὐδ' ὑπό̣[τρυ]ν̣ε
[και]ρῶι ὑφ' αἱματόεντι λαχεῖν γέρας οὐχ̣[ὶ ἄδα]κρυ
[–⏑]οσον ψαλμοῖσιν ἐπ' εὐχωλαῖς τεκο̣[–]ο̣
[––] θειοτάτηισι γραφαῖς εχεμετα̣σ̣[⏑–⏑]

Date: the lettering is very similar to that of the inscription in our lemma no. 1543, which allows a *grosso modo* date in the Theodosian period, F. || F.'s new text supersedes the earlier editions; for I.Shahîd's text see *SEG* XXXIX, and for that of *IGLS* see *ibid.* app.cr.; F. points out that Shahîd's version is a regression if compared to earlier tentative restorations (L.Robert and W.Peek: see *SEG* XV; recorded in *SGO* and partly incorporated in the text); various interpretations, and especially the identification of Silvanos and Chasidathe with historical persons by R.Mouterde (*IGLS*) and Shahîd (see *SEG* XXXIX app.cr.), based on deficient texts, are refuted by F., who points out that both father and daughter must remain anonymous || 1. Shahîd's identification of the anonymous martyrs with the Arab *foederati* who revolted against Rome (cf. *SEG* XXXIX app.cr. ad L. 1) should be rejected; πολύλλιτον νηόν: 'un temple où se pressent les suppliants'; for πολύλλιτος cf. *I.Kourion* 202, F. || 2. 'ample sous ses portiques [either in the nave or outside], bien construit en ses enceintes'; for ὑπ' αἰθούσσηισι καὶ ἕρκεσιν cf. Homer, *Od.* 8.57: πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἕρκεα καὶ δόμοι ἀνδρῶν, F. || 3. '(lui) le clarissime Silvanos toujours au pouvoir parmi les *Eremboi* (Arabes)': Silvanos, of senatorial rank, was an Arab phylarch, F., who in *BE* (2003) rejects M.-S.'s view that he was *dux Arabiae* || 4-6. 'Tout cela il le fit à l'instigation de son enfant défunte, renommée pour toutes sortes de vertus, Chasidathè, jeune épouse d'un phylarque (auquel) l'avaient unie les souverains'; the influence of Silvanos' deceased daughter (cf. also LL. 7-9) may have come e.g. from a dream; ἄνακτες: co-emperors or an imperial couple; their role in a marriage linking two Arab tribes to each other has not necessarily a political meaning; the imperial intervention can perhaps be explained by the fact that Silvanos is of senatorial rank (cf. L. 3: λαμπρότατος), F. || 5-10. the underlined letters, still visible at the time of Mouterde's edition in *IGLS*, are now lost, F. || 7-9. the fragment *IGLS* 296 belongs to the stone bearing the epigram *IGLS* 297, providing the ends of LL. 7-9, F., who translates: '(C'est elle) aussi qui mit fin au deuil de son père; elle ne l'incita pas, dans une rencontre sanglante, à gagner un honneur qui ne va pas sans larmes, (mais ...) par des psaumes, dans les prières (...) les saintes Écritures (...)'; Silvanos was not only converted to Christianity after the death of his daughter, but turned from warfare to spiritual exercises inspired by the monastic ideal (probably he himself, though the incomplete restoration leaves some doubt), F. || 7. ὑποτρύνω: previously unattested; it has the same sense as ἐποτρύνω: 'encourager au combat', F. || 9. τεκο̣[–]ο̣: epic genitive (cf. φυλάρχοιο in L. 6), F.

1545. Anasartha. Epigram commemorating the erection of statues on a city gate (?), 579 A.D.? *IGLS* 288 (*PAES* III 318); Merkelbach-Stauber, *SGO* IV 20/21/02. Republished by G.W.Bowersock, *art.cit.* (cf. our lemma no. 1532) 52-55 (translation). Following the earlier editors, B. argues that the city erected statues (cf. LL. 1 and 3: [πόλις] ... ἵστησιν) rather than paintings (as suggested by C.Mango in *Ἀφιέρωμα στὸν Νίκο Σβορῶνο* I, Rethymnon 1986 = id., *Studies on Constantinople*, Aldershot 1993, no. IX, 29 note 2), very probably on or in a city gate (one gate, in spite of the plural πύλαι in L. 3; on 54 and note 24, B. reports an alternative interpretation orally communicated to him by T.Gagos, who takes the plural to refer to the nave of a church, as is common in Byzantine ecclesiastical terminology; in L. 6 initio, G. reads N instead of H). B. comments on the 'utterly unparalleled conjunction of honorands' (54) for whom statues were erected: benefactors, Christ, emperors, a distinguished anonymus, the praetorian prefects, the bishop, and the engineer (μηχανικός); the appreciation of Christ, mentioned between local civic benefactors and the emperors, was apparently relative in this obviously Hellenized community [M.-S.'s suggestion that in LL. 5-7 'irgendwo falsch gelesen sein [muss]', and that the inscription in its original form would state that the prefects, bishop, and engineer built the gate with its statuary seems problematic: the five accusatives referring to these persons, on a par with the preceding accusatives, are too many to be explained away as an erroneous reading 'irgendwo', Tybout]. In L. 5 initio, C.P.Jones apud B. (*per ep.*) restores [Μάγ]νον, and identifies this 'distinghuished anonymus' with Magnus, an honorary consul and *comes domesticorum*, Syrian by origin, who was honored in the region of the Jabal Bârîshâ, not far away from Anasartha, as *curator domus divinae rerum Hormisdae* in 581 A.D. (*IGLS* 528, with the same laudatory epithet as in our inscription: πανεύφημος; for Magnus see *PLRE* 3, Cambridge 1992, 805-807 s.v. Magnus 2).

The Seleukid year 806 and the 13th indiction cannot be reconciled; on various assumptions (see W.K.Prentice in *PAES*) the text can be dated to 494/495, 504/505, 578/579, or 594/595 A.D. Following Prentice, who suggested that in L. 7 (τοῦ ϛω' ἔτους) the number taken to be ϛ (6) could as well be a variant form of the number ϙ (90) and that therefore we have the year 890 (= 578/579 A.D.), B. opts for 578/579 A.D. (consequently 579 in view of the month Gorpiaios); the βαρ[βάρων] καταδρομή (L. 2) then refers to the Persian invasion of 573 A.D., and the καλλινίκους δεσπότας (L. 4) were either Justin II and Tiberius II who had ruled jointly since 574 or, as C.Zuckerman suggests apud B., the couple Tiberius and Anastasia who reigned since 579 when Justin was only recently dead.

1546. Androna. Epigram: dedication of a baptistry or bath, mid 6th cent. A.D. *IGLS* 1685. Republished by Merkelbach - Stauber, *SGO* IV 20/22/01. D.Feissel, *BE* (2003) no. 564, points out that this epigram should be dated to the mid 6th cent. A.D. ('Christian', M.-S.), since Θωμᾶς, the great local benefactor, built the *kastron* of Androna in 558/559 A.D. (*IGLS* 1682). The text is not continuous (as in the reconstruction of *PAES* III 918, reprinted by M.-S.), but should be read in two columns; the first incomplete at left, the second at right. F. suggests restoring at left e.g. the following two trimeters divided over four lines: [† Καὶ τοῦ]το λουτρὸν | [εἰς ἀνάπ]αυλαν τῶν | [πόνων] πᾶσιν δέδωκα | [----] δωρούμενος. *PAES*' copy ΑΥΛΑΝΤΩΝ in L. 2 excludes a reading αὖ πάντων.

1547. Antiochia (area of: Me‘ez). Donation of the doors, roof, and parts of the portico of an ἀνδρών, 129 A.D. *IGLS* 584. P.-L.Gatier, *Topoi* 11, 1 (2001) [2003] 9-15, argues that ἀνδρών indicates a banquet room connected with the nearby temple (later dedicated to the Tyche of the village, which was inhabited by the Μογιζηνοι: *IGLS* 581 + J.Jarry, *Annales Islamologiques* 7, 1967, 161 no. 37; *IGLS* 582; *SEG* XXXII 1414-1423) rather than a hostel or a (multi-purpose) public meeting hall, *vel sim.* The misunderstanding of *andron* in our inscription induced a series of similarly erroneous interpretations in other inscriptions recording banquet halls belonging to temples, and not meeting rooms, in Dura (*TEAD* 418), Gerasa (*I.Gerasa* 49), Palmyra (see our lemma no. 1584), and Vologesias (*CIS* II 3917: Palmyrean *DRWN*, transcribing the Greek ἀνδρών); ἐξέδρα and συμπόσιον are used in the same sense.

J.Jarry, *ZPE* 47 (1982) 81 (cf. *SEG* XXXII 1406), pointed out that in L. 3 ἔμπροσθε rather than *IGLS*'s ἥμπροσθε should be read. On the basis of a squeeze by G.Tchalenko, D.Feissel, *BE* (2004) no. 374, reads in L. 3 τὴν δ̣όκωσιν καὶ τὸν κέραμον ('la charpente et le toit de tuiles', sc. of the portico before the *andron*) instead of [τ]ὴν ⟨π⟩λ[ά]κωσιν κτλ.

1548. Antiochia. Epitaphs in the Art Museum of Princeton University. R.G.A.Weir in J.M.Padgett (ed.), *Roman Sculpture in the Art Museum, Princeton University* (Princeton 2001) 274-310 (ph.; majuscule texts; translations), republishes 26 funerary stelai from Antiochia or Seleukeia Pieria; 20 have Greek inscriptions. Following K.Parlasca, W. (278, ad no. 108) assigns *SEG* XXXII 1435 to Antiochia rather than to Sidon; for another stele assigned to Antiochia see our lemma no. 1811. See P.-L.Gatier, *BE* (2004) no. 378, for important corrections and additions: W. confuses Seleukeia Pieria with Seleukeia-on-the-Euphrates (Zeugma/Belkis), and mentions R.Stillwell instead of G.Downey as the ed.pr. of the stelai [though W.'s references to 'S. 1938' and 'S. 1941' are basically correct, since S. was the general editor of the Antiochia excavation reports in which D. published the bulk of the texts later incorporated in *IGLS*]; for *IGLS* III, not adduced by W. for the individual inscriptions [but cf. 274-276, with tables specifying the proportion of Greek/Latin inscriptions, of funerary formulas (εὐψύχει; ἄλυπε, χαῖρε; οὐδεὶς ἀθάνατος; other), and of the gender of the deceased, both in the epitaphs in *IGLS* III and in the Princeton sample], G. provides the following *comparatio numerorum* [W. presents *IGLS* 1008 and 1242 (20) as inedita. For *IGLS* 931 and 1042 see also *SEG* L 1392. For two other epitaphs from Antiochia see A.L.Windham in L.Becker - C.Kondoleon, *The Arts of Antioch. Art Historical and Scientific Approaches to Roman Mosaics and a Catalogue to the Worcester Art Museum Antioch Collection* (Worcester 2005) 257-259 nos. 16/17 = *IGLS* 758 and 857, respectively, Tybout].

IGLS	Weir no.	*IGLS*	Weir no.	*IGLS*	Weir no.
763	116	911	114	1008	132
841	119	917	120	1036	111
861	112	931	117	1042	128
886	124	950	110	1202	129
891	122	968	115	1242 (19)	109
902	131	971	121	1242 (20)	113
		981	118	1242 (22)	108

1549. Antiochia (area of: 'Arsha wa-Qibar). Epitaph of [--]mezas, 229 A.D. J.Jarry, *Annales Islamologiques* 7 (1968) 196 no. 129, and 9 (1970) 221. Republished after re-examination of the stone by P.-L.Gatier, *Topoi* 11, 1 (2001) [2003] 175-182 (ph.; map of the area), who interprets the relief as representing a rider on a galopping horse (and consequently a soldier) and his wife; he relates a Mithraic relief found at the site (*CIMRM* II 72 no. 71) to the presence of troops at 'Arsha wa-Qibar, located in the northeastern Antiochene - as is clear from the Antiochian era used - near the border with the garrison city Kyrrhos, possibly at a junction of roads.

[Ἔτ]ους ζοσ', μην(ὶ) Πανήμ[ου] | [--]μεζας Ἀπολλοδ̣[--]

1. Year 277 (Antiochian era) = 228/229 A.D.; the stone was erected in July 229, G. || Ἔτους ζοσ' μηνὸς Πανήμο[υ] | Μεζας Ἀπολλον[..], J.; perhaps Ἀπολλοδ̣[ώρου], G.

1550. Antiochia (?). Inscription on a lead weight, 2nd/1st cent. B.C. Circular lead weight; on the obverse in a recessed field the bust of a man on a pedestal, two crossed cornucopiae and a corn-ear; inscription above (LL. 1/2), below (L. 3), and on the edge (L. 4); probably bought in Jerusalem, now in the Museum in Montserrat. Ed.pr. I.Canós I Villena, *L'epigrafia grega* -- (cf. our lemma no. 1000) 234 no. 300 (ph.); published independently by S.Torallas Tovar - K.A.Worp, *ZPE* 155 (2006) 188-190 (ph.): Ἔτους δ' | δημοσία | μνᾶ | Ζηνο[β]ίου

For similar weights of the same *agoranomos* see e.g. *SEG* XX 322, XXXVII 1748 and XLI 1536; from Antiochia according to the museum files; however, P.-L.Gatier assigned this type to Seleukeia Pieria (106/105 B.C.; cf. *SEG* XLI 1536), T.T.-W., who provide an updated list of parallels (11 examples including the Montserrat piece).

1551. Antiochia. Inscription on a Jewish stone weight, Roman Imperial period. *IGLS* 789; cf. *SEG* L 1392. Referring to the erroneous interpretation of ed.pr. G.Downey (repeated by B.Brooten on p. 34 of the catalogue mentioned in *SEG* L), A.Łajtar, *ZPE* 140 (2002) 101/102, argues that the correct reading of Γο ΛΒ is (οὐγκίαι) λβ' = 32 ounces [the correct interpretation was already given by R.Mouterde in *IGLS*, ignored by Ł.; see also D.Feissel, *BE* (2001) no. 478, who points out that he re-examined the weight in the museum of Antakya, Tybout]. According to Ł., the inscription refers to the menorah incised above the inscription: it records the weight of either a small golden menorah or the gold used for gilding a menorah. Contra D.Feissel, *BE* (2003) no. 559, who points out that the inscribed stone is the weight itself and refers to *BE* (2002) no. 470 [in fine] for other examples of stone weights.

1552-1560. Apamea. Epigraphic dossier concerning the benefactor L. Iulius Agrippa, reign of Trajan. J.-P.Rey-Coquais, *AASS* 23 (1973) 39-47 nos. 1-9 (ph.; *An.Ép.* 1976, nos. 677-685; French translations). A.Gebhardt, *op.cit.* (cf. our lemma no. 1533) 224-228, briefly analyzes this dossier: Agrippa's benefactions (*inter alia* baths with stoa; construction of a large aqueduct; erection of statues for gods and heroes); his dynastic ancestors; embassies to

Rome and provincial authorities; position of Apamea in Rome's oriental policies. Since these texts were never included in *SEG*, we present them below. For L. Iulius Agrippa see also *IGLS* 1314.

1552: 39/40 no. 1 (*An.Ép.* 1976 no. 677). **Dedication of baths by L.Iulius Agrippa, 114-116 A.D.** Limestone block belonging to the lintel of the facade of a large building; inscription in a *tabula ansata*.

Ὑπὲρ τῆς Αὐτο|κράτορος Νέρουα Τραια|νοῦ Καίσαρος Σεβ(αστοῦ) Γερμ(ανικοῦ) Δακι|κοῦ ὑγείας Λ(ούκιος) Ἰούλιος Γ(αΐου) υἱὸς || Φαβ(ία) Ἀγρίππας βασιλικὰς τειμὰς ἔχων | καὶ προγόνους χαλκαῖς δέλτοις ἐν τῷ Καπετωλίῳ | συμμάχους Ῥωμαίων ἀναγεγραμμένους, ἔχων δὲ καὶ | ἀλιτουργησίαν καὶ ἐκτελέσας πᾶσαν φιλοτειμίαν | αὐθαιρέτως, ἐκ τῶν ἰδίων ἀγοράσας τὸν τόπον, || τάς τε θερμὰς καὶ τὴν ἐν ταύταις βασιλικὴν | καὶ τὴν πρὸ τούτων στοὰν σὺν τῷ ἐνόντι παντὶ | κόσμῳ καὶ χαλκουργήματι κτίσας τῇ πατρίδι ἀνέθηκεν | ἐπὶ Ἰουλίου Βάσσου πρεσβ(ευτοῦ) | Σεβαστοῦ ἀντιστρατήγου

5-7. For details see LL. 25-34 of the text in the next lemma || 9-12. see LL. 15-22 for details, especially concerning the χαλκούργημα || 13-14. C.Iulius Quadratus Bassus was governor of Syria in 114-116 A.D.; since Trajan does not carry the epithet Παρθικός awarded to him on Febr. 20, 116 A.D., our text must be dated before the latter date, ed.pr.

1553: 41-46 no. 2 (*An.Ép.* 1976 no. 678). **Honorary inscription for L.Iulius Agrippa, reign of Trajan.**

[--- τῶν προγ]ονικῶν δικαίων | [καὶ τὴν αὐ]τοῦ ἀλιτουργησίαν δηλο[υ|μένην] μετὰ ἄλλων τειμῶν χαλκαῖς | [δέλτοι]ς ἐν τῷ Καπετωλίῳ ἐν Ῥώμῃ· ||5 [ἀρχ]ὰς δὲ καὶ λιτουργίας καὶ φιλοτει|[μίας τῇ] πατρίδι ἐκτελέσαντα καὶ ἱερασά|[μενον], ἀγορανομήσαντα φιλοτείμως | [καὶ μ]ῆνας ἓξ σειτοδοτήσαντα, ἀργύρια | [(δηνάρια) - δ]όντα, ἀλείψαντα καὶ ποιήσαντα ἐν τῷ ||10 [...]ῳ ἀγωγῷ ἱκανὰ μείλια, γραμματεύ|[σαντα] τῆς πόλεως ἐξαίρετον αἰτησά|[μενον] αὐτὸν ἐπὶ ἐνιαυτὸν καὶ ἑαυτῷ | [τοὺς συ]νάρξαντας ἑλόμενον καὶ ἐν τῷ | [αὐτῷ ἔτ]ει καὶ ἰρήνης καὶ σειτοδοσίας ἐπι||15[μεληθ]έντα καὶ κτίσαντα τὰς θερμὰς | [καὶ τὴν π]ρὸ αὐτῶν ἐπὶ τῆς πλατείας στοὰν | [καὶ τὴ]ν παρακειμένην βασιλικὴν καὶ τὸν | [πά]ντα χωρήσαντα τόπον ἐξ ἰδίων ἀγορά|[σαντ]α καὶ ἀναθέντα ἐν ταῖς αὐταῖς θερμαῖς ||20 [χαλκ]ουργήματα τὸν Θήσεα καὶ Μεινώταυρον, | [τὸν Ἀ]πόλλωνα καὶ Ὄλυμπον καὶ Σκύθην | [καὶ Μ]αρσύαν, πρεσβεύσαντα προῖκα πολλά|[κις π]ρὸς Σεβαστοὺς καὶ εἰς Ῥώμην καὶ | [πρὸς ἡ]γεμόνας· ἐγένοντο δὲ αὐτοῦ καὶ ||25 [πολλ]οὶ μὲν ἀπὸ πατρὸς καὶ μητρὸς | [πρόγον]οι ἔνδοξοι καὶ φιλότειμοι καὶ τε|[τράρχαι] καὶ βασιλικῶν τειμῶν μετέχοντες· | [μάλιστα δ]ὲ Δέξανδρος ὁ πρῶτος τῆς ἐπαρ|[χείας

ἱε]ρασάμενος πρόπαππος αὐτοῦ ὑπὸ ||30 [θεοῦ Αὐ]γούστου διὰ τὴν πρὸς τὸν Ῥωμαίων | [δῆμον] φιλίαν καὶ πίστιν ἐπικρίματι | [φίλο]ς καὶ σύμμαχος ἀνεγράφη χαλ|[καῖς δ]έλτοις ἐν τῷ Καπετωλίῳ· ἐν αἷς καὶ | [αἱ ἄλ]λαι δοθεῖσαι αὐτῷ καὶ γένει αὐτοῦ ἐξαι||35[ρετοὶ] τειμαὶ δηλοῦνται· ὧν δέλτων τὸ ἔγλημ|[μα ἀ]πόκειται εἰς τὰ ἐνθάδε ἀρχεῖα ἔτους | [... Ξ]ανδικοῦ ηκ´· ὑπὸ δὲ τῆς ἡμετέρας πόλε|[ως δόγ]ματι βουλῆς καὶ δήμου ἐτειμήθη | [Περ]ιτίου γ´ ἀπιόντος· ἐν ᾧ δόγματι το[---||40--]

[2-3. τὴν αὐ]τοῦ ἀλιτουργησίαν δηλο[υμένην]: the place of the pronoun suggests that the reflexive form αὑτοῦ should be read; if so, one should restore the participle in the male form (middle voice): δηλούμενον, referring to Agrippa like the participles in LL. 6-22, Martin] || 10-12. Agrippa himself asked the city for permission to hold the function of γραμματεύς a whole year, J.-L.Robert, *BE* (1976) no. 718; ed.pr. suggested that he asked the emperor for permission || 12-14. ed.pr. suggested that a crisis in the city, possibly caused by brigands, provided the reason why A. choose his own colleagues; 'pas assuré', *BE* (1976) no. 718 || 15-22. see LL. 9-12 of the text in the preceding lemma || 24. ἡγεμόνας: the provincial governors, ed.pr. || 26-27. A.'s ancestors were tetrarchs in the region southwest or north of Apamea; the first tetrarch was Dexandros (*BE*: 'un prince souverain'), who was also the first high priest of the imperial cult in Syria under Augustus (LL. 28/29); the 'royal honors' consisted of a special purple toga, an ivory sceptre and a gilded wreath, ed.pr. || 31. ἐπικρίματι: 'par rescrit', ed.pr. || 35-36. ἔγλημμα: 'copy' (new word), ed.pr. [= ἔγγλυμμα ('carving')?; cf. *IG* IV^3 103, Chaniotis] || 37-38. subject of ἐτειμήθη is Dexandros, ed.pr.

1554-1560: 46/47 nos. 3-9 (*An.Ép.* 1976 nos. 679-685). **Honorary inscriptions for L.Iulius Agrippa, reign of Trajan.** Seven inscriptions engraved on 'consoles des colonnes'.

1554: 46 no. 3 (*An.Ép.* 1976 no. 679).

[Λ(ούκιον) Ἰ]ούλιον | [Ἀγρί]ππαν | [. Ἰ]ούλιος | [Ἀ]λέξανδρος || τὸν ἑαυτοῦ | πάτρωνα | καὶ εὐεργέτην

---

3. Initio possibly [Λ(ούκιος) Ἰ]ούλιος: a freedman of the honorand, ed.pr.

1555: 46 no. 4 (*An.Ép.* 1976 no. 680).

[Λ(ούκιον) Ἰούλιο]ν Ἀγρ̣ίππαν | τὸν κτίστην Λούκιος | Ἰούλιος Τρόφιμος τὸν | [ἑα]υτοῦ πάτρωνα || [καὶ] εὐεργέτην

---

2. κτίστην: 'founder' of a building *vel sim.*, ed.pr.; he paid the costs out of his own pocket, J.-L.Robert, *BE* (1976) no. 718; cf. our lemma no. 1558 L. 2; cf. our lemmata nos. 1552/1553 for several buildings financed by the honorand || 2-3. a freedman of the honorand, ed.pr.

1556: 47 no. 5 (*An.Ép.* 1976 no. 681).

Λ(ούκιον) Ἰούλιο[ν Ἀγρίππαν] | τὸν κτίστην Λούκιος | Ἰούλιος Τρόφιμος τὸ[ν] | [ἑα]υτοῦ πάτρωνα || [καὶ] εὐεργέτην

1557: 47 no. 6 (*An.Ép.* 1976 no. 682).

Λ(ούκιον) Ἰούλιον Ἀγρίππαν | βασιλικὰς ἔχοντα τειμάς, | τὸν κτίστην Κ(όϊντος) | Μουνάτιος || Μαρεῖνος β(ενεφικιάριος) τὸν ἑαυτοῦ | εὐεργέτην

2. For these τειμαί see our lemma no. 1553 app.cr. ad LL. 26-27.

1558: 47 no. 7 (*An.Ép.* 1976 no. 683).

Λούκιον Ἰούλιον Ἀγρίππαν | τὸν ἐκ τῶν ἰδίων κτίστην | Γάϊος Ἰούλιος Θεόπομπος | τὸν ἴδιον πάτρωνα κα[ὶ] || εὐεργέτην εὐχαριστίας | ἕνεκα

2. Cf. our lemma no. 1555 app.cr. ad L. 2 || 3. a freedman of the honorand, ed.pr.

1559: 47 no. 8 (*An.Ép.* 1976 no. 684).

Λούκιον Ἰούλιον Ἀγρίππαν | τὸν ἐκ τῶν ἰδίων κτίστην | Λούκιος Ἰούλιος Νικηφόρος | τὸν ἴδιον πάτρωνα καὶ || εὐεργέτην εὐχαριστίας | ἕνεκα

1560: 47 no. 9 (*An.Ép.* 1976 no. 685).

Λούκιον Ἰούλιον Ἀγρίππαν | βασιλικὰς ἔχοντα τειμάς, | τὸν κτίστην | οἱ ἀπὸ τῆς φαμιλίας

2. See our lemma no. 1557 || 4. 'l'ensemble de la domesticité', ed.pr.

1561. Apamea (area of: Hūarte). Dedication to Mithras, 4th cent. A.D. (before ca. 360). M.Gawlikowsky, *Topoi* 11, 1 (2001) [2003] 183-193 (ph.), reports on the recent excavation of a Mithraeum with interesting wall paintings in Hūarte, ca. 15 km north of Apamea on 186 he mentions an inscription (dipinto) found in the center of the ceiling fresco in the main hall, on a layer prior to the other paintings in the building, which are dated ca. 360-390 A.D. [On this interesting sanctuary see also R.Gordon, *art.cit.* (cf. our lemma no. 1539) 86/87 and 106-116; M.Gawlikowsky, *CRAI* (2000) 161-171; id., *Polish Archaeology in the Mediterraean* 10 (1999) 197-204 and 12 (2001) 309-314; A.E.Chabiera - E.Parandowska - A.Trochimowicz in L.Borhy (ed.), *Plafonds et voûtes à l'époque antique. Actes du VIII e Colloque international de l'Association Internationale pour la Peinture Murale Antique (AIPMA), 15-19 mai 2001, Budapest* (Budeapest 2004) 321-325, Tybout]. Read and restored by A.Chaniotis, *EBGR* (2001) [2004] no. 64, on the basis of the photograph.

[E?]ὐχὴ | [--- ἀνικ]ήτου Μείθρα

[For the indeclinable form Μείθρα see our lemma no. 1590 app.cr. ad L. 4].

1562. Apamea (area of: Hụ̄arte). Mosaic inscription labelling Ἀδάμ, 483-486 A.D. *SEG* XXXVII 1422. R.Wisskirchen, *JbAC* 45 (2002) 137-152 (ph.; dr.), presents a study of the iconography and meaning of this and related scenes of Adam seated on a throne in Paradise.

1563. Apamea. Inscriptions on an ampulla, undated [Christian period]. Terracotta ampulla with relief representation of St. Gregory; inscription on both sides; now in the collection of M.Mayer. Ed.pr. I.Canós I Villena, *L'epigrafia grega* -- (cf. our lemma no. 1000) 236 /237 no. 306 (ph.): **A:** Ὁ ἅγιος [Γρ]ηγόριος **B:** Ὁ ἅγιος Γρηγόριο[ς]

1564. Berytos. Epitaph of the scribe Metaxia, 5th/6th cent. A.D. *SEG* VII 196. L.Jones Hall, *Aram* 13/14 (2001/2002) 152, adduces this epitaph as evidence for women gaining status from artisan actitivies in Berytus. Metaxia's occupation καλλιγράφισσα means 'female scribe' rather than 'embroiderer of silk fabrics'. The term is the feminine form (possibly a diminutive) of καλλιγράφος, the standard word for 'scribe' or 'one who writes beautifully'.

See also J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1537) 260: 'calligraphe bien plutôt que brodeuse ... devaît être une copiste adonnée à la confection d'éditions de luxe' [For female scribes in general see *SEG* XLVIII 2210, Tybout].

1565. Berytos. Epitaph of Helladios and Nikias, early Byzantine period. J.E.Renan, *Mission de Phénicie* (Paris 1864) 350; R.Mouterde, *CRAI* (1929) 102 note 7, and id., *Regards sur Beyrouth phénicienne, hellénistique et romaine* (Beirut 1966) 46. J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1537) 253 note 1, adduces this inscription for the alleged attestation of the word κνικιακονχυλευτής, whom he, following R. and M., believes to be a purple-fisher specialized in the selection of shells producing an orange colored purple. Contra D.Feissel, *BE* (2004) no. 375, who points out that the text should be read as follows.

Σόριν ⟨δ⟩ιαφέροντα Ἑλλαδίο̣υ̣ | κ(αὶ) Νικία κονκυλευτε͂ς †

1. COPINAIA, lapis; σόριν for σόριον || 2. Νικία̣, F.; rather Νικία (genitive, instead of Νικίου), Chaniotis; κονκυλευτε͂ς for κονκυλευταῖς, F. κνικιακονκυλευτ⟨ή⟩ς (for the first part cf. κνῆκος: 'safflower': a thistle with orange flower), R., M.

1566. Berytos. Amphora stamps, 240-175 / 1st cent. B.C. Five amphora stamps found during recent Czech excavations on the Martyr's Square in Beirut. Ed.pr. R.Hošek, *Eirene* 38 (2002) 53-55 (ph. and dr. of nos. 1-3 and 5): nos. 1-4 are Rhodian stamps of well-known types (240-175 B.C.; no. 4 is difficult to read, but can be restored in line with known types); no. 5 is a stamp of unknown provenance reading Μενθ(--): previously attested but rare (cf. V.Grace, *Hesperia* 3, 1932, 285 no. 252; 1st cent. B.C.).

1567. Berytos. Inscription on a lead weight, 92/91 B.C. In an article on coins of Octavian with the dolphin/trident emblem struck in Berytos, Z.Sawaya in C.Augé - F.Duyrat, *Les monnayages syriens. Quel apport pour l'histoire du Proche-Orient hellénistique et romain? Actes de la table ronde de Damas, 10-12 novembre 1999* (Beirut 2002) 123-139, on 125/126 (see especially 125 note 38) adduces some lead weights with this emblem or one of its elements. One of these weights is an ineditum with a trident between the caps of the Dioskouroi ([former?] collection of Michel Chiha at Beirut); on 126 note 44, S. reports the majuscule text as read by H.Seyrig; our transcription is based on that copy. See also P.-L.Gatier, *BE* (2003) no. 572, who mentions the key terms.

Λαο(δικέων) Φοι(νίκης) | ἱερὰ ἄσυ(λος), | δήμου· ⟨(ἔτους)⟩ | ακσ´, μνᾶ, ||
ἀγ(ορανομοῦντος) | Γοργία

Weight: 9, 1 g || 1. the dynastic name 'Laodikeia of Phoenicia' is known for Berytos from 178 B.C., S. || 3. ΔΗΜΟΥΑ[.], majuscle copy || 4. year 221 (Seleukid era) = 92/91 B.C., S.

1568. Berytos. Inscription on a lead weight, 85/84 B.C. Rectangular lead weight with triangular top; loop at top; inscription on both sides of a dolphin entwined around a trident; network pattern on the reverse; now in a private collection in Jerusalem (cf. also our lemmata nos. 1570, 1670, 1683, and 1695). Ed.pr. A.Kushnir-Stein, *IEJ* 52 (2002) 227/228 (ph.; majuscule text; translation): ("Ετους) ηκ|ς´, Δι|οτί|μο̣υ

Weight: 36.44 g || 1-2. year 228 (Seleukid era) = 85/84 B.C. || under L. 4 a Tanit sign (attested for Tyre but new for Berytos) and two letters/signs ([illegible]) which relate to administrative matters rather than being an indication of weight, ed.pr. || assigned by ed.pr. to Berytos on the basis of the dolphin-trident emblem [see now also our lemma no. 1567].

1569. Berytos. Inscriptions on weights and on an amulet, early Byzantine period. Ed.pr. P.-L.Gatier, *BAAL* 3 (1998/1999) 157-164 (*non vidimus*; cf. D.Feissel, *BE* 2003, no. 573), publishes: 1) two bronze weights, of one and three ounces, respectively; 2) an amulet on stone against stomach diseases, inscribed στόμαχε, πέπτε [for this formula cf. our lemma no. 1685 app.cr.].

1570. Byblos. Inscription on a lead weight, 2nd/1st cent. B.C. Square lead weight; inscription on the obverse in a recessed field, left and right of the lower part of two large crossed cornucopiae; Isis crown between the upper part of the horns; network pattern on the reverse; now in a private collection in Jerusalem (cf. also our lemmata nos. 1569, 1670, 1683, and 1695). Ed.pr. A.Kushnir-Stein, *IEJ* 52 (2002) 228/229 (ph.; majuscule text; translation).

Ἡμιμν|αῖον κβʹ

Weight: 307.12 g || 1. the I is placed between the vertical bars of the H || 2. the numeral 22 probably refers to an unknown unit of weight, ed.pr., who, however, does not exclude the possibility that it has some administrative value || assigned by ed.pr. to Berytos on the basis of the cornucopiae-Isis emblem.

1571. Byblos (area of: Eddé). Builder's signature and name of another craftsman or donor, 5th/6th cent. A.D. Lintel from a 4th/3rd cent. B.C. sanctuary, re-used as a lintel in the 5th/6th cent. A.D. church of Eddé (north of Byblos); inscriptions on the fascia at the base (A) and under the central winged disk (B). E.Renan, *Mission de Phénicie* (Paris 1864-1874) 227/228 and 857/858; for the object cf. H.Seyrig - R.Amy - E.Will, *Le temple de Bel à Palmyre* (Paris 1975) 182-184; P.Wagner, *Der ägyptische Einfluß auf die phönizische Architektur* (Bonn 1980) 48/49 no. 45. Republished by P.-L.Gatier, É.Gubel in É.Gubel (ed.), *Art phénicien* (cf. our lemma no. 1538) 73/74 no. 62 (ph.).

A: ΔΙΟΝΥΣΙΟΣΟΙΙΟΣΑΠΟΛΛΑΣΟΙΚΟΔΩΜΟΥΣΕΠΟΙΣΑΣΕ[- ca. 10 -]ΕΟΝΚΒ
B: Νεσταβου Β̣α̣β̣α̣ι̣ου

Date: period of re-use (5th/6th cent. A.D.), G.-G.; not before the 3rd/4th cent. A.D., R. on 228; not belonging to the period of Christian re-use: certainly pagan inscriptions, R. in an addendum on 857/858 || **A.** only incisive corrections would give sense to this grammatically chaotic inscription engraved by the builder/craftsman 'Dionysios son of Apollas (?)', G.-G., who do not give a transcription; ΔΙΟΝΥΣΙΟΣΟΙΙΟΣ[--]ΟΛΛΑΣΟΙΚΟΔΩΜΟΥΣΕΠΟΙΣΑΣΕ[----]ΙΕΟΝ ΚΒ, R., who suggested 'avec beaucoup de réserve': Διονύσιος, ⟨υ⟩ἱὸς [Αὐει]όλλας, οἰκοδόμους ἐποίησα, σε[βόμενος] θ̣εόν· κβʹ (explained as the year of an unidentified era) || **B.** name of a craftsman or donor, testifying to the persistence of Semitic names in the 5th/6th cent. A.D., G.-G.; for Nestabos and its variants see also the references in D.Feissel, P.-L.Gatier, *BE* (2003) no. 569; BIECTABOYBAOAC, R., who thought he recognized the name Boubas (or Abobas), which he equated to Adonis.

1572. Dura Europos. Prices. K.Ruffing, *Laverna* 13 (2002) 24-43, examines the prices on record in papyri and graffiti from Dura, especially in the graffiti engraved on the walls of the house of the merchant Aur. Nebouchelos (see R.'s article summarized in *SEG* L 1394 for the activities, local and regional, of this merchant in victuals, wool and textile). In quite a few cases prices concern unknown quantities of items; even though one is entitled to conclude that, in the period of Nebouchelos (235-240 A.D.), there was no inflation. Prices for textiles, both in the Nebouchelos-archive and in papyri from Dura, are roughly comparable; in their turn they con-

verge with Egyptian prices. The same is true for slave-prices. The order of magnitude of loans in Dura and Egypt is roughly the same. R. concludes that ca. 250 A.D. the economy of Dura and the area near the middle Euphrates was reasonably good ('wenn nicht prosperierend, so doch florierend', 37).

In an Appendix (39-43) R. lists the prices recorded in graffiti: victuals (*SEG* VII 200, 202, 204, 213, 264, 386, 411, 416, 433 and 435/436); textiles, clothes (*SEG* VII 417-420 and 423). Other prices are on record in papyri (victuals; slaves and textiles).

1573. Heliopolis. Cults. P.W.Haider in M.Schuol - U.Hartmann - A.Luther (edd.), *Grenzüberschreitungen. Formen des Kontakts zwischen Orient und Okzident im Altertum* (Stuttgart 2002) 83-122, studies the cults in Heliopolis, inter alia on the basis of Greek inscriptions, with special attention to the influence of theological concepts developed in Egyptian Heliopolis during the Ptolemaic period, and their diffusion over nearly all provinces of the Roman Empire. Sections are devoted to Jupiter Optimus Maximus Heliopolitanus (85-99; no discussion of Greek inscriptions [cf. *SEG* XIX 887/888 for Ζεὺς μέγιστος Ἡλιοπολείτης]), Venus Heliopolitana (99-104; Κυρία Ἀφροδίτη; *SEG* XL 1411 and 1414; *IGLS* 2732/2733), Mercurius Heliopolitanus (104-108; Κύριος Ἑρμῆς; *IGLS* 2735-2738; Θεὸς Αἰγύπτιος on record in *IGLS* 2731 (*SEG* XIX 888) is Hermes-Thot, not Zeus-Ammon or Sarapis as believed by earlier scholars), and Dionysos (108-113; Διόνυσος, inter alia as a label accompanying the head of the god represented in a room that was apparently the cult place of the god prior to the construction of the monumental temple ca. 140-150 A.D.; in that temple a ceiling block mentions the deity Κόνναρος ὁ καὶ Βριάρης: *IGLS* 2861 (*SEG* XXVIII 1332); an altar from Baalbek is dedicated to Θεὸς Κόννα[ρος?]: *IGLS* 2743. H. explains Κόνναρος as an ethnic: 'der aus Konna', i.e., a local god identified with the Greek giant Briare(o)s; the toponym 'Konna' is known for the northern Bekaa (perhaps Ras Baalbek) [see *SEG* XXVIII for a different view]).

See also H.'s earlier study 'Götter und Glaubensvorstellungen in Heliopolis-Baalbek' in E.M.Ruprechtsberger (ed.), *Vom Steinbruch zum Jupitertempel von Heliopolis/Baalbek* (Linz 1999; *non vidimus*).

1574. Jebel Khalid. Amphora stamps, Hellenistic period. G.W.Clarke in id. et alii, *Jebel Khalid on the Euphrates. Report on Excavations 1986-1996*, I (Sydney 2002) (*non vidimus*; cf. P.-L.Gatier, *BE* 2004, no. 377), publishes a catalogue of the amphora stamps found in Jebel Khalid (south-east of Hierapolis/Membidj); 12 of these are pseudo-Koan regional products; three (nos. SH 39-41) bear a Semitic name read by C. as Αβιδσαλμα (genitive); G. reads no. SH 42 as [Β]ạργατους (genitive of Βαργατης, known mainly from Dura-Europos: see *SEG* VII 374, 442, 452, etc.; [--]ργατους, C. [see now also id., *Topoi* 12/13 (2005) 754]); G. points out that nos. SH 44/45 are in Aramaic rather than Greek.

1575. Palmyra. Bilingualism. D.G.K.Taylor in *Bilingualism* -- (cf. our lemma no. 754) 317-324, offers some reflections on the position of Greek and Aramaic in Palmyrene

epigraphy: 1) Aramaic is the appropriate language for the domains of religion, whereas Greek is associated with public-political activities and honorary inscriptions; 2) discussion of some bilingual (Greek/Aramaic) inscriptions and of the relation between the two languages. T. suggests that each version may have been composed independently rather than that one is a translation or résumé of the other. Brief analysis (Greek and Aramaic text; English translation) of *PAT* 0297 and 0305 [for bilingualism see also our lemma no. 1576; for Latin inscriptions and bi-/trilingual inscriptions including a Latin and a Greek section see our lemma no. 1578].

1576. **Palmyra. Elite families.** J.-B.Yon, *Les notables de Palmyre* (Beirut 2002), offers far more than the title suggests. Inscriptions (Greek, Aramaic, Latin) play a major role in this study and are quoted so frequently and in such large numbers that they defy enumeration. We regret that we cannot do full justice to this massive monograph and select the following topics which seem worthy of note: a) **Epigraphic terminology:** in honorary and funerary texts (10-23 and 222-232); civic decrees are relatively rare (see list on 249); brief honorary texts (a sort of summary of the underlying decrees) on statues predominate; in funerary texts interdiction or malediction formulas are almost totally absent (on 245/246 survey of honorary terminology); b) **Bilingualism** (23-36; on 250/251 list of bilingual honorific texts and of Latin inscriptions): Greek/Aramaic in civic epigraphy; Aramaic dominant in private inscriptions, Latin in texts related to the garrison and the military in general (on 265-268 tabular survey of the Roman military; on 274 brief list of Palmyrenes serving in the Roman army in Palmyra [for bilingualism see also our lemma no. 1575; for Latin inscriptions and bi-/trilingual inscriptions including a Latin and a Greek section see our lemma no. 1578]); c) **Careers** (36-50; on 240-244 tabular survey of notables who held public functions): few magistrates on record; some powerful families; magistracies and the συμποσιάρχης; d) **Political organization** (51-77): civic φυλαί and traditional 'nomadic' tribes (survival from earlier periods; list of recorded tribes on 251-253); relations between Aramaic Palmyrenes and Arabs, between sedentarization and nomadism; Greek, Aramaic and Latin names (59-63; on 254-263 lists of Greek, Latin and Iranian names [see already *SEG* L 1396]); e) **Caravans and other commerce** (99-130; on 263/264 tabular survey of caravan-inscriptions [cf. *SEG* LI 1971 for other recent discussions of this topic]); ἀρχέμποροι and συνοδιάρχαι; their connection with the nomadic tribes; organization of the caravans; relations between Palmyra and Charakene [cf. already *SEG* L 1386] and Dura-Europos [cf. *SEG* XLIX 1994]; desert police; very few wealthy elite members ascended to equestrian and senatorial status; Palmyrenes abroad are mostly soldiers, some are traders (list on 270-272 [see also our lemma no. 1579]); Roman functionaries, soldiers and other foreigners in Palmyra (list on 265-269); f) **Social relations and euergetism** (139-164): importance of the family, apparent from dedications for the benefit of family members, and of friendship (φίλος); special discussion of the family of 'Οδαίναθος [cf. already *SEG* LI 1971]; benefactors, construction of temples and changes in the lay-out of the city; other donations by benefactors; g) **Families, freedmen and slaves of the elite** (165-196): limited functions of women; marriage strategies; names and functions of freedmen and slaves (list of recorded freedmen on 276); h) **Funerary world** (197-232): hypogaea, funerary towers, funerary temples and social differentiation; subdivisions in nekropoleis; terminology.

On 283-297 indices of (a) all the Palmyrenes mentioned in this monograph and (b) the tribes and clans; on 304-319 an elaborate index of all inscriptions quoted in the text.

1577. Palmyra. Epigraphical research by R.Savignac. *Moi, Zénobie* -- (cf. our lemma no. 981) contains, on 163-170 (ph.), R.Savignac's report, dated 1920, on an epigraphical expedition to Palmyra undertaken by himself and A.Jaussen in July 1914 on the initiative of the Académie des Inscriptions et Belles-Lettres. No texts are given, except for the dedication Θεῷ μεγάλῳ Ναζαλων (166 [= *PAT* 0257; *CIS* II 3911; cf. T.Kaizer, *op.cit.* (cf. our lemma no. 1580) 121/122]; S. wrote ΜΩΓΑΛΩ).

[The catalogue section of *Moi, Zénobie* --, includes under 322 no. 35 (ph.; Greek text without breathings and accentuation) a plaster cast of the statue base for the governor of Arabia C. Vibius Celer (*SEG* VII 134), now in the Museum of Palmyra; made ca. 1930; now in the Museo della Civiltà Romana].

1578. Palmyra. Latin inscriptions and bi-/trilingual inscriptions including a Latin and a Greek section. K.As'ad - C.Delplace, *REA* 104 (2002) 363-400 (texts; French translations; commentary; bibliography), republish 32 Latin inscriptions from Palmyra, excluding insignificant fragments and, as a category in its own right, boundary stones. There is one bilingual (Latin/Greek; 396/397 no. 29 = *SEG* XXXIV 1456 [a reference omitted by A.-D.]); six are trilingual (Latin/Greek/ Palmyrene); for 364-366 no. 1 see our lemma no. 1583; 366/367 no. 2 (ph.) = *SEG* XLVIII 1865; 368 no. 3 = *IGR* III 1539 = *CIS* II 4235 = *Inv.Palm.* VIII B 57; 368-371 no. 4 (ph.) = *SEG* VII 133; cf. LI 1970); 371 no. 5 (ph.) = *Inv.Palm.* X 113; 373 no. 6 = *SEG* XXXV 1507 (see our lemma no. 1584). See also *An.Ép.* (2002) [2005] nos. 1509-1523, with several corrections in the Latin texts; in no. 1510 it is suggested restoring κ[τίστ]ην instead of κ[οσμητ]ήν in *SEG* VII 133 L. 6.

All trilingual inscriptions are erected by or in honor of prominent Palmyrenes, partly *publicani* (farmers of the 25% import-tax: nos. 2/3 and 5/6, the latter two concerning the same person); nos. 1-3 record the construction of tombs, 4/5 are honorary inscriptions, and 6 (the only example where the order of languages is Greek/Latin/Palmyrene) is the dedication of a monument. The use of Latin testifies to alliance with Rome, understandable especially in the case of the *publicani*; Greek is used as the cultural and commercial language of the eastern part of the Roman Empire, and Palmyrene (derived from Aramaic) is the local native language.

For bilingualism in Palmyra see also our lemmata nos. 1575 and 1576 sub (b).

1579. Palmyra. Palmyrenes abroad. D.Benea, *Apulum* 39 (2002) 185-199, examines the integration of Palmyrenes in the society of Roman Dacia. *Non vidimus*; see *An.Ép.* (2002) [2005] no. 1216. See also our lemma no. 1576 sub (e).

1580. Palmyra. Religion. T.Kaizer, *The Religious Life of Palmyra. A Study of the Social Patterns of Worship in the Roman Period* (Stuttgart 2002), investigates 'how the different as-

pects of the religious life of the city contributed to the way in which the society of Palmyra, in which religion played so important a role, was built up and worked' (13). K. questions the 'orthodoxy' according to which Palmyrene religion is almost completely Semitic, with successive layers of Babylonian, Canaanite, Arab and Syrian phenomena; admittedly Graeco-Roman divine names and epithets do appear but the identification of a Palmyrene deity with a Greek one is usually perceived as secondary. Inscriptions, architectural remains, and iconographical material constitute the basis of K.'s study.

Ch. I (35-66): brief summary of the organization of the city (βουλή, ἐκκλησία; magistrates: the model of a Greek city in every way (M.Sartre) or adaptation of older institutions to new conditions?) and of the urbanistic development; examination of the model of 'civic' versus 'tribal' forms of worship, with special reference to a number of bilingual inscriptions mentioning the four tribes of the city (αἱ τῆς πόλεως τέσσαρες φυλαί) and four (tribal?) sanctuaries: *SEG* VII 138 and 139 (*PAT* 1063 and 1378; 46/47); *SEG* XV 849 (XLVI 1795; *PAT* 0197) and XLVI 1797 (60-63); *PAT* 2769 (J.Cantineau, *Syria* 17, 1936, 277=282 no. 20; 44/45).

Ch. II (67-161): detailed study of the various sanctuaries and cults in the city: Bel, Baal-Shamin, Allat, etc. K. adduces in passing many inscriptions, mainly Aramaic ones. He presents texts and translations of the following Greek texts: *PAT* 0259 (152), 0312 (100/101), 0314 (126), 1428 (132), and 1942 (130); *SEG* XXVI 1641 (151) and XXVIII 1337 (103/104); C.Clermont-Ganneau, *Recueil d'archéologie orientale* VII (Paris 1906) 164-167 (127); H.Ingholt, *Berytus* 3 (1936) 109-112 no. 11 (128/129); J.Starcky, *Syria* 26 (1949) 60 no. 8 (131); K.Michałowski, *Palmyre* I (Warsaw 1960) 208 no. 2 (149) [For Yarhibol and the Efqa spring (143-148) see also our lemma no. 1581].

Ch. III (163-211): cultic regulations; sacrificial acts and terminology; lectisternia and processions. Discussion of *PAT* 0259 (*OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* LI 1972*; the 'tax law' of 137 A.D.; LL. 153-164; 183-185), 0269 (*Inv. Palm.* IX 8; *CIS* II 3923; 163-166), and 0344 (208/209); *Inv. Palm.* VI 13 (207/208).

Ch. IV (213-259): groups of worshippers (genealogically defined groups; dining and drinking societies); priesthoods; funerary foundations. Discussion of four inscriptions erected by professional associations (συντεχνία; συμπόσιον) for Septimius Odenathos and his son Septimius Hauranes (cf. *SEG* LI 1971): *PAT* 0291 (*Inv. Palm.* III 17; *CIS* II 3945); H.Seyrig, *AAAS* 13 (1963) 161; C.Dunant, *Le sanctuaire de Baalshamin à Palmyre* III: *Les inscriptions* (Rome 1971) no. 52 and *Inv.Palm.* XII 37 (216-220); συμπόσιον and ἀνδρών as 'banqueting room' (for the term ἀνδρών in Syria see now also the study of P.-L.Gatier mentioned in our lemma no. 1547): H.Seyrig, *Syria* 14 (1933) 276 (223-227); euergetism and funerary foundations: H.Seyrig, *Syria* 18 (1937) 372 (246-248) and id., 20 (1939) 319/320 no. 23 (255/256); *PAT* 0273 (*CIS* II 3927; 253/254).

In *Studi epigrafici e linguistici* 19 (2002) 149-156, K. elaborates pp. 215-220 of his monograph, on the meaning of the συμπόσιον τῶν ΚΟΝΕΤΩΝ, which honors Odenathos τὸν λαμπρότατον ὑπατικόν, and the συμπόσιον τῶν ΟΥΑΝΝΩΝ; survey of the various interpretations, but no solution. Cf. *An.Ép.* (2002) [2005] no. 1508 in fine, and P.-L.Gatier, *BE* (2004) no. 383: '... de nouvelles conjectures, peu assurées, sont fournies par l'a.'.

1581. Palmyra. Springs. D.Piacentini, *Aram* 13/14 (2001/2002) 525-534, analyzes the Aramaic and bilingual (Aramaic/Greek) inscriptions bearing on the two springs of the city (one of drinkable, the other of sulphureous water). In the tax law (*OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* LI 1972*; 137 A.D.) there are three references in the Aramaic version: II LL. 1, 58, and 63; for LL. 1 and 58, there are corresponding passages in Greek (II LL. 139/140 and 88, respectively): the title of the new law (Λιμένος Π[αλμύρων καὶ πη]γῶν ὑδάτων Καίσαρος; LL. 139/140), and an article of it (χρήσεος πηγῶν β′ ἑκάστου ἔτους χω′; L. 58) and two in the Greek one (LL. 88 and 139/140). Καῖσαρ corresponds to Aelius Caesar in Aramaic: like the city ('Hadriana Tadmor') the springs ('Aelius Caesar's water sources') had been renamed during the stay of Hadrian in Palmyra; until then, the sulphureous spring was named Efqa. LL. 58 and 88 refer to payment instituted in 137 A.D. for the use of the two sources: probably for irrigation or watering camels rather than for domestic purposes, since the amount (800 *denarii*) is very high; L. 63 (Aramaic) opens the heading of the ancient law ('Fiscal law of Tadmor and of the water sources'). Seven altars inscribed in Aramaic are dedicated to the deity of the Efqa spring: Yrḥbwl (in various forms; 'god/idol of the (blessed) spring', *vel sim.*); one is bilingual (*OGIS* 634): Διὶ ὑψίστῳ μεγίστῳ καὶ ἐπηκόῳ corresponds to 'To the lord of eternity' in Aramaic. Other Aramaic inscriptions testify to cultic (priest) and practical (curator of building activities) offices concerning the springs.

For Yarhibol and the Efqa spring see also T.Kaizer, *op.cit.* (cf. our lemma no. 1580) 143-148.

1582. Palmyra. Trilingual (Greek/Latin/Palmyrene) dedication of a monument (altar with two kraters), 176 A.D. *SEG* XXXV 1507. Republished by K.As'ad - C.Delplace, *art.cit.* (cf. our lemma no. 1578) 373 no. 6.

['Ανέστη]σεν Λούκιος
[μηνὸς] Λῴου τοῦ ζπυ′
[ἔτους -- du]arum gub
4 [--- pe]cunia sua
[-- Polli]one II et Apro II co(n)s(ulibus)
Two lines of Palmyrene text

1-3. ["Εκτι]σεν Λούκιος | [--] Λῴου τοῦ ζπυ′ | [du]arum , *SEG* || 3. gub: 'krater' (transcription of the corresponding Palmyrene word), A.-D.

1583. Palmyra. Trilingual (Latin/Greek/Palmyrene) inscription concerning the construction of the tomb of Hairan and his relatives, 52 A.D. M.Rodinson, *Syria* 27 (1950) 137-142; K.As'ad - M.Gawlikowski, *The inscriptions of the Museum of Palmyra* (Warsaw 1997) 22 and 24. Republished by K.As'ad - C.Delplace, *art.cit.* (cf. our lemma no. 1578) 364-366 no. 1 (ph.; French translation; commentary). We present this text, not in *Inv.Palm.* or *SEG*.

Haeranes Bonne Rabbeli
f(ilius) Palmyrenus phyles Mithenon
sibi et suis fecit.
4 ἔτους γξτ', μηνὸς Ξανδικοῦ,
Αἰράνης Βωνναίου τοῦ Ραββηλου
Παλμυρηνὸς φυλῆς Μειθηνῶν ἑαυτῷ
καὶ Βωννη πατρὶ αὐτοῦ καὶ Βααλθηγα μητρὶ
8 αὐτοῦ εὐνοίας ἕνεκεν καὶ τοῖς ἰδίοις αὐτοῦ
Five lines of Palmyrene text

---

4. Year 363 (Seleukid era) = 52 A.D. || Hairan(es) belongs to a prominent Palmyrene family; the Palmyrene version of our inscription provides his genealogy over six generations. He is also known as the honorand of *Inv.Palm.* IX 20 (erected by the priests of Bel; 56 or 60 A.D.) and *SEG* VII 133 = As'ad - Delplace 368-371 no. 4 (erected by the council and people of Palmyra; 74 A.D.). Apparently he was neither a Roman citizen nor holding a public office, displaying his euergetic activities as a private man just like M. Ulpius Yarhai in the 2nd cent. A.D., A.-D. (374/375), who wonder whether Βώννης Βωννέους τοῦ Αἰράνου on record as πρόεδρος in the Tariff of Palmyra (I L. 2; *OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* LI 1972*) may be one of his descendants.

1584. Palmyra. Bilingual (Greek/Palmyrene) inscription concerning the construction of an exedra (of an *andron*?), 150-180 A.D. *Inv. Palm.* III 2 and XII 19; *SEG* XXXV 1499. P.-L.Gatier, *art.cit.* (cf. our lemma no. 1547) 13/14, points out that the allocation of the ἐξέδρα and ἀνδρών to certain parts of a building is impossible; he hesitatingly suggests restoring in L. 3 [τὴν στοὰν --]IOY, on the analogy of the στοά connected with an ἀνδρών on record in *IGLS* 584 (see our lemma no. 1547).

1585. Qalaat Faqra (north/northeast of Berytos). Dedication for the benefit of Agrippa I and Berenike, before 44 A.D. *SEG* XLIX 2011. J.Aliquot, *Syria* 79 (2002) [2004] 245, questions the reading θεὰ Ἀταργάτεις Ἀράβων (LL. 8-10); Ἀράβων is an unparalleled qualification which would make the Syrian goddess a deity exclusively 'of the Arabians'. He prefers reading a toponymic adjective ending in -ραβων (correct reading perhaps to be established after revision of the stone) as is normal for the Syrian goddess in her numerous local manifestations.

1586. Sarba (Palaibyblos?). Altar of Zeus Epouranios, 1st/2nd cent. A.D. Small limestone altar with protruding top and base; inscription in a large tabula ansata on one of the sides. E.Renan, *Mission de Phénicie* (Paris 1864-1874) 330-332; W.Froehner, *Les inscriptions grecques du Musée du Louvre* (Paris 1865) 36 no. 25; E.Ledrain, *Musée du Louvre. Notice sommaire des monuments phéniciens* (Paris 1888) 49 no. 101. Republished by P.-L.Gatier in É.Gubel (ed.), *Art phénicien* (cf. our lemma no. 1538) 75 no. 63 (ph.).

Ζεὺς | Ἐπουράνιος

Celestial Zeus was probably the principal deity of the local Roman temple which was later replaced by a monastery; the great Semitic deities of the sky and thunder were invoked under the name of Zeus or Jupiter. G.

1587. Segeira? ('Ayn al-Burj/Qalaat Jendal; ca. 10 km. southeast of Rakhle). Dedication to Λευκοθέα, 103-116 A.D. *OGIS* 611; *IGR* III 1075; *SEG* XLVII 1966*. After revision of the stone in the Musées royaux d'Art et d'Histoire at Brussels, J.Aliquot, *Syria* 79 (2002) [2004] 231-248 (ph.; translation), republishes this text (no new readings) and returns to the intriguing phrase Νετειρου τοῦ ἀποθεωθέντος ἐν τῷ λέβητι (LL. 5-7). He summarizes and rejects all explanations in terms of ritual or initiation, whether or not connected with the myth of Leukothea and Melikertes (for the most recent variants see *SEG* XLIII 1041 and XLVII 1966). The meaning of ἀποθεόω in the passive aorist in epitaphs of the Roman Imperial period is common: 'to die' or 'to be buried' (parallels from Syria; cf. e.g. *SEG* VII 268 and L 1400-1461 introduction sub (1)), though possibly not entirely devoid of some extra connotation: 'recevoir les honneurs funèbres' (i.e., by mortals) may be an appropriate rendering. Λέβης ('cauldron'), often attested in the sense of 'funerary urn', may refer to a funerary monument named *lebes* [in the shape of a *lebes*?]; the phrase merely states that Neteiros (after receiving funerary honors) was buried in the (tomb called) *lebes*; δι' οὗ αἱ ⟨ἑ⟩ορταὶ ἄγωνται (L. 7) is not necessarily the complement of what precedes (λέβητι); it rather refers to πατρός (LL. 4-6: Μεννέας Βεελιαβου τοῦ Βεελιαβου πατρὸς Νετειρου), implying that one of both Beeliaboi - the one who was the father of Neteiros - was responsible for the festival ('par les soins duquel les fêtes sont célébrées'). Menneas, who supervised 'all the building activities undertaken here' (LL. 8/9; ἐνθάδε, i.e., in or near the sanctuary), thought it worth recording that his family was connected with the sanctuary and its festival, and that a family member vital in this relationship was buried there. A. comments on the combination of dedicatory and funerary elements in Syria, notably the building of a tomb in honor of gods (discussion of *SEG* XXXVII 1538 = XXXIX 1673 [Merkelbach-Stauber, *SGO* IV 21/24/02]; cf. A.Sartre-Fauriat, *Des tombeaux et des morts* (cf. *SEG* LI 2049) II 71/72; A. rejects S.-F.'s doubts concerning the funerary character of this building and the early 2nd cent. A.D. date. The text testifies to an assimilation of grave and temple, the former being a sort of annex to the nearby Zeus temple). Finally A. rejects the identification of Segeira (and its Leukothea sanctuary; LL. 10/11) with 'Ayn al-Burj/Qalaat Jendal, where the inscription was found. Our dedication is engraved on a marble block; since marble is rare in Syria, A. considered Kafr Hawâr (7 km south of 'Ayn al-Burj), where a sanctuary was found and a dedication (*LBW* 1890) to the Syrian goddess of Hierapolis (probably to be identified with Atargatis on record on the other side; this goddess could also have been invoked under the name Leukothea). This sanctuary was built in marble according to F.Caignart de Saulcy, *Voyage autour de la mer Morte et dans les terres bibliques, exécuté de décembre 1850 à avril 1851* (Paris 1853) II 564-568. However, in an addendum (246) written after a visit to Kafr Hawâr, A. points out that the remains of the temple are in limestone and that there is no trace at all of marble at the site; consequently the localization of Segeira remains uncertain.

1588. Seleukeia. Various inscriptions. For epitaphs in the Art Museum of Princeton University see our lemma no. 1548; for a weight possibly from Seleukeia see no. 1550.

1588 bis. Sergioupolis-Resafa. Building inscriptions, before / shortly after 518 A.D.). *SEG* XXVII 933 (XXXVI 1303); XXXVI 1304 (XLI 1538) and 1311; XLI 1537. G.Brands, *Resafa* VI: *Die Bauornamentik von Resafa-Sergiupolis. Studien zur spätantiken Architektur und Bauausstattung in Syrien und Nordmesopotamien* (Mainz 2002) 48-52 and 114-117, identifies Basilica (A) with the new martyrion of St. Sergios mentioned in *SEG* XLI 1537 (commemorating the start of the construction of Basilica B); this inscription implies that the former martyrion of St. Sergios was replaced by a new church. The latter (= Basilica B) did not shelter Sergios' relics, which had been transferred to 'another venerable church' (*SEG* 1537 LL. 2/3) before Basilica (B)'s construction started in 518 A.D. (probably well before that date and not due to the building activities). On archaeological grounds B. assigns the new martyrion Basilica (A) to the last third of the 5th cent. A.D. The invocation of St. Sergios (*SEG* XXXVI 1305 in fine; ph.) on a capital in Basilica (B), devoid of his relics, was meant 'die Allgegenwart des Stadtheiligen zu beschwören' (116); (B) may have been dedicated to St. Leontios (cf. the graffito invoking this saint on the door frame of the southern square room: J.Kollwitz, *AA* 1957, 77, possibly in connection with Sergios and St. Bakchos as in the Cathedral at Bostra, dedicated a few years earlier in 512 A.D. [The precise contents of this graffito, now lost, are uncertain; K. mentions 11 or 12 lines, of which he only gives the initial K(ύρι)ε βοήθη, and ΛΕΟ and ΛΕΟΝΤ in LL. 4 and 11, respectively; on 73, K. mentions another graffito, on the outside of the church close to the door, reading ΜΑΡ.Α ΒΟΗΘΗ CΕΡΓ--, clearly an invocation of Maria: Μαρ[ί]α, βοήθη Σεργ[ίῳ], Tybout].

SEG XXVII 933 (XXXVI 1303), dated 559 A.D., does not record the foundation of Basilica (A) but refers to a renovation of the sanctuary; XXXVI 1304 (XLI 1538) was not transferred to Basilica (A) from Basilica (B), as argued by T.Ulbert (cf. XLI 1538 app.cr. in fine), but refers to a renovation of (A), and should probably be dated before 518 A.D.; the bema-inscription XXXVI 1311 is likely to belong to the same stage of reconstruction; XXXVI 1304 (XLI 1538), probably to be dated ca. 535/536 A.D., records another renovation of the new martyrion (A).

Cf. also our lemma no. 1535.

1589. Sidon. Honorary epigram for the equestrian victor Diotimos, ca. 235-200 B.C. Merkelbach - Stauber, *SGO* IV 20/14/01; Kaibel, *EG* 932; *IAG* 41. M.Sartre in *Idéologies* -- (cf. our lemma no. 346) 97, gives a French translation and points out how the Sidonians concocted ties with Argos and Thebes for the construction of their identity.

For this text, and more in general for the problem of the Hellenisation of Hellenistic Syria see also P.-L.Gatier in F.Prost (ed.), *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée. Cités et royaumes à l'époque hellénistique* (Rennes 2003) 108/109.

1590. Sidon (area of: Bostan esh-Sheikh). Dedication to Asklepios by a priest of Mithras, 141/142 A.D. Cylindrical cippus found in the sanctuary of Echmoun in

Bostan esh-Sheikh (3 km north of Sidon). A photograph was published by M.Dunand, *Bulletin du Musée de Beyrouth* 26 (1973) Pl. 13; mentioned by L.M.Hopfe, *ANRW* II.18.4 (1990) 2231. R.Gordon, *art.cit.* (cf. our lemma no. 1539) 85/86 (ph.; French translation).

Θεῶι ἁγίωι | Ἀσκληπιῶι | Θεόδοτος | ἱερεὺς Μίθρα || ἀνέθηκεν | (ἔτους) ανσ´

1-2. Asklepios was assimilated to Echmoun, the Phoenician god of health, G. || 4. Μίθρα: indeclinable form used instead of the expected genitive form Μίθρου; frequently used in 3rd cent. A.D. literature, it has only one other epigraphical attestation: an ἱε[ρεὺς καὶ] | πατὴρ διὰ βίου Διὸς [Ἡλί]ου | ἀνεικήτου Μίθρα is on record in *I.Anazarbos* 9 LL. 7-9 (*SEG* XII 515;*CIMRM* I 53 no. 27 bis; 3rd cent. A.D.); perhaps the 'non-Greek' form was considered the most correct one, in which case Theodotos 'avait bonne opinion de lui-même', G. (96/97) [see now our lemma no. 1561 for another attestation of M(ε)ίθρα used as a genitive] || 6. year 251 (era of Sidon) = 141/142 A.D. [140/141 A.D., G., on the assumption that the era of Sidon began in 111 B.C.; however, G.Kiourtzian showed that it actually began in January 110 B.C.: see our lemma no. 1599)].

1591-1593. Sidon. Three dedications of statues from the Mithraeum, 390/391 A.D. *SEG* XV 848; XX 387. F.Baratte in É.Gubel (ed.), *Art phénicien* (cf. our lemma no. 1538) 87-97 nos. 80-88, republishes an inscribed relief (no. 80) and eight statues belonging to the former collection De Clercq (A.de Ridder, *Catalogue de la collection Louis De Clercq* IV. *Les marbres, les vases peints et les ivoires*, Paris 1906, 52-70), donated to the Louvre in 1967. Three statues bear Greek dedications by Flavius Gerontios dated 389/390 A.D. (nos. 81, 83, and 86; ph.; texts in majuscules; translations); the inscriptions are the latest of all dedications in the Roman Empire in honor of Mithras, and the sculptural ensemble testifies to the survival of Mithraism into the late 4th cent. A.D. For the sake of convenience we present the full texts, of which only one was previously included in *SEG* (in a slightly corrupt version).

F.Baratte, *Topoi* 11, 1 (2001) [2003] 205-227, presents an iconographical study of this stylistically heterogeneous sculptural ensemble; texts of the inscriptions on 207. D.Feissel, *An.Ép.* (2002) [2005] no. 1529, points out that E.Will (*Syria* 27, 1950, 261-269) calculated the date of 389 A.D. on the basis of an era of Sidon starting Janurary 111 B.C.; however, G.Kiourtzian (cf. our lemma no. 1599) now posits its beginning in January 110 B.C. (yielding 390/391 A.D. for our inscriptions).

1591: 89/90 no. 81. **Statue of Mithras Tauroktonos.** *SEG* XV 848; De Ridder 59/60 no. 47; *CIMRM* I 74 no. 76; *LIMC* VI 602 no. 166 (s.v. Mithra).

Φλ(άουιος) Γερόντιος πατὴρ νόμιμος τῶν τελετῶν τοῦ θεοῦ εὐχαριστῶν ἀφιέρωσα τῷ φ´ ἔτει

Date: year 500 (era of Sidon) = 389/390 A.D., Will; now corrected by Kourtzian: 390/391 A.D. || πατὴρ νόμιμος: apparently the title of an important official in the cult of Mithras; the only parallel is found in a Latin inscription from Aquileia [pater nomimus: *CIL* V 764 = *ILS* 4251 = *CIMRM* I

263 no. 739 = J.B.Brusin, *Inscriptiones Aquileiae* (cf. *SEG* XLIII 641) 315], B.; ἀφιερωσάτω τῷ, *SEG*.

1592: 91/92 no. 83. **Statue of lion-headed god (Aion?).** De Ridder 61-63 no. 49; *CIMRM* I 74/75 nos. 78/79; *LIMC* I 406 no. 33 (s.v. Aion).

Φλ(άουιος) Γερόντιος πατὴρ νόμιμος ἀνεθέμην τῷ φ´ ἔτι

1593: 94/95 no. 86. **Statue of Hekate.** De Ridder 67-70 no. 54; *CIMRM* I 75/76 nos. 84/85.

Φλ(άουιος) Γερόντιος πατὴρ νόμιμος εὐχαριστῶν τὴν θεὸν ἀφιέρωσα τῷ φ´ ἔτι

τὴν θεὸν ἀφιέρωσα: 'I dedicated [this statue of] the goddess'; 'on note que la dédicace concerne bien Hécate, non Mithra', B. [rather: dedication of a Hekate statue in honor of Mithras].

1594. Sidon (area of: Chhîm). Dedication of a church, after 490/491 A.D. Mosaic inscription in a tabula ansata; found in the southern nave of a church. Ed.pr. F.Alpi, *Lettre de Pallas* 6 (1998) 12/13 (*non vidimus*); see now id. in the exhibition catalogue T.Waliszewski - R.O.Tarazi (edd.), *Chhîm, 2000 ans d'histoire au coeur d'un village antique du Liban* (Warsaw-Beirut 2002) 98/99 (ph.; translation); cf. also D.Feissel, *BE* (2003) no. 578.

Ἠπὶ τοῦ ὡσιω(τά)του ἡ|μῶν αἰπισκόπου | Ἀνδρέου καὶ Θωμᾶ | πρασβιτήρου καὶ Εἰά||[.]ου χωρααιπισκόπου, | αἴτους αἰξωκωσεωστοῦ, | [ἰ]νδεκτιῶνας ἕκτης

'Rédigé dans un grec très approximatif et même fautif, ce texte dénote enfin le caractère rustique, peu lettré, de la communauté de Chhîm, dont les habitants devaient parler, on le devine, un dialecte sémitique', ed.pr. (98) [= Ἐπὶ τοῦ ὁσιωτάτου ἡμῶν ἐπισκόπου Ἀνδρέου καὶ Θωμᾶ πρεσβυτέρου καὶ Ἰά[ν]ου χωροεπισκόπου, ἔτους ἑξακοσιοστοῦ, [ἰ]νδικτιῶνος ἕκτης] || 2-3. bishop Andreas is perhaps to be identified with the homonymous bishop known for Sidon in 518 A.D., ed.pr. || 4-5. 'Ianos (ou Aeiannos?)', ed.pr. || 5. χωρααιπισκόπου for χωροεπισκόπου, with hiatus, for which cf. e.g. *SEG* XXXVII (C) 1469 L. 3, F. || 6-7. the two chronological indications do not square: year 600 (Sidonian era) = 489/490 A.D. [rather 490/491, since G.Kiourtzian showed that the era of Sidon began in 110 B.C.; see our lemma no. 1599, Tybout], but after that year the 6th indiction fell on 497/ 498 (year 623) [the only option envisaged by ed.pr. as a plausible date for the mosaic]), 512/513 (year 623), 527/528 (year 638), etc., F.

1595. Sidon. Epitaphs of soldiers, 2nd cent. (147-145?) B.C. T.Macridy Bey, *RBi* 13 (1904) 549-556; P.Perdrizet, *RA* (1904.1) 234-244; G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* (Musées Impériaux Ottomans; Constantinople 1912-1914) I 258-270 nos. 102-108. N.Sekunda, *Hellenistic Infantry Reform* (cf. our lemma no.

1894) 135-149 (Appendix C), argues that this group of epitaphs (loculus slabs in the shape of stelai, with painted representations of soldiers) was deposited by a Ptolemaic garrison during the years 147-145 B.C. (rather than by a formation of the Seleukid army), when Ptolemy VI Philometor sent an expedition to Koile-Syria to fight, as an ally of Alexander Balas, against the Jewish high-priest Jonathan, and left a garrison of troops in each town he passed through (1 *Macc.* 11.3). S. finds supporting evidence in: 1) the style of the paintings and the letter forms (138/139), both pointing to a 2nd rather than 3rd cent. date [though S. states that 'In some cases the *omicron* is equal to the other letters in size, but in others it is small and hangs in the middle of the line, which is a feature which disappears in the late third century', he concludes that 'a date in the middle of the second century would fit the epigraphic style well' (139)]; 2) the membership of many of the soldiers of a πολίτευμα ('citizen body'), a term for which evidence is restricted to Egypt so far; 3) the ethnics of the soldiers, supplying terminus dates of 196 to 146 (or shortly after) B.C. (especially Περραιβός on record in the stele Mendel, *op.cit.* 269/270 no. 108, used only during the existence of the Perrhaibian Koinon, in the period indicated); 4) observations on individual stelai: on 141-143 (dr.) the focus is on the fragmentary epitaph published independently by Macridy Bey (*l.c.* 554 no. 9) and L.Jalabert (*RA*, 1904.2, 3/4 no. 1); on the assumption that M.Launey's restoration ἡ[γ]εμό[να | ἐπ' ἀν]δ̣ρῶν in LL. 2/3 is correct (*Recherches sur les armées hellénistiques*, Paris 1949/1950, I 615 note 6; 'sans doute'), this text gives a general indication that the Sidon tombstones are Ptolemaic (for the title cf. our lemma no. 1782 bis sub 3). This reading, however, 'would require that both Macridy Bey and Jalabert incorrectly read an elongated *delta* as a *chi*, and the vertical stroke of the *rho* as an *iota*' (143; L. 3: [--]ΧΙΩΝ, restored by Jalabert either [τῶν] Χίων or, more probably, [Μοσ]χίων), both strongly rejected by Launey. On 146-148 (ph.), S. discusses the stele of Dioskourides from Balboura (Mendel, *op.cit.* 259-261 no. 102): Dioskourides' rank σημεοφόρος is not found in any Hellenistic army before the 160s.

See also 68-71 (ph.) for S.'s discussion of the epitaph of Salmas of Adada (Macridy Bey, *l.c.* 550 (sub C); Perdrizet, *l.c.* 237/238; Mendel, *op.cit.* 264-266 no. 105; *OMS* I 185-187) as evidence for changes in equipment (mail cuirass) resulting from the reform of the Ptolemaic infantry in the 160s B.C. (see our lemma no. 1782 bis).

1596-1598. Sidon (area of: Bostan el Ḥamoud). Three epitaphs, 2nd/1st cent. B.C. Rectangular limestone stelai with triangular pediments in relief and painted representations of the deceased in rectangular niches. E.Ledrain, *Musée du Louvre. Notice sommaire des monuments phéniciens* (Paris 1888) 55-57 nos. 115-117. Republished by P.-L.Gatier in É.Gubel (ed.), *Art phénicien* (cf. our lemma no. 1538) 97-99 nos. 89 and 91/92 (ph.); for the stele in our lemma no. 1597, G. suggests a somewhat more precise date: 2nd/early 1st cent. B.C.

1596: 97/98 no. 89. L. 56 no. 116. **Epitaph of Memnon.** Painting: under a wreath a standing man clad in a long cloak and holding an object in his right hand; inscription in the niche under the figure: [Μ]έμνων χρηστὲ καὶ ἄωρε, χαῖρε

1597: 98 no. 91. L. 56/57 no. 117. **Epitaph.** Upper part lost. Painting: standing man clad in tunic and short cloak; inscription in the niche at right of the figure: [--] | χαῖρε

1598: 99 no. 92. L. 55 no. 115. **Epitaph.** Painting: under a wreath a standing woman clad in a robe and a long cloak and holding an object in her left hand; left and right two seated children looking up to her; inscription under the niche.

[--]ΣΕΜ̣[-- | χ]ρηστὴ | [καὶ] ἄ̣ω̣ρε, [χαῖρε]

1599. Sidon. Christian epitaph of Euprepi(o)s and others, 515 A.D. E.Renan, *Mission de Phénicie* (Paris 1864-1874) 390/391. G.Kiourtzian, *CArch* 50 (2002) 21-26 (ph.), reads and restores LL. 3/4 of the text on this stele now in the Louvre as μη(νὶ) Μαΐῳ ιγ', ἡ(μέρᾳ) [δ', ἰνδ(ι)κ(τιῶνος) η'] τ̣οῦ εκχ' | ἔτους (μη(νὶ) Μαΐῳ ... [Περι]τ̣ίου, εκχ' | ἔτους, Renan). The *siglum* for ἡ(μέρᾳ), for which K. adduces parallels from Byzantion and Tyre, is a cursive *eta* (in the shape of an h) crossed by an oblique hasta. Dated inscriptions from Zahrani and Nabatiyeh, on the territory of Sidon, show that the beginning of the era of Sidon should be fixed at January 1, 110 B.C.; consequently the 625th year in our text yields Wednesday May 13, 515 A.D.

D.Feissel, *An.Ép.* (2002) [2005] no. 1528, points out that the core of K.'s argument is based on an inscription from Nabatiyeh (*SEG* XXXV 1495, dated to the same year 625), in the hinterland of Sarepta, a city probably belonging to Tyre rather than Sidon in the Roman Imperial period. However, the number of the indiction in our inscription seems to be supported by the traces visible on the stone [the dr. in Renan shows the lower parts of two vertical hastae]. Cf. also id., *BE* (2004) no. 386, where F. points out that in *SEG* XXXV 1495 the 10th of Daisios is the 10th of Augustus (May 3, *SEG* XXXV app.cr., based on an earlier note by F.).

1600. Tyre. Inscription on a weight. See our lemma no. 1618.

1601-1611. Tyre. Mosaic and topos inscriptions from the hippodrome, late Roman/early Byzantine period. Ed.pr. J.-P.Rey-Coquais, *JRA* 15 (2002) 325-335 nos. 1-14, publishes the following texts from the hippodrome; cf. also D.Feissel, *BE* (2003) no. 579.

1601: 325-328 no. 1 (ph.; dr.). **Acclamation in a mosaic inscription, 5th/6th cent. A.D.** Medallion in the floor of a building east of the hippodrome, probably belonging to the Blues (see the plan of the hippodrome and its adjacent buildings on 335): Νικᾷ | ἡ Τύχη τῆς | Τμητροπόλεlος καὶ τῶν || Βενέτων

3. Initio ΤΜ: is TP (abbreviation, not otherwise attested, of the name of the city) or ΠΡ (πρ(ωτο)μητροπόλεlος) meant?, ed.pr., who points to the rivalry concerning the title metropolis between the bishops of Berytos and Tyre in the 5th and 6th cent. A.D.; F. prefers τῆς | Τ(υ)ρ(ίων) μητροπόλεος.

1602: 328-330 no. 2 (ph.; dr.). **Dedication of a mosaic, 504 A.D.** Medallion in the floor of a building west of the hippodrome, probably belonging to the Greens (see the plan of the hippodrome and its adjacent buildings on 335).

Ἐπὶ Φλ(αουίου) Ἀντιγόνω | τοῦ μ[εγ]αλοπρ(επεστάτου) κόμ(ητος) | κ(αὶ) ἄρχον(τος) [ἐ]τελιώθη οἱ ψέφ(ωσις) | ἐν χρ(όνοις) τοῦ λαμπρ(οτάτου) Ἰω-άννου || κόμ(ητος) (καὶ) πατρὸς ἐν μη(νὶ) Δύστρ(ῳ) | τοῦ κθγʹ ἔτους, ἰν-δ(ικτιῶνος) ιβʹ, | σπουδῇ Ἴλλου λαμπρ(οτάτου) | vacat σχολ(αστικοῦ) vacat

Various abbreviation signs: ϛ, oblique stroke through vertical hasta of pi, rho and phi || 1. Flavius Antigonos: this governor is previously unattested, ed.pr.; F. suggests identifying him with the Antigonus on record in a Latin epigram from Sidon (*CIL* III 6037; now in the Louvre), who undertook building operations in the harbor of the city; any echo of a local tradition concerning Antigonos Monophthalmos is to be rejected || 3. οἱ = ἡ || 4-5. Johannes, *comes* and πατὴρ (τῆς πόλεως), is identical with the homonym on record in the Acts of the Council of Tyre in 518 A.D., where he is styled *comes*, *orthodox* and *pater*, ed.pr.; rejected by F. || 6. year 629 = 503/504 A.D. (era of Tyre: 126 B.C.); the 12th indiction runs from Sept. 1, 503 to August 31, 504 A.D., ed.pr. who adds that our text dates from the spring of 504 A.D., Dystros being the equivalent of the period March 18 - April 17.

1603: 330 no. 3 (ph.; dr.). **Fragment of a mosaic inscription, ca. 500 A.D.** Part of a medallion found near the medallion from the preceding lemma.

---- | ΠΟ[---] | [.]CΩ [---] | ΠΟΛ̣ [---] v v E[----] | horizontal palm branch

2. σω[τηρία --]?, ed.pr. || 3-4. possibly πολ̣[λὰ τὰ] ἔ[τη], ed.pr.

1604: 331 no. 4. **Fragment, undated.** Column near the entrance of the hippodrome.

Σωτ[--]

σωτ[ὴρ --] or σωτ[ηρία --]?, ed.pr.

1605: 331 no. 5 (dr.). **Acclamation, 5th/6th cent. A.D.** Graffito incised on the base of a white marble column: Νικᾷ ἡ Τύχη τῶν Βε[νέτων]

Cf. our lemma no. 1601, ed.pr.

1606: 331 no. 6 (dr.). **Topos inscription, 5th/6th cent. A.D.** Fragment of a white marble column: † Τόπος Βενέτων

Ed.pr. argues that this text refers to reserved places on the stands of the hippodrome; the same applies to the texts in our lemmata nos. 1607-1610.

1607: 331 no. 7 (dr.). **Topos inscription, 5th/6th cent. A.D.** White marble column.

† Τόπο(ς) ΠΑΓϚ | Βενετῶν

1. Omikrons superimposed on tau and pi; παγ(άρχου), ed.pr., referring to the inscription in the next lemma.

1608: 331/332 no. 8 (dr.). **Topos inscription, 5th/6th cent. A.D.** White marble column found west of the hippodrome, where the Greens had their club-house.

† Τόπ(ος) ΠΑΓϚ | [------]

1. Omikrons superimposed on tau and pi; παγά[ρχου], ed.pr., who adduces the πάγαρχος in Egypt (head of a territory) and considers the possibility that in Tyre the Greens and the Blues had a territorial base in city-quarters; alternatively, *pagos/pagus* may refer to the 'territory' reserved for them in or near the hippodrome; or is it the Greek equivalent of the *factionarius* (φακτιωνάριος)?; F. wonders whether we should read τόπ(ος) παγ(ανῶν) [Πρασίνων]; conceivably the παγανοί were 'des membres ordinaires des dèmes, répartis entre Bleus et Verts'; he refers to *P.Oxy.* LIV 3758 (325 A.D.) where a category of the population is called δημόται or παγανοί || 2. in the *rasura* the name of the Greens in the genitive, ed.pr.

1609: 332 no. 9 (dr.). **Topos inscription, 5th/6th cent. A.D.** Fragment of a white marble column; inscription erased: [Τόπ(ος) Σαμαρ(ιτῶν)]

Omikrons superimposed on tau and pi; small oblique stroke through the vertical hasta of the rho, ed.pr., who refers to an inscription from the nekropolis mentioning Σαμαριτῶν ἐλευθέρων (no. 168 in his Corpus mentioned in *SEG* XXVII 995) and points out that in 529 A.D. and under Justinian the Samaritans in Phoenicia revolted twice; this may explain the erasure of their name.

1610: 332 no. 10. **Topos inscription, 5th/6th cent. A.D.** Fragment of a granite column: † Νέπωτος | παραδό(ξου)

2. παράδοξος: title carried by distinguished athletes or artists, ed.pr., who translates: 'De Nepos le renommé'.

1611: 333/334 nos. 11-14 (dr.). **Dipinti, 5th/6th cent. A.D.** Inscriptions painted in red on the walls of or on pillars in the large gallery running under the stands at the east side of the hippodrome; they probably indicate places reserved for traders.

A: no. 11. On a pillar: Τόπος | τοῦ [---]
B: no. 12. On a wall: [Τ]όπος Σίμωνος | [---|--]

Σίμων: name carried by both Jews and Greeks, ed.pr.

C: no. 13. On the wall of the gallery: [---] προλεγ[...]ΝΑ

προλέγ(εται) or προλεγ(όμενον): 'l'emplacement était *déclaré* réservé ...', ed.pr.

D: no. 14. On a fragment of a pillar: Ματρώνας [---]
κονχυλέως menorah [---]
τόπος [---?]

---

2. κονχυλεύς: 'murex-fisher' (cf. *SEG* XXVII 995: often mentioned in inscriptions from Tyre), ed.pr., who assumes that the name of the fisherman is lost; ed.pr. points out that this text was found under the stands reserved for the Blues and that there is evidence for close relations between the Monophysite Blues and the Jews (cf. the menorah).

1612. Zeugma. See our lemmata nos. 1506/1507.

1613. Unknown provenance. Dedication to the Great Zeus of Bakathsaphrein, ca. 200 A.D. Bronze statuette with female head with an inscribed diadem on top; from northern Lebanon; now in the Museum of Beirut. Ed.pr. J.-B.Yon, *BAAL* 6 (2002) 325-328 (ph.; translation). *Non vidimus*; see *An.Ép.* (2002) [2005] no. 1527 and P.-L.Gatier, *BE* (2004) no. 384.

Διὶ | μεγάλῳ Βακαθ|σαφρειν Οὐικτω|ρία θυγάτηρ Αβδου||τος ἀπὸ
Ναβουκαναθ | εὐξαμένη, σὺν παν|τὶ τῷ οἴκῳ | εὐχαριστί|ας ἕνε||κα

2-3. Βακαθσαφρειν: cf. the toponym Bqā'ṣafrīn in the Lebanese mountains near the sanctuaries of Sfiré, ed.pr. || 6. Ναβουκαναθ: cf. the toponym Qanat in the same area as Bqā'ṣafrīn, ed.pr.

1614. Unknown provenance. Epitaph of Doryphoros, 2nd/3rd cent. A.D. Limestone relief representing, in an arched niche, the bust of a young man clad in chiton and himation and holding a scroll in his left hand; inscription below on the frame of the niche; now in the Musée Calvet at Avignon. Cf. O.Cavalier, *Revue du Louvre* 52, 1 (2002) 88 no. 6 (no Greek text; French translation; ph.); we read the text from the photograph; cf. also P.-L.Gatier, *BE* (2002) no. 457: Δορυφόρε ἄωρε, χαῖ|ρε

PE above AI on the right side of the frame || provenance: north Syria, between Seleukeia-on-the-Euphrates and Hierapolis, C.

1615. Unknown provenance. Weight. For a weight possibly from Syria (southern Phoenicia) see our lemma no. 1695.

PALAESTINA

1616. Palaestina (and Arabia). Mosaic inscriptions, late Roman Imperial period. P.Baumann in L.V.Rutgers (ed.), *What Athens has to do with Jerusalem. Essays on Classical, Jewish, and Early Christian Art and Archaeology in Honor of Gideon Foerster* (Leuven 2002) 69-85, discusses the role of mythological heroes on late Roman Imperial mosaics from the 'Holy Land' [i.e., Palaestina including the Sinai and western Arabia] in elite self-representation: possible assimilation of the house-owners with the heroes. Inscriptions identify the figures (Madaba; *IGLS* XXI 2 128; *SEG* XXXII 1547; XLVI 2081) and occasionally present additional information: invitation to the guest to enjoy the work of art in the general manner of literary *ekphrasis* (Sheikh Zuweid; ph.; labels and epigram; *SEG* I 584; XXIV 1197; XLI 1636*; Bernand, *Inscr. métriques* 122; MPI no. 69; see our lemma no. 1801; cf. also no. 1506 app.cr.; dated by B. to the 6th rather than the 2nd-4th cent. A.D.) or dedication by the house-owner (Skythopolis; dr.; MPI no. 31; *SEG* L 1515).

1617. Palaestina. The water supply. L.Di Segni in D.Amit - J.Patrich - Y.Hirschfeld (edd.), *The Aqueducts of Israel* (Portsmouth, RI, 2002) 37-67, collects and studies the literary and epigraphical sources bearing on the water supply in Roman and early Byzantine Palaestina. Many texts testify to the involvement of Roman army units (*centuriae* and *vexillationes*) in the construction of aqueducts; though most cities and villages drew their water from springs, wells or cisterns, almost all places where military presence is attested, have an aqueduct. Constructions are normally instigated by a central power: a king or the Roman emperor through his governor and/or army. Renovation and repairs were mostly taken care of by local authorities. Di S. (re)publishes 40 Latin inscriptions concerning the aqueducts to Jerusalem (40-47; 31 texts; for 44 no. 12 see our lemma no. 1660) and Caesarea (47-51; 9 texts). She publishes two Greek inedita (see our lemmata nos. 1619 and 1681) and discusses the following previously known Greek inscriptions (texts and translations). For privately owned water-works see our lemma no. 1671.

Roman Imperial period: 1) the Theodotos inscription from Jerusalem: *SEG* VIII 170 (L 1500*; *CIJ* 1404; Di S. 55/56; dr.; on 55 note 107, Di S. firmly rejects the late date - after 70 rather than early 1st cent. A.D. - suggested by H.C.Kee (cf. *SEG* XLI 1841 [for a strong rejection of Kee's date see also *SEG* L]); construction of a synagogue and a pilgrim hostel with the necessary services, including τὰ χρηστήρια τῶν ὑδάτων (LL. 6/7) serving both travellers to refresh themselves and pilgrims to purify the body; for the role of water in religious ritual see also Di S. 65-67, and our lemma no. 1671.

Early Byzantine period: 2) an imperial edict concerning the aqueduct to Jerusalem: *SEG* VIII 171 (Di S. 58/59; ph.); prohibition of sowing or planting within an area of 15 feet from each

side of the aqueduct (ὑδραγώγιον; LL. 7/8), with the measure of the foot appended to the decree; Di S. dates this text after Justinian on the basis of the imperial titulature, and suggests that Flavius Aeneas, a high-ranking government representative rather than a provincial governor, member of the imperial private household (σιλεντιάριος; LL. 1/2), governed Jerusalem jointly with the archbishop in the 6th cent. A.D.; 3) a building inscription from Caesarea illustrating the involvement of provincial governors in the care of aqueducts: *SEG* XVIII 626 (ph.; Di S. 60/61); 4) an inscription probably from the area of Elusa: *SEG* XX 482 (Di S. 63); the construction, ἡ τῶν ὑδάτων μεχανή (LL. 2/3), is presented as a novelty: an 'invention' (ἐφεῦρεν ἀρετήν; LL. 4/5, with ἀρετή expressing technical refinement), possibly of some mechanical contraption facilitating the drawing and conveying of water from a well to a public reservoir; 5) two almost identical inscriptions commemorating the construction of a hydraulic installation in Gerasa: *I.Gerasa* 277/278 = *SEG* VII 873/874 (Di S. 63/64); the installation is called τὸ δῶμα τοῦ Ὀκαιανοῦ (= Ὠκεανός: a canal or pool; cf. *SEG* XXXII 1502 (XLVII 2028 [Merkelbach-Stauber, *SGO* IV 21/22/01] L. 5); in *SEG* VII 874, Di S. suggests restoring in L. 5 [τοῦ λουτ]ροῦ; if Flavius Sergius the τοποτηρητής is identical with Sergius the donor, we have the somewhat anomalous situation of a city governor who also acted as a benefactor; however, Flavius Sergius may have acted on behalf of his fellow-officers rather than in his capacity of city governor; 6) a text recording the renovation of the aqueduct (ἀγωγός; LL. 3/4) at Bostra: *IGLS* XIII 1 9129 (Di S. 64); contra *IGLS*, Di S. argues that the city notables - some of whom were members of the guild of gold- and silversmiths - were entrusted with the supervision of the works rather than paying for them; as appears from this and other texts belonging to a series of contemporary building inscriptions (*IGLS* XIII 1 9128-9137), the emperor (Justinian) gave permission, on the initiative of the archbishop, to draw money from provincial funds.

1618. Dora. Inscription on a lead weight from Tyre, 115/114 B.C. Square lead weight with inscription in a recessed field (obverse) and the Tanit sign on a lozenge pattern (reverse); from Tyre (recognizable by the Tanit sign); found in a public building of the Persian-Hellenistic period. Ed.pr. E.Stern, *Qadmoniot* 35 (2002) 108-112 (in Hebrew; ph.; dr.).

α´ ο(ὐ)γ(κία), | (ἔτους) βι´

ΑΓΟ: abbreviation of ἀγορανόμος, ed.pr. [unlikely in view of the absence of a name, L.Di Segni (*per ep.*); in fact we have the numeral α´ followed by the well-known abbreviation for the ounce: small ο under a large Γ, Tybout] || year 12 (era of Tyre) = 115 B.C. [115/114, Di S.].

1619. Eleutheropolis. Aqueduct inscription, before the early 3rd cent. A.D. Slab originally covering the rock-cut section of the northern aqueduct of Eleutheropolis, which carried water from springs at the foot of Tel Goded; inscription incised in cursive letters. Ed.pr. L.Di Segni in *The Aqueducts* -- (cf. our lemma no. 1617) 51(dr.); on the aqueduct see N.Sagiv - B.Zissu - D.Amit, *ibid.* 177-186 (inscription on 185; dr.):

(Centuria) Αὔλου Πο(--)

Initio: > is used as abbreviation sign for *centuria* || Πο(μπηίου), Πο(μπωνίου) or Πο(ντίου), ed.pr., who also mentions e.g. Popilius, Postumius, and Porcius as alternatives || units of *Legio VI Ferrata* are on record in Eleutheropolis (2nd cent. A.D.; first attested in Palestine under Hadrian), ed.pr. [for parallels see the Latin texts from Jerusalem published by Di Segni, *ibid.* 40-47, mentioning several *centuriae* of the *Legio X Fretensis*, which were responsible for the construction of a segment of the aqueduct in that city; cf. also our lemma no. 1660].

1620. Gadara. Various inscriptions. T.M.Weber, *Gadara-Umm Qēs* I. *Gadara Decapolitana. Untersuchungen zur Topographie, Geschichte, Architektur und bildenden Kunst einer "Polis Hellenis" im Ostjordanland* (Wiesbaden 2002), offers ample documentation on this city, both written sources (including literary and epigraphical evidence) and archaeological testimonia. Chapters on geography and topography (11-56), history, prosopography and periodisation (57-88), urbanism and architecture (89-165), and monumental sculpture (167-256) precede a section 'Dokumentation. Schriftliche und archäologische Zeugnisse zu Gadara Decapolitana' (257-462); public and private buildings are listed and described on 313-394, imported and local sculptures on 395-447, sarcophagi on 449-458, and altars on 459-462; in an appendix (463-555) W. provides a catalogue of the Graeco-Roman round sculpture in eastern Jordan (Abila, Pella, Gerasa, Philadelphia, Hauran, Peraea, Petra, and unknown provenance), which includes seven Greek inscriptions (ph.), three inedita (our lemmata nos. 1540/1541, and 1719), and four previously known texts: 484 no. B 4 = *SEG* XLIII 1069 (1); 487/488 no. C 6 = *SEG* LI 2047; 549 no. H 20 = *IGLS* XXI 2 49; 552/553 no. H 34 = *SEG* XLIII 1069 (3) [there are two minor errors in W.'s text; see *SEG* for the correct reading; see also *ibid.* for the provenance, established by P.-L.Gatier].

The main epigraphical catalogue consists of one Safaitic (no. IS 57), 10 Latin (nos. IS 9, 18, 28, 40, 53-55, 64, 66, and 69), and 58 Greek texts from the city (281-304) and its territory (305-308 [the inscriptions from Emmatha Gadarorum/Hammat Gader, though belonging to the city's territory are not included (though W. on 266/267 no. SQ 32 presents a *literary* source on its famous baths): see *SEG* XXXII 1502 (XLVI 1908*) and XLVII 1985-2047* (for the epigrams see now also Merkelbach-Stauber, *SGO* IV 21/22/01-06; add also *SEG* XXXIII 1270 (XLVI 1909))]); its last section (308-312) contains eight inscriptions recording Gadarenes abroad [for this subject see also *SEG* XLVI 1907, where '*IG* II^2 8448 (a)' instead of '*IG* II^2 8449' should be read (epitaphs of the Gadarenes Epikarpia and Dosithe--, respectively]. Full indices conclude the volume (583-613; index of names and vocabulary in inscriptions on 606-609, but no concordances).

There are 26 Greek inedita: nos. IS 5-7, 10-14, 17 (no text; to be published by M.Wörrle), 21 (epitaph of a dog; inscription illegible), 24-26, 30, 32 (partially published; see *SEG* L 1516), 34, 36-38, 41/42, 44/45, 51, 56, and 58; the 24 inedita for which W. provides a text are among our lemmata nos. 1621-1651.

For the edita, we give a *comparatio numerorum* with *SEG*, the corpora, and two monographs [RAO I = C.Clermont-Ganneau, *Recueil d'Archéologie Orientale* I (Paris 1888); Mittmann = S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlands* (Wiesbaden 1970)]; W. no. IS 8 (*SEG* XL 1392) is now assigned to Gadara on the basis of its material, and dated to the late 1st/early 2nd cent. A.D. on stylistical grounds; W. no. IS 23 (*SEG* XL 1462 in fine) is now dated to 175-

200 A.D.; it belongs to the decoration of the late Antonine/early Severan 'podium building', for which see W. 332-334 no. BD 10 [for another statue from the same context see our lemma no. 1626]; W. no. IS 29 is the left part of *RAO* I 21 no. 38 [as is clear from the dr. and W.'s description, in spite of his enigmatic qualification in fine of the lemma: 'Unpubliziert, identisch mit ... RAO I 21 Nr. 38', Tybout]; under no. IS 63, W. presents a deficient text (no square brackets; no patronymic in L. 2) of *SEG* XIX 208 [statue awarded by the Areopagus to the famous orator Theodoros of Gadara (see also W. 276 no. SQ 60); the inscription should be added to the testimonia in B.Puech's monograph, for which see our lemma no. 1991]; for W. nos. IS 2, 15, 27, 35, 39, 48, and 52 see our lemmata nos. 1624, 1621, 1630, 1637, 1642, 1649, and 1627, respectively.

IG II²	Weber no. IS
8448 (a)	61
8449	62
SEG	
XIX	
208	63
XXX	
1801	68
XXXII	
1504	46
XXXVII	
1482	47
XXXIX	
1624	15 (our lemma no. 1621)
XL	
1392	8
1462	4, 23
XLI	
1550	3
XLIII	
1054	16
XLIV	
1354	19
1355	22
1357	59
XLVI	
1907	60/61

SEG	Weber no. IS
XLVII	
1482	47
XLVIII	
1883	49/50
L	
1479	1
1516	32 (A) (our lemma no. 1639)
I.Délos	
2377 (1)	60
IGUR	
1675	68
I.Syringes	
1922	67
RAO I	
I no. 38	29
I no. 39	31
I no. 40	33
I no. 77	65
Mittmann	
174 no. 11	15 (our lemma no. 1621)
178 no. 13	27 (our lemma no. 1630)
178 no. 14	35 (our lemma no. 1637)
182 no. 12	39 (our lemma no. 1642)

1621-1651. Gadara. Various inscriptions, late-Hellenistic/Roman Imperial/early Byzantine period. In these lemmata we present from T.Weber, *Gadara* -- (cf. our

lemma no. 1620; German translations; ph. and dr. unless stated otherwise): 1) the 24 Greek inedita for which W. provides a text; 2) four edita for which W. or others suggest new readings (our lemmata nos. 1621, 1624, 1630, and 1637); 3) three edita of some interest which have never been included in *SEG* (nos. 1627, 1642, and 1649). We incorporate the new readings and observations by D.Feissel, *An.Ép.* (2002) [2005] nos. 1544-1554 (French translations), and P.-L.Gatier, *BE* (2003) no. 585 [Mittmann = S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlands* (Wiesbaden 1970)].

1621: 287/288 no. IS 15 (A/B). **Building inscription, 139, 141, 149 or 151 A.D.?** *SEG* XXXIX 1624 (A only). W.Thiel apud W. reads in L. 3 in fine ἀνηρτίσ(αντο) instead of ἀπηργ(άσαντο) (ἔτους) σ(ι)γ or σ(ι)ε´ [but ph. and dr. clearly show that the first four letters are ΑΠΗΡ, with ΠΗΡ in ligature]. T. assigns the architrave fragment to the older portico construction in the atrium on the western terrace (W. 343/344 no. BD 16), implying a date of the inscription in the Antonine/early Severan period. Under (B), W. publishes a small inscribed fragment from the same find context, probably belonging to the same architrave: [--]ΩΤΙ̣[--] or [--]ΩΤΗ̣[--]

1622: 286/287 no. IS 14. **Building inscription, early 3rd cent. A.D. (after 212).** Marble base bearing traces of the fixation of the statuette of an animal; found rebuilt into a wall near the 'podium building' (W. 332-334 no. BD 10); now in the museum of Umm Qēs.

Ἀγαθῇ Τύχῃ· | Αὐρ(ήλιος) Διόφαντος Γα[ϊ]|ανοῦ ἀστυνομή|σας ἐποίησεν νυμ||φέον σὺν ἀγάλματι | μαρμαρίνῳ ἐξ ἰ̣|δίων τῇ πατρίδι

Date: 150-200 A.D., W.; early 3rd cent. A.D. (after the *Constitutio Antoniniana*), F. no. 1548 || 1-2. Γα(ΐου) | Ἀν(νί)ου, W.; rather Γα[ϊ]|ανοῦ, F. (cf. also our lemma no. 1630) || 4-5. νυμφέον for νυμφαῖον || 5-6. σὺν ἀγαλμάτ(ων) μαρμαρινῶν, W.; corr. G., who points out that the N originally engraved *per errorem* was covered by the ω to obliterate it.

1623: 284/285 no. IS 10. **Bilingual (Latin/Greek) dedication in honor of Trajan, 102-104 A.D.** Cf. *SEG* XL 1462 (no text). Marble plaque; possibly found near the Baths of el-Qasr (W. 355/356 no. BD 25); now in the collection of the Macquarie University at Sydney. R.A.Kearsley, *ZPE* 144 (2003) 242-244 (ph.), publishes this text as an ineditum, suggesting a provenance from Berytos; contra P.-L.Gatier, *ZPE* 147 (2004) 139, who re-establishes the correct provenance; cf. also id., *BE* (2004) no. 390; K., *ZPE* 148 (2004) 196/197, argues that there are two highly similar yet different stones bearing the very same text cut by the same mason, originally erected in two different places: one, broken in six fragments, was seen by W. in Umm Qēs in 1989, the other is complete and now in Sydney; she publishes two large photographs to support this contention. Contra F. no. 1546 (a/b): 'Un simple coup d'oeil aux clichés suffit à montrer l'identité des "deux" inscriptions, qui n'en font qu'une, provenant de Gadara, restaurée et conservée à Sydney' [there cannot be the slightest doubt

that F.'s view is correct; from K. 2003, 242, it appears that the Australian museum acquired the stone in October 2002, and that its history on the antiquities market can be traced back to 1990, when it was sold to a private collector by 'a dealer in London'; still in Um Qēs in 1989, it must have been exported from Syria in 1989 or 1990 illegally, Tybout].

A: Imp(eratori) Nervae Traiano Caesari | Aug(usto) Germanico Dacico, ex testa-|mento M(arci) Iuli(i) Secundi p(rimi)p(ilaris), Iulia | C. f. Grata uxor et heres

B: Αὐτοκράτορι Νέρουᾳ Τραιανῷ | Καίσαρι Σεβαστῷ Γερμανικῷ | Δα-κικῷ ἐκ διαθήκης Μάρκου | Ἰουλίου Σεκούνδου π(ριμι)π(ιλαρίου) Ἰουλία Γαΐου θυγάτηρ Γράτα || γαμετὴ αὐτοῦ καὶ κληρονόμος

Date: 102-115 A.D., W.; 102-104 A.D., F. || A. 3. p(rimi)p(ili), W.; corr. F. || 3-4 (and B 5). the father of Iulia Grata is probably on record in the text presented in our lemma no. 1625, F.

1624: 281/282 no. IS 2 (no dr.). **Dedication?, 90-ca. 82 B.C.?** Baitylos with Nabataean inscription; Greek inscription on three sides of the square moulded base; now in a private collection in Amman. J.T.Milik, *ADAJ* 21 (1976) 148; cf. P.Herz - T.Weber, *AA* (1990) 259 note 200. The Nabataean and the greater part of the Greek inscription are illegible; M. suggested reading Ἀππολῦς on one side of the base (sculptor's signature?; rejected by W.); on another side W. reads Γάμηλος | [ἀνέθη]κεν

1625: 285/286 no. IS 11. **Dedication in honor of the emperor and of people who speak the truth and act in favor of the city, ca. 100 A.D.?** Limestone block in the shape of a niche flanked by two columns; now in a private collection in Amman. Text read by F.Zayadine apud W.; to be published by Z. in *Syria*.

Ὑπὲρ σωτηρίας | Καίσαρος καὶ τῶν τὰ ἀληθῆ καὶ συμφέροντα | λεγόντων καὶ ποιούν||των τῇ πόλει Γάϊος | Ἰούλιος Γρᾶτος π(ριμι)π(ιλάριος) | Διογένους υἱός

[1. Καίσαρος: apparently a short designation of the reigning emperor (though a regular titulature would be more appropriate after ὑπὲρ σωτηρίας). Augustus, often simply styled Καῖσαρ, cannot be excluded; for his concern about Gadara see Josephus, *AJ* 15.217, 15.354-359, and 17.320 || 2-4. τῶν τὰ ἀληθῆ καὶ συμφέροντα λεγόντων: examples of this phraseology can be found already in the literature of the Classical and Hellenistic periods; see e.g. Polybius 35.3.4, where it refers to the allies of Rome during the Celtiberian War, Martin] || 5-6. Iulia Grata, on record in our lemma no. 1623, is probably the dedicant's daughter, F. no. 1547 [which may imply a date ca. 100 rather than W.'s 100-150 A.D.]

1626: 291 no. IS 24. **Dedication of a statue (of Herakles?) to the city, 150-200 A.D.** Fragment of the marble socle of a statue, of which a foot and an ox-head (attribute lying at the bottom) remain; probably a statue of Herakles (W. 400/401 no.

PL 8); found in the eastern exedra of the 'podium building' (W. 332-334 no. BD 10); now in the museum of Umm Qēs.

ΗΛΟ[--] | [τ]οῦ Μούστου τῇ κυρί[ᾳ πατρίδι]

1. Ἡλ(ι)ο[δώρου], W. || W. adduces parallels for dedications τῇ κυρίᾳ πατρίδι from neighboring cities || [for another statue from the eastern exedra of the 'podium building' see W. no. IS 23 (*SEG* XL 1462 in fine)].

1627: 305 no. IS 52 (no ph. or dr.). **Dedication of a platform to Zeus Kera(i)os, 150-300 A.D.** Limestone plaque found in a channel branching off from the Wadi el-Arab (territory of Gadara or of Pella?). J.Germer-Durand, *RBi* 8 (1899) 7; cf. D.Sourdel, *Les cultes du Hauran à l'époque romaine* (Paris 1952) 91 with note 10.

[---] προστάτης τῆς κώμης ὑπὲρ σωτηρίας τῶν αὐτοκρατόρων ἡμῶν [---]
[---] Καίσαρος, βῆμα [---] τοῦ Δίου Κεράου [------]

1. In the lacuna initio the name and rank of the προστάτης, W. || 2. probably the village community dedicated a platform to the horned Zeus Ammon, the tutelary deity of *Legio III Cyrenaica* stationed in Bostra; platforms for cult statues, probably made of wood, are represented on coins dating to the late 2nd/3rd cent. A.D., W.

1628: 283 no. IS 6. **Epitaph of Agrippina, 50-100 A.D.?** Basalt funerary bust; inscription on the front of the socle (W. 429/430 no. PL 59); now in the museum of Irbid: Ἀγριπῖνα

Date: 25-50 A.D., W., on the basis of the sculptural style; somewhat later on the basis of the lettering, F. no. 1545.

1629: 283/284 no. IS 7. **Epitaph of Chaireas, 90 A.D.** Basalt lintel of a tomb in the eastern nekropolis (W. 376/377 no. BD 36).

[--]ΟΥ Χαιρέου τοῦ Δημlητρίου τάφος, δνρʹ ἔτ[ει]

1. [-- Χαι]ρέου (τοῦ) Χαιρέου, W. [the ph. does not show PE initio] || 2. year 154 (era of Gadara) = 90 A.D.

1630: 292/293 no. IS 27. **Epitaph of C. Annius Gaianus, 1st-3rd cent. A.D.** Basalt lintel with a tabula ansata in relief; from a tomb in the eastern nekropolis (W. 394 no. BD 55 sub G); built into an Osman house. Mittmann 178 no. 13.

Γαΐου Ἀννίου Γα(ΐ)αν(ο)ῦ ιʹ Φ(ρετενσίας)

ΓΑΑΝΥΙΦ, lapis; Γα(ΐου) Ἀν(νίου) υ(ἱοῦ) ι' Φ(ρεθηνσίας), P.W.Herz apud W.; rather Γα⟨ϊ⟩αν⟨ο⟩ῦ, F. no. 1549 (cf. also our lemma no. 1622); Φ(ρετενσίας), F.

1631: 298 no. IS 37. **Epitaph of Bouleia?, 1st-3rd cent. A.D.** Fragment of a basalt block originally from a door; reused as a funerary stele; found in the eastern nekropolis; now in the museum of Umm Qēs: Ἐνθάδε κ̣[εῖται] | Βούλεια ἐ̣τ[ῶν -]

2. ΒΟΥΛΕΙΑϹΤ, ph., dr.

1632: 300 no. IS 42. **Epitaph of Alexandros?, 1st-3rd cent. A.D.** Fragment of a basalt plaque; now in a private collection in Amman: Ἀλέξα[νδρος] | Ζ̣ωσίππ[ου]

2. Ξωσίππ[ου], W. [rather Ζωσίππ[ου], Chaniotis].

1633: 297 no. IS 34. **Epitaph of Glokeia, 1st-4th cent. A.D.** Basalt column drum; now in the museum of Umm Qēs: Γλοκεία

Probably a previously unattested variant of Γλαυκεία, W., who prints Γλοκεία(ς).

1634: 301 no. IS 45. **Epitaph of Prymne (or Prymnes?), 1st-5th cent. A.D.** Limestone sarcophagus for a child; inscription on one of the small sides.

[--]ΠΡΥΜΝ[--]

[--] Πρύμν[ης] or [--] Πρύμν[ους], W.

1635: 283 no. IS 5. **Epitaph of Q. Publius Germanus and Aulus Germanus Rufus, 2nd/3rd cent cent. A.D.?** Basalt lintel of a tomb in the eastern nekropolis (W. 377-379 no. BD 37).

Κο̣υ̣είντῳ Πουπλίῳ Γερμανῷ | καὶ Αὔλῳ Γερμανῷ Ῥούφῳ

Date: 1st half of the 1st cent. A.D., W., on the basis of the architectural ornaments; much later on the basis of the lettering, F. no. 1544.

1636: 294/295 no. IS 30. **Epitaph of L. Sentius Modestus, 2nd/3rd cent. A.D.** Basalt lintel of a tomb in the eastern nekropolis (W. 379/380 no. BD 38); inscription in a relief wreath.

Λ(ουκίου) Σεντίου | Μοδέστου | ἱεροκήρυ|κος τῆς πό||λεως

3-4. ἱεροκέρυ|κος, W., G. [ph. and dr. show clearly an H, Tybout]; the office should be connected with contests, W.

1637: 297 no. IS 35. **Epitaph of Valerius (?), 2nd/3rd cent. A.D.** Basalt funerary bust; now in the museum of Irbid; inscription on the socle (W. 440/441 no. PL 86). Mittmann 178/179 no. 14: Οὐαλερίου

Τ(ίτος) Ὑμειν(αί)ου, M., followed by W.; or Τ(ιβέριος), F. no. 1552; Οὐαλερίου, G. [G.'s reading is supported by the ph.].

1638: 301 no. IS 44. **Epitaph of a marble-worker, 2nd-4th cent. A.D.** Fragment of a prismatic lid of a basalt sarcophagus; inscription on one side of the 'roof' along the gable; found in the eastern nekropolis; now in the museum of Umm Qēs.

[-- τ]ọῦ μαρμαραρίου

Marmorarii are rare in Palaestina, where marble had to be imported; for Gadara cf. *SEG* XLVII 1998 [with further references] and 2006, W. [cf. also J.Rey-Coquais, *art.cit.* (cf. our lemma no. 1537) 250].

1639: 295/296 no. IS 32. **Epitaph, 3rd/4th cent. A.D.** Three basalt blocks; (A) was recently published by H.-D.Bienert et alii (*SEG* L 1516; their tentative restorations are now superseded); (A) was seen by W. in the garden of the German Evangelical Institute in Amman; (B) and (C) are lost.

A:	B:	C:
ΛΥC	ICMO	Y
KAIY	YNKAIY	Y
CTHΛ	KAIO ΠAI	E
NOCT	\ΦOC	

It is not clear whether (C) actually belongs to the stone, W., who produces the following reading and translation: Λῦσις (= Λύσης) Μο[.2-3.]υ | καὶ υ[--]ν καὶ υ[ἱο]ῦ (αὐτῶν) | (ἡ) στήλ[η] καὶ ὁ Πạίεἰνος (= Παίηνος) τάφος; 'Lyse, der Tochter des M[--]os und Yon (scil. Ion) und deren Sohn (gehört) die Stele und dies ist das Grab des Paien' [rather fancy; one cannot but agree with F.'s observation (no. 1551): 'Inscription ... peu claire et qui reste incomplète'].

1640: 297/298 no. IS 36. **Epitaph of Flavia Titiana also called Iulia, 3rd/4th cent. A.D.** Fragment of a small brown-yellowish stone pentagonal column; inscription on one side; found built into a wall east of the 'podium building' (W. 332-334 no. BD 10); now in the museum of Umm Qēs.

Φλ(άβιος) [Οὐα]|λέρ(ιος) Τι|τιανοῦ | φυνει|κάρχου | υἱὸς ὑ|πὲρ Φλ(αβίας) | Τιτια|νῆς τῆς || καὶ Ἰου|λίας θυ|γατρὸς | αὐτοῦ | [ζη]σạ́ạ|[σης ἔτη] | -----

4-5. φυνεικάρχου for φοινεικάρχου; for this official see M.Sartre's study summarized in *SEG* LI 1922, W.

1641: 298/299 no. IS 38. **Epitaph of Angaios, 3rd/4th cent. A.D.** Square limestone block; inscription in a recessed field; now in a private collection in Amman.

Αγγαι|ος Οσαι|δου ἡ | στήλη

Semitic names, W., with references.

1642: 299 no. IS 39. **Epitaph with a motto on life and death, 356 A.D.** Basalt block with *tabula ansata* in relief; (A) above the *ansae*; (B) in the *ansae*; (C) in the *tabula*; found before the southeastern corner of the 'podium tomb' in the northern nekropolis (W. 373-375 no. BD 32); now in the musem of Umm Qēs. Mittmann 182 no. 12.

A: Ἔτους / ηιυ΄
B: Ἀραι|βίου / τεχνί|του ἔργον
C: Σοὶ λέγω τῷ διερχομένῳ | οἷος εἶ ἤμεν, οἷός εἰμει ἔσε· | χρῆσαι τῷ βίῳ ὡς θνητός

A. Year 418 (era of Gadara) = 356 A.D. || B. presumably a local mason, who engraved the *tabula*, or the sculptor who made the funerary monument; for τεχνίτης cf. e.g. *SEG* XXXIX 1615, W. || C. 2. ἤμεν for ἤμην; εἰμεὶ ἔσε for εἰμὶ ἔσῃ; for this standard formula cf. e.g. *PAES* III A no. 159, W. [for similar concepts on death see Merkelbach-Stauber, *SGO* V p. 338 s.v. 'Das Ende ist für alle gleich', and p. 339 s.v. 'Das ist das Ende; Das war's', and 'Geniesse das Leben', with references; partly the inscription (L. 1 in fine and L. 2) aspires at a metrical structure; W. presents the text under the heading 'Metrisches Epitaph', but in the commentary characterizes it more aptly as an 'in Kunstprosa gehaltene[s] Epigramm', Tybout].

1643: 307 no. IS 58. **Christian epitaph of the deacon Axias, 5th/6th cent. A.D.** Rock-cut tomb in Malkā; inscription above the door in the quarters of a large cross; three small crosses: Ἀξία | διάκ(ονος)

Abbreviation mark: oblique stroke at the bottom of the K.

1644: 292 no. IS 25. **Sculptor's signature?, 1st-3rd cent. A.D.** Fragment of the lower moulding of a marble base; found at Hallat el-Gindi; now in the museum of Umm Qēs: [--]ΟΠΟΛΛΑΙ[--|--]ΔΡΟΣ τὸ ἄγαλ[μα --]

[--]όπο(υ) Μαί[αν]|δρος (?) ὁ ἀγαλ[ματοποιός]; corr. G.

1645: 286 no. IS 13. **Fragment, 1st-4th cent. A.D.** Fragment of a marble plaque; found in a court of the Bēt Rusān; now in the museum of Umm Qēs: CEB

[--] σεβ[αστὸς --] or [-- (εὐ)]σεβ[ῆς --], *vel sim.*, W., who presents this text under the heading 'Ehrung (?) für einen Kaiser (?)'.

1646: 286 no. IS 12. **Fragment, 100-150 A.D.?** Fragment of a block possibly belonging to the entablature of a building; monumental letters; now in the museum of Umm Qēs: Ↄ ΑΙΑ

[-- Τ]ραια[νῷ or -νοῦ --]: dedication on behalf of Trajan or Hadrian, W.

1647: 292 no. IS 26. **Fragment, 2nd/3rd cent. A.D.** Fragment of a basalt moulding with inscription on a fascia under the protruding upper part; reused in a building in Umm Qēs: Ἰούλ(ιος) Ἀπ[ολλ --]

[--]ιου αδιγ[--], W.; corr. G.

1648: 304 no. IS 51 (no ph.). **Christian inscription on a lamp, ca. 450 A.D.** Fragment of a terracotta lamp; stylized inscription around the hole of the oil-reservoir; found in the five-naved basilica; now in the museum of Umm Qēs.

Φῶς Χ(ριστο)ῦ φέν[ει πᾶσι· καλὴ (ἑσπέρα)]

φένει = φαίνει || for this and similar inscriptions see *SEG* L 1478, with further references, Tybout].

1649: 302/303 no. IS 48 (ph.; dr. of A). **Acclamations to the founder of a bath-building, 550-600 A.D.** Two mosaic panels with inscriptions in a wreath; found in a bath-building in the lower city ('Baths of Herakleides'; W. 354/355 no. BD 24); (A) in the main hall, *in situ*; (B) in an annex, now in the museum of Umm Qēs. S.Mittmann, *ZPalV* 82 (1966) 71-73.

A: Ὑγίαν | Ἡρακλείδῃ | τῷ κτίστῃ | κὲ τοῖς λουομέ||νοις πᾶσι
B: Ὑγίαν | τῷ κτίστῃ | κὲ τοῖς λουομέ|νοις

1650: 306/307 no. IS 56. **Boundary stone, Roman Imperial period.** Oval basalt block found in Arḍ el-ʿAlā and now in the museum of Umm Qēs.

Καπ|αρα|νους

'(Ab hier beginnt das Gebiet) des Dorfes der (H)Aranoi', P.Herz apud W.; rejected by G., who points out that καπαρ- means 'village' in Aramaic and that Καπαρανους is probably a nominative.

1651: 300 no. IS 41. **Fragment, undated.** Fragment of a basalt plaque; inscription with letters in high relief; now in a private collection in Amman.

[Λ]ουκίου Δ[---] | Οὐάλεντ(ος)

Punctuation marks (•) after ΟΥ in L. 1 and in L. 2 in fine || [-- τοῦ Οὐήου Δ--|--] Οὐαλέν(του) or Οὐαλεντίνου or Οὐαλεντινανοῦ (sic), W.; corr. G.

1652-1657. Gaza. Inscriptions on lead weights, 231/232 A.D. / undated. Seven (roughly) square lead weights; the obverse sides have raised borders; six have Greek inscriptions on the obverse; now in the collection of Arnold Spaer in Jerusalem. Ed.pr. A.Kushnir-Stein in J.H.Humphrey (ed.), *The Roman and Byzantine Near East*, vol. 3 (Portsmouth, RI 2002) 37-42 (ph.; majuscule texts except for no. 1 = our lemma no. 1652; translations). Five weights can be assigned to Gaza with certainty: they bear the unique symbol of that city, the Phoenician *mem*, sometimes written sinistrorsum (first letter of Marnas, the principal deity of Gaza); the other two weights are attributed on account of their similarity with those bearing the letter. See also our lemma no. 1658.

On 42 K.-S. points out that dated weights from Gaza range from 52 (*SEG* XLIX 2062) to after 241/242 A.D. (see our lemma no. 1658); both dated and undated weights are (roughly) square with very few exceptions. A group of weights from Gaza strip with the form of an elongated oval with circular extensions at top and bottom, sometimes elaborated into an anthropoid shape (e.g. *SEG* XXVIII 1411-1413 and XXXI 1456; often with a formula different from that used on weights from Gaza city: ἀρχῆς ... name ... ἀγορανόμου; their *litra* unit seems to be between 400 and 450 g, against 370-380 in Gaza), may come from Raphia or Anthedon to the south and north of Gaza, respectively; for another example see our lemma no. 1697 [for this group see now A.Kushnir-Stein, *RdA* 28 (2004) 33-37, with five inedita from Raphia].

1652: 37/38 no. 1. **Weight, 231/232 A.D.** At right the standing city-goddess holding a cornucopia in her left and a long sceptre in her right hand; at her right side a heifer; on the reverse a large *mem* in a circle; cf. also P.-L.Gatier, *An.Ép.* (2002) [2005] no. 1562.

Ἔτους βϙσ', | α' ἐξαμ(ήνου), ἀ|γορα(νομοῦντος) Αὐρ(ηλίου) | Ἀπολλω||νίου Δ[ιο]νυσίου· | *mem* | λί(τρα) α'

Weight: 366.15 g || ed.pr. writes (πρώτης) ἐξαμ(ήνου), (λίτρα μία) || 1. year 292 (era of Gaza) = 231/232 A.D., ed.pr. || 8. the λίτρα/*libra* appears to be a local standard (the weight of the Roman *libra* is ca. 327 g), ed.pr., with parallels (e.g. *SEG* XXVIII 1424; 370 g) || the city goddess is also

found on coins of Gaza from the later reign of Hadrian to 241/242 A.D., and on *SEG* XXVIII 1421, a weight smaller but very similar to ours, which should be dated to the 1st half of the 3rd cent. A.D. (undated in *SEG*), ed.pr. || 'La déesse représentée pourrait être Iô', G.

1653: 38/39 no. 2.. **Weight, undated.** (B) upside down in a small rectangular recessed field under (A); on the reverse traces of a *mem* in a circle.

A: Τέταρτον B: ΕΙΡΗ

Weight: 83.95 g || A. a fourth of the Gazaean libra (cf. our lemma no. 1652), ed.pr., with parallels (see also our lemma no. 1656) || B. countermark, as usual on weights from Gaza (cf. e.g. *SEG* XXVIII 1425); probably the abbreviated name of an official, ed.pr.

1654: 39 no. 3. **Weight, undated.** (B) upside down under (A).

A: Ὄγδο| *mem* ον B: CXO

Weight: 44.14 g || A. an eighth of the Gazaean libra (cf. our lemma no. 1652), ed.pr., with parallels || B. countermark; cf. our lemma no. 1653, ed.pr.

1655: 40 no. 4. **Weight, undated.** *Mem* in the upper right corner; in the upper left corner a square stamp (B) which has obliterated the letters of LL. 1/2 initio of the original inscription (A): A: [-]ΡΙ[-]Ο̣ B: [.?]ΑΙΜΟ

Weight: 42.5 g [consequently one expects the weight to be the eighth of a *libra* (cf. our lemmata nos. 1652-1654 and 1656); it is impossible to verify from the ph. whether a reading ὄγδοον fits in with the traces of the original inscription, Tybout].

1656: 41 no. 5. **Weight, undated.** (B) upside down under (A).

A: Τέταρ|τον B: ΒΑC

Weight: 87.28 g || countermark; cf. our lemma no. 1653.

1657: 41 no. 6. **Weight, undated:** Ὄγδ|ον

Weight: 102.5 g || N sinistrorsum || other inscriptions ὄγδ(ο)ον appear on Gazaean weights of ca. 45 g (cf. our lemma no. 1654); the unit of reference for our weight, which cannot be determined, would have been ca. 800-810 g, ed.pr. || the weight can be assigned to Gaza on the basis of its similarity with no. 8 in the series published by B.Lifshitz (*SEG* XXVIII 1408-1425, where no. 8 was omitted as illegible); that weight has a *mem* on the reverse; the Greek text reads ὄγδ̣|ον , ed.pr. (41 note 18).

1658. Gaza. Inscription on a lead weight, after 241/242 (late 3rd/early 4th cent.?) A.D. *IGR* III 1212; *SEG* XXVIII 1408. Republished with a photograph by A.Kushnir-Stein in J.H.Humphrey (ed.), *op.cit.* (cf. our lemmata nos. 1652-1657) 41/42 no. 8 (majuscule text; translation). This weight κολωνίας Γάζης should be dated after 241/242 A.D. (probably in the later 3rd or early 4th cent. A.D.; 130 A.D.?, *IGR*, *SEG*): when it issued its last coins in that year, Gaza was not yet a colony. The letters IE 'are most likely to involve the start of the name of an official who functioned sometime later as *agoranomos* or as a magistrate charged with similar tasks' (42) [However, the weight already records the full name of an official; IE is written apart in the center of the lower border; rather the regnal year of an emperor (cf. *SEG* XLIX 2062, though normally the era of Gaza was used on weights); between 241/242 and the early 4th cent. A.D., a 15th year would fit Diocletian or Constantine, i.e., 300 or 320 A.D., Tybout].

1659. Ḥorbat Gob. Inscription on a bread stamp, before the early 7th cent. A.D. (?). Fragment of a stone bread stamp decorated with a lozenge pattern and inscribed along the rim; found in Ḥorbat Gob (northwestern Galilee). Ed.pr. M.Aviam in Z.Gal (ed.), *Eretz Zafon. Studies in Galilean Archaeology* (Jerusalem 2002) 210 (ph.; dr.; in Hebrew; cf. the English summary on 185*), who suggests that this is an eucharistic stamp from a nearby church or monastery abandoned in the early 7th cent. A.D.: ["Α]γιως, ἅγιω[ς Κ]ύ[ριος --]

1660. Jerusalem. Aqueduct inscription, late 1st-late 3rd cent. A.D. *CIL* III Suppl. 14383 (f); L.Vetrali, *SBF* 17 (1967) 157. Republished by L.Di Segni, *The Aqueducts* -- (cf. our lemma no. 1617) 44 no. 12 (dr.): (Centuria) (Ο)ὐέρη | Veri (VEI Π | VERI, *CIL*; VEPH | VERI, Vetrali). See, however, P.-L.Gatier, *An.Ép.* (2002) [2005] no. 1560 (c), who argues that this inscription is probably not a bilingual; he points to its similarity with Di S. 47 no. 29 (M.Dadon - Y.Zelinger, *'Atiqot* 32, 1997, 85 [Hebrew section]) reading (Centuria) Here(nni) Ve(ri), and suggests that no. 12 may record the same name.

1661. Jerusalem. Stamps on a Rhodian amphora, ca. 150 B.C. Two stamps on a Rhodian amphora; now in the collection of the Direction of Antiquities in Israel in Jerusalem. Edd.pr. C.Christophi, J.-Y.Empereur, *art.cit.* (cf. our lemma no. 1764) 345 no. 12 (ph.).

A: branch | Θευμνάστου B: 'Επὶ | Αὐτοκράτευς, | Πανάμου

The eponymous magistrate Autokrates is previously unattested for the manufacturer Theumnastos, edd.pr.

1662-1664. Khirbet Beit Sila. Inscriptions in the Church of St. Theodoros, ca. 500-550 A.D. Three inscriptions found in the nave of an early Byzantine church at Khirbet Beit Sila (south of the village of Betunia in Wadi el-Mahbus, 10 km northwest of Jerusalem); for a description, translation and color photographs see S.Batz, *Israel Museum Studies in Archaeo-*

logy 1 (2002) 39-54. To be published by L.Di Segni in Y.Magen - V.Tzaferis (edd.), *Christians and Christianity in Judaea and Samaria.* Di Segni kindly communicated her readings to us prior to the publication of this monograph. We do not present two other small inscriptions found in the church, which are not shown in the photos of B.: on the front of the renewed altar, translated 'For the vow of Chry[sippus? ----]' (48), and a mosaic inscription near the entrance of the nave, translated 'Offering of John' (42).

1662: 41/42 and 46 (ph.; dr.). **Mosaic inscription commemorating the burial of the builder of the church.** Inscription in a tabula ansata at the foot of the *bema*.

† Ὑπὲρ σωτ[ηρίας κ(αὶ) ἀ]ντιλήǀμψεως Πέτρου [τ]οῦ πρεǀσβυτέρου· ἐξ ὧν παρίσχǀεν αὐτοῦ ὁ ἅγιος Θεόδǁωρος ἐποίησεν τὴν προǀσθίκην τῆς ἐκλεσίας κ(αὶ) τὴǀν κώνχην κ(αὶ) γήνοντε τὰ καταǀθέσια ǀ μη(νὶ) Νοεμǁβρίῳ δǀεκάτῃ

7-11. From ATA (L. 7 in fine) the inscription is laid outside the tabula (ATA continuing L. 7 transgressing the frame, LL. 8-11 under ATA) || 9. small H above M.

1663: 44 and 48 (ph.). **Altar base with burial inscription.** Gray marble plaque with moulding laid in the floor to support the altar; above the upper side a reliquary niche.

Ὑπ(ὲρ) μν(ήμης) κ(αὶ) ἀναπαύσ(εως) τῶν ἀδελφῶν ἡμῶν ǀ Πέτρου, Ἰωάννου, Μαρίας, Ἀναστασίας, ǀ Μαρίας κ(αὶ) Ἀνδρέου τῶν φιλοχρίστōν

Abbreviations: small Y above Π and small N above M (L. 1 initio); κ(αί): oblique stroke at the bottom of K; > after C in ἀναπαύσ(εως).

1664: 47. **Ambo with dedication.** Inscription on three of the six sides of the basis of the marble ambo.

† Κ(ύρι)ε, προσδέξαι τὴ[ν] καρποφοǀρίαν τοῦ δούλου σου Πέτρου τǀοῦ πρεσβυτέρου

1. Abbreviation: horizontal stroke above KE.

1665. Khirbet el-Ghureiyib. Fragment, early Byzantine period. Small marble fragment from a chuch in Khirbet el-Ghureiyib (northwestern Galilee). Ed.pr. M.Aviam in *Eretz Zafon* -- (cf. our lemma no. 1659) 198/199 (ph.; in Hebrew; cf. the English summary on *185).

[--]MH[--] ǀ ----

1666-1668. Khirbet esh-Shubeika. Mosaic inscriptions, 6th-8th cent. A.D. Three mosaic inscriptions found in a church dedicated to St. Sergios at Khirbet esh-Shubeika ([esh-Shubeika rather than ed.pr.'s el-Shubeika, L.Di Segni (*per ep.*)]; western Galilee), belonging to subsequent building stages: 1) foundation (7th or, less likely, 6th cent. A.D.; our lemma no. 1666); 2) enlargement of the *bema* and repairs in the mosaic floor of the northern aisle (785/786 or possibly 801/802 A.D.; our lemma no. 1667); 3) renewed extension and (re?)-pavement of the *bema* (late 8th cent. A.D.?; our lemma no. 1668). Ed.pr. V.Tsafiris in *Eretz Zafon* -- (cf. our lemma no. 1659) 341-343 (ph.; dr.; in Hebrew; see 186/187* for an English summary, with little information on the inscriptions); an English version appeared in G.C.Bottini - L.Di Segni - L.D.Chrupcała (edd.), *One Land - Many Cultures. Archaeological Studies in Honour of Stanislao Loffreda ofm* (Jerusalem 2003) 83-86 (ph.; dr.; English translations). See also L.Di Segni, *ARAM* 15 (2003) 256/257.

1666: (2002) 343 and (2003) 85/86. **Inscription recording two benefactors (?), 6th or probably 7th cent. A.D.** Inscription in front of the *bema*:

Ζειρουβέος | δειάκων, | † Ζαννέος διάκων

Both names are Semitic; Ζειρουβέος is previously unattested, ed.pr. [probably benefactors, Tybout].

1667: (2002) 341-343 and (2003) 84/85 no. 2. **Renovation of the church of St. Sergios, 785/786 (or possibly 801/802) A.D.** Inscription in the northern aisle. Di S. 257 (ph.; text and translation); we give Di S.'s superior text.

† Ἐ[πὶ τοῦ μητροπ]ολήτου {ἡ} | ἡμ[ῶν Ἀναστ]ασίου κὲ Π|ροκοπί[ου ἡ]γουμ[έν]ου ἐ|γένετο τὸ πᾶν [ἔργ]ọν || τοῦ ἁγήου Σεργίου· ἰψιφό|[θη κτίσε]ος ἔτους ϛϛϙγ'

Di S.'s text differs from that of ed.pr. in bracketing and in the omission of undue corrections in the orthography || 1-2. Shubeika belonged to the bishophric of Tyre, whose bishop ranked as a metropolitan; Anastasios is previously unattested, ed.pr., Di S. || 2-3. Procopius' title implies that the church was part of a monastery, ed.pr., Di S. || 5-6. ἰψιφό|[θη] for ἐψηφώ|[θη] || 6. year 6293 (era of creation: '*Annus mundi*'): either the Byzantine era (common in Transjordania) dating Christ's incarnation to March 25, 5508 of the creation or, less likely, the Alexandrine era (attested in the Jerusalem area) dating it to March 25, 5492: either 785/786 or, less likely, 801/802 A.D., Di S.; ed.pr. also mentions the proto-Byzantine era, yielding 784/785 A.D.

1668: (2002) 341 and (2003) 83 no. 1. **Inscription recording two benefactors (?), late 8th A.D.** Inscription at the edge of the mosaic in the bema; set in a rectangular frame.

† Ἡράκ|λιτος | διάκ(ω)ν, | Ἀλεξάṿ||δρα

---

3. Abbreviation sign: horizontal hasta above KN || the commemoration of these two persons showed that they were active in the congregation and perhaps donated money for the renovation of the church, ed.pr. || 4-5. the woman's name shows that the church was a village church, though at this time it also had an adjoining monastery whose abbot cared for the building (see our lemma no. 1667), Di S.

1669. Khirbet esh-Shubeika. Dedication of a bronze lamp to St. Sabas, 6th-8th cent. A.D. Bronze lamp found in the village; inscription on one of its outer sides. Mentioned by M.Avi'am, *Qadmoniot* 28 (1995) 54/55; a photograph was published in the exhibition catalogue *Cradle of Christianity* (Jerusalem 2000; cf. *SEG* L 1464). Ed.pr. V.Tsafiris in *Eretz Zafon* -- (cf. our lemma no. 1659) 340 (dr.; in Hebrew).

Ἁγίῳ Σάβα̣ Χαλείπας ἀνέθηκε | χς

[1-2. Or Χαλαπας with an open, cursive A; the name is the same: *HLF* in Arabic, L.Di Segni (*per ep.*)] || 3. || 3. chi followed by stigma: χ(ρόνοις) and a date according to an unknown chronological system, ed.pr. [if the letters are actually chi and stigma, they might refer to a 6th indiction: χ(ρόνοις) ϛʹ (ἰνδικτιῶνος); however, autopsy suggests that the letters may be alpha and gamma: perhaps an aborted acclamation ἅγιε, L.Di Segni (*per ep.*)].

1670. Marisa. Inscription on a lead weight, 143/142 B.C. Square lead weight with rounded corners; inscription on the obverse in a recessed field, running along the border; in the center a large rosette in a circular frame; network pattern on the reverse; now in a private collection in Jerusalem (cf. also our lemmata nos. 1568, 1570, 1683, and 1695). Ed.pr. A.Kushnir-Stein, *IEJ* 52 (2002) 226 (ph.; majuscule text; translation).

("Ετους) ορʹ, ἀγορ(ανομούντων) Ἀντιπά̣|τρου τοῦ Ἡλιοδ|ώ̣ρου καὶ
Ἀριστο̣δ̣|ά̣μου̣ τοῦ Ἀρίστον(ος)

Weight: 296.8 g || 1. year 170 (Seleukid era) = 143/142 B.C. || the same *agoranomoi* in the same year are on record in *SEG* XLIX 2068 (A), where the first patronymic can now be restored as τοῦ Ἡλιο]δ̣ώρου, ed.pr.

1671. Natanya (area of: Khirbet Beit Lid). Construction of a 'Neraeum', undated. *SEG* XXVIII 1432. Republished by L.Di Segni, *The Aqueducts* -- (cf. our lemma no. 1617) 57, who reads in L. 1 Νηροεῖον, i.e., 'Neraeum': a cult place of Nereus or the Nereids, apparently built by a private person (cf. L. 2: διαφέρο[ν]). The inscription was probably affixed to a structure belonging to a water-system (a spring-house or an aqueduct) [for another private well see Di S. 65: ἐκτίσθη τὸ φ(ρ)έαρ Δομεττίου in a hardly legible inscription from Beersheba: F.M.Abel, *RBi* 12 (1903) 428/429, and *SEG* VIII 7/8, from Sirin in Lower Galilee, possibly commemorating the building of a well which may have belonged to a religious institution].

1672. Oboda. Funerary epigram for a maiden, 4th-mid 7th cent. A.D. *SEG* XXVIII 1392 (cf. XXXI 1400). C.M.Lehmann - K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000) no. 156 (cf. *SEG* L 1466 on p. 493). Merkelbach - Stauber, *SGO* IV 22/76/01, present the following more complete text which supersedes all previous editions; cf. also A.-M.Vérilhac in *Hommage Roux* (cf. *SEG* XXXIX 1572) 217 note 27 (restoration of LL. 1 and 5, not recorded in *SEG* XXXIX, incorporated by M.-S.) and D.Feissel, *BE* (2003) no. 595.

☧ Τίς τὴν κόρην [ἀ]φίλατο ἣν ἐν δ[---]
τίς μοι 'Οβοδιανοῦ ἀδελφὴ[ν ----]
τίς τὰς ἀδελφάς μου ὀρφ[ανὰς ----]
ἥτις δ' ἐν γυνεκῶν περικαλ[λέϊ χορῷ̣ ----]
ἥτις καὶ Λαοδαμίαι ἔριζεν [----]
μου[. . .]ας φρένας Πηνελοπ[είας ---]
ΟΙΝΕΟΙΑ[. .] ἔριζεν ἀλλ' ε[----]
[. . . . .] εἰς γάμον αρο[----]
[.]ΛΙ 'Αΐδου ἐν πύλαις ΙΑ[----]

5. Λαοδαμήαι, M.-S.; corr. F. || 5-6. for Laodamia and Penelope as role models for female behavior cf. *IGLS* IV 1366 (*SGO* IV 20/05/08; *GV* 727; *SEG* XXXIX 1572; Apamea) and *GV* 2005 (Karales), M.-S.; Penelope is also associated with Alkestis (*GV* 1115; Amorgos); to these three pagan examples a funerary epigram from Sicily honoring a Christian woman compared with Penelope (P.Orsi, *NSA* 1896, 13 no. 282) may be added, F. [for many more examples see our lemma no. 942 || 9. for the expression cf. e.g. our lemma no. 987, Tybout].

1673. Saphitha (?) / Shephelah (Ḥorbat Ẓefiyya). Epitaphs on ossuaries, 1st/2nd cent. A.D. (probably before 132). Edd.pr. P.Nahshoni - B.Zissu - N.Sarig - A. Ganor - A.Avganim, *'Atiqot* 43 (2002) 49-71, publish the finds from a burial cave at the foot of the eastern slope of the ancient site at Ḥorbat Ẓefiyya (Judaean Shephelah; probably Graeco-Roman Σαφιθα, on record on the Madaba mosaic map: *IGLS* XXI 2 153 (92); *SEG* XLIX 2099*). These include 29 complete rectangular stone ossuaries and 7 lids (61-69; table summarizing the main points on 62/63 [for similar ossuaries, found in Jerusalem for the greater part, see *SEG* LI 2025*]). Four have Greek inscriptions transliterating Hebrew names (ph.; dr.; texts of nos. 1-3 in majuscules only): 1) Μαριαμ (66 no. 17; upside down on one of the narrow sides); 2) 'Ιοναν (68 no. 18; on the front; under the name some other letters: probably ΓΙ = γι', indicating the age at death); 3) Ναθα[ε] (68 no. 19; probably the transliteration of a Hebrew name such as Nitai, Nethanel, or Nathan, edd.pr.; upside down on the front; before the name one other, smaller sign or letter resembling Σ); 4) ΣΑȣΓΑΛ (68/69 no. 23; on one of the long sides; edd.pr. transcribe Cα[οε]γαλ [rather Σαϙ̣υ̣γαλ] and explain it as probably the abbreviation of a Semitic name like Σαιος, Σαιου followed by a patronymic such as Γαλιλαῖος, Γαλαῖος).

1674-1679. Sepphoris (Diocaesarea). Mosaic inscriptions in a large residential complex ('Nile festival building'), early 5th cent. / after 517/518 A.D.? *SEG* XLI 1546. L.Di Segni in J.Humphrey (ed.), *op.cit.* (cf. our lemmata nos. 1652-1657) 91-100 nos. 1-5 (ph.; translations), (re)publishes the inscriptions on mosaic found in the so called Nile festival building: a large complex in lower Sepphoris named after the Nilotic scene of its principal mosaic; for the building and its mosaics see Z.Weiss - R.Talgam, *ibid.* 55-90; cf. also M.J.Versluys, *Aegyptiaca Romana. Nilotic Scenes and the Roman Views of Egypt* (Leiden-Boston 2002) 233-235 no. 130. W.-T. suggest that it was a public building; for doubts cf. Versluys 235: 'the possibility that it concerns a huge domus, can ... not be excluded'. That we actually have a large residential building seems to be confirmed by the new readings in and interpretation of the epigram in our lemma no. 1679 by G.W.Bowersock, *JRA* 17 (2004) 764-766 (translation): the poem defines the building as a house right at the start; according to B.'s reading it belongs to the daughter of a Procopius, whom B. identifies with the homonymous governor (517/518 A.D.?), and her husband Asbolius Patricius. In B.'s interpretation, this inscription should be dated about a century later than the other ones, which apparently belong to the original decoration of the house, built ca. 400 or in the early 5th cent. A.D. (cf. our lemma no. 1679 app.cr. in fine). Contra L.Di Segni, *JRA* 18 (2005) 781-784 (ph.).

See also D.Feissel, *BE* (2004) no. 391, who independently provides the same readings as B. for LL. 1/2, and an alternative restoration for L. 3. F., however, identifies Procopius with the homonymous martyr from Caesarea, and announces a study in which he will elaborate this view, implying that the Asbolii were Christians [We give B.'s text, but accept F.'s restoration of L. 3 and the concomitant omission of B.'s punctuation in L. 2 in fine; for details see the app.cr.). We present the interesting high water marks on the Nile mosaic, not published separately as a coherent group and interpreted as an ensemble by Di S., in our lemma no. 1677].

Inscriptions on the Nile mosaic, early 5th cent. A.D.

1674: 97 no. 2. **Wish of good luck.** Mosaic vignette in the center of the strip skirting the upper frame of the upper register; inscription in a circular wreath flanked by two birds: Εὐτυ|χῶς | χρῶ

Cf. the formula ὑγιείνων χρῶ (*SEG* XXXIX 1089, 1338, 1531, and 1760-1762; XLV 1891), Di S., who associates the inscription with bathing in the context of a presumed 'Nile festival' [the exhortation to be happy serves as a sort of motto for the contents of the whole mosaic which, like nearly all Nilotic imagery, symbolizes the affluence of nature and the concomitant well-being of mankind in general (here by the personifications of Egypt and the Nile, the inundation (see our lemma no. 1677) and hunting scenes); see Versluys, *op.cit.*, 261-285, Tybout].

1675: 97 no. 3. **Label of 'Egypt'.** *SEG* XLI 1546 (1): Αἴγυ[πτο]ς

1676: 98 no. 4. **Label of 'Alexandria'.** *SEG* XLI 1546 (3): Ἀλεξάν[δρι]α

1677: **High water marks of the Nile.** Upper register: (A) three marks on the nilometer, from bottom to top in ascending order; *SEG* XLI 1546 (2); cf. W.-T. 61 and 67/68; middle register: (B) between the Alexandria city vignette and the palm branch held by Semasia (see app.cr.); cf. W.-T. 69; (C) in front of the head of a small statue standing on a pillar; cf. W.-T. 62 and Di S. 94.

A: ιε′ ιϚ′ ιζ′ B: ιζ′ C: ιζ′

[In the upper register, the nilometer bears the marks of 15, 16, and 17 cubits; the mason-putto is shown carving the last of these numerals to suggest that 17 was the maximum level reached. The second register depicts the arrival of Semasia in Alexandria: a Roman Imperial period personification of the announcement (the *semeion*) to the authorities that the Nile in Assuan/Elephantine had reached the minimum level sufficient for a tolerable crop, and of the subsequent festivities. On our mosaic, the *semeion* reported is 17 cubits (B), corresponding to the highest mark of the nilometer; it is repeated in front of a statue of a nude male on a large pillar (C) holding a pole in his left and an object in his right hand: probably a personification of the Nile or perhaps another divinity connected with the ceremonies around the announcement of the inundation (the object is possibly a lotus flower, symbol of the rebirth of vegetation on the beginning of the flood; 'bouquet', W.-T.; 'nosegay', Di S.; previous interpretations: statue of Diocletian on the 'Column of Pompey' in Alexandria according to J.-Y.Empereur, *Alexandria rediscovered*, New York 1998, 102/103; Diocletian in the guise of the Nile, Di S. 94 and 96/97, who interprets the pole as a measuring staff; both interpretations are contradicted inter alia by the fact that the mosaic column, unlike its presumed model, has spirals, and that, as admitted by Di S., 'the statue ... does not resemble an imperial statue in the least'; 96). In reality the *semeion* procedure was implemented at a level of 12 cubits, the absolute minimum to ensure that there will be no famine (D.Bonneau, *Le fisc et le Nil*, Paris 1971, 63/64; measured in Memphis, where the nilometer provided the official standard in the Graeco-Roman period; to reach a level of 12 cubits at Memphis, a level just over 21 was required 10 days before in Elephantine: Bonneau 54 and 'graphique IV' on 263; the marks from 15 to 22 in the nilometer of Elephantine (*IThSy* 251; *IGR* I 1290; *SB* 8392) were used for intense observation of the swelling of the Nile during four weeks in July/August: see *SEG* LI 2136). The 17 cubits consistently recorded on our mosaic belong to another range: that from 14 to 18 indicating a (very) good flood; from pharaonic times to late antiquity 16 (Memphite level) was considered most favorable: Bonneau, *op.cit.* 50/51; to her abundant evidence add the nilometer represented on a mid 5th cent. A.D. mosaic in Skythopolis bearing the marks 10-16: ι′, ια′, [ιβ′], ιγ′, ιδ′, ιε′ and ιϚ′ (MPI no. 31; cf. *SEG* L 1515; Versluys, *op.cit.* 226/227 no. 125). Interestingly, three other late antique representations of nilometers provide a parallel for the motif of a mason-putto inscribing the last and highest mark: 1) the nilometer on a golden patera from Perm has α′, β′, γ′, δ′, ε′ (in mirror script; cf. Versluys, *op.cit.* 216 no. 115; as on our mosaic, the mason-putto stands on the stooped back of a companion); J.Balty, *La mosaïque de Sarrîn (Osrhoène)*, Paris 1990, 63/64, argued that the marks 1-5 were engraved *per errorem* for 11-15: a suggestion certainly to be rejected in view of the nilometer marked from 1 to 10 (α′ to ι′) in the Church of the Multiplying of the Loaves and Fish in Tabgha (Z.Friedman in *Measuring and Weighing in Ancient Times*, exhibition catalogue of the Hecht Museum, Haifa (Haifa 2001) Pl. on 87); in both cases, the numerals have no correlation to real wa-

ter levels at all, but merely illustrate the nilometer's function as a measuring instrument; two others bear the marks 17 and 18, ιζ' and ιη': 2) on a Coptic textile (D.Bonneau, *La crue du Nil*, Paris 1964, 432 and Planche X.2); 3) on a mosaic in Sarrîn (Balty, *l.c.* and Pl. XXXIII.2). The values 17/18 are best explained as exaggerations meant to indicate a 'more than excellent' flood; in reality 'level 18' was exceptional (Bonneau, *Le fisc* -- 49 with note 198), balancing on the verge of catastrophe because of a water surplus (occurring at 18-plus levels). On the Sepphoris mosaic, the connection of a 'more than excellent flood' with Semasia (who ought to announce just a sufficient flood) is proleptic: a sort of 'kontinuierliche Erzählung', combining subsequent episodes in one image, Tybout].

Inscriptions concerning the house owners: the Asbolii family

1678: 98-100 no. 5; Bowersock, *art.cit.* 765 and note 4. **Affirmation of divine protection, early 5th cent. A.D.** *SEG* XLI 1546 in fine: Θεὸς βοηθός

The text is written on an object held above his head by the centaur, standing on its hind legs, in a mosaic panel in the floor of a corridor; the object is considered a shield by Di S. (conveying the Biblical expression of God the shield and helper, though she leaves open the possibility that the inscription was not Jewish or Christian but monotheist-pagan); rather a tray, B., who explains the centaur as an emblem of the Asbolii family which owned the house in the early 6th and possibly had built the house in the early 5th cent. A.D. (see our lemma no. 1679 app.cr.): the eponym for the name Ἀσβόλιος is Ἄσβολος, who was a centaur. The inscription may be Christian, Jewish or pagan, but its appearance on a tray is reminiscent of the Jewish list of donors from Aphrodisias (*SEG* XXXVI 970; XLVIII 1323*; Ameling, *IJO* II 73) where in L. 1 after Θεὸς βοηθός comes a reference to a πατέλλα [see, however, *SEG* XLI 918 on p. 302 below for the reading πατελλαδῶ[ν], now also supported by Ameling, as noted by B.].

1679: 91-97 no. 1; Di S. (2005); Bowersock, *art.cit.*; Feissel, *BE, l.c.* **Epigram celebrating the house and its owners, early 5th cent. A.D. (or after 517/518?).** Mosaic (lozenge pattern) on the sidewalk in front of the western entrance of the building; in the center an inscription in a rectangular frame; the lines are separated by horizontal strokes of tesserae.

[Τὸν] δόμον εἰσοράας τὸν ὑπέρτα[τον Ἀσβο]λί[οιο]
τοῦ νέου ὃν κ[άλλ]ιστον ἐγείνατο πότνια κούρη
Ἀσβολί[ου θυγάτη]ρ μεγαλ[ήτο]ρος ὅς ῥα μ[εγί]στην
πατρίδ' ἑὴν ἀπέφηνε πολ[υ---]α καὶ πολιήτας,
κυδαίνων ἀρετῇσι πολισσοῦχον Προκό[πιον],
τούτου δ' αὖ γαμβρὸς Πατρίκιος ἀγλαὸς ἀν[ήρ],
Ἑρμοῦ καὶ Μουσῶν καὶ Φοίβου κύδιμον ἔρνος,
οὗ κλέος ἐς χθόνα πᾶσαν ἀείδεται ἠδὲ θάλασσαν

Eight dactylic hexameters || date: 400-450 A.D. on the basis of the letter forms, Di S.; after 517/518 A.D. (?) implied by B.'s reading and interpretation; contra Di S. (2005): see below || 1. δόλον, αἰθα]λί[ωνος], Di S., who in her response to B. (Di S. 2005) firmly rejects B.'s [and implicitly F.'s] reading δόμ̣ον: she argues that the lacuna offers no room for restoring M; the extant traces of the letter, a descending stroke, would fit in with a Λ rather than a M || 2. κούρη·, B. ; for ἐγείνατο πότνια κούρη Di S. refers to Hes., *Theog*. 368 (γείνατο πότνια Τηθύς), using this parallel to connect the text with a river (i.e., the Nile; see below) [However, another parallel - metrically more similar, since it also starts from the 'trochaic' caesura - can in no way be related to a river: *Od.* 21.172 (ἐγείνατο πότνια μήτηρ), Martin] || 3. ἀσβολι[ώδης γὰ]ρ μεγάλ[ου ἡ δ]ρόσος ῥάμα[τό]ς τ' ἦν, Di S.; Ἀσβόλι[ος δὲ πατὴ]ρ μεγαλ[όφρον]ος, B.; Ἀσβόλιος: cf. our lemma no. 1678 app.cr. || 4. πολ[υκλῆ ἄρ]α, Di S. [possibly πολ[ίσματ]α καὶ πολιήτας (as an opposition to πατρίδ' ἑήν), Martin] || 5. Προκό[πι(ο)ς μέν], Di S. [Προκό[πιον] would be the only metrical error in a text showing no other metrical flaws; Προκό[πιον --], with synairesis of -ῐο- and one syllable missing at the end of the verse, is possible, Martin] || 6. ἄν[θος], Di S.; ἀν̣[ήρ], B. and, independently, I.Makarov apud F. || 8. ἢ δὲ, Di S. [ἠδὲ θάλασσαν is a common clausula in epic poetry (starting from the 'bucolic' caesura), e.g. *Od.* 1.12, Martin] || Di S. bases her readings and interpretation on the assumption that the mosaic referred to a figure in the Nilotic mosaic in a room inside the building; she also argues that Procopius and Patricius were the mosaicists; rejected by B. and F.: the epigram addresses the incoming visitor (L. 1: [Τὸν] δόμον εἰσοράᾳς ...), who was in no position to see the Nile mosaic situated several rooms away. B. argues that Procopius glorified in L. 5 ('the guardian of the city') may be identified with Fl. Theodorus Georgius Procopius, governor of Palaestina Secunda in 517/518 A.D. (contra Di S. (2005) 784, who also points out that the inscription recording this governor, *SEG* XX 417, is in fact undated (after 535 A.D. in view of the title ὑπατικός); the δόμος ὑπέρτατος (L. 1: 'consular house') is that of Procopius' daughter after her marriage with (Fl.?) Asbolius Patricius, a cultivated young man (LL. 1/2 and 6-8: B. considers Ἀσβόλιος of LL. 1/2 and the son-in-law Πατρίκιος in L. 6 as one and the same person). According to B., his father Asbolius enhanced the reputation of his city and honored the governor Procopius (LL. 3-5: 'And father to this great-souled man was Asbolius who made his / very great city [renowned], and its citizens too, / by glorifying with virtues the governor Procopius' [in the Greek text B. printed a comma at the end of L. 3, which makes no sense and does not square with his translation; probably printed *per errorem* instead of a comma at the end of L. 4, where it is required]). As stated in the introduction of the present series of lemmata (nos. 1674-1679), W.-T. date the construction of the house to ca. 400 or the early 5th cent. A.D., but B. points to its 'continuous use during the Byzantine period' (60) and argues that the Asbolii may have owned it from the beginning, as is suggested by the centaur mosaic (cf. our lemma no. 1678 app.cr.) and the opening reference to the owner as a young Asbolius.

In F.'s interpretation, the young Asbolius (LL. 1/2) is the grandson of the Asbolius who glorified Procopius πολισσοῦχος ('protecteur de la cité'), who should be identified with the martyr from Caesarea worshipped all over Palestine; τούτου in L. 6, then, refers to Asbolius the Elder (rather than to Procopius, as in B.'s text and interpretation), the father of the πότνια κούρη and father-in-law of the latter's husband Patricius [F.'s interpretation seems preferable: it renders the supposition that only this mosaic is a much later addition to the early 5th cent. construction and decoration superfluous, eliminates the name Asbolius Patricius supposedly split up in a way which, with four

lines in between, would certainly have confused the reader entering the house (in the same sense now Di S., 2005, 784), and provides us with an epigram neatly celebrating three generations of the family, from the present house-owner upwards; also, LL. 4/5 make sense more easily with Procopius, the martyr, than with the governor: Asbolius Sr. may have made his city renowned by building a sanctuary (martyrion), Tybout].

1680. Sepphoris (Diocaesarea; area of: Ḥorvat Ḥesheq). Mosaic inscriptions, 519 A.D. *SEG* XL 1444-1448. See now M.Aviam in *Eretz Zafon* -- (cf. our lemma no. 1659) 168/169 (ph.; no text; English translation).

1681. Skythopolis. Building inscription, 521/522 A.D. Rectangular decorated stone block set in the pavement of a street running parallel to the amphitheater; probably taken from the dismantled amphitheater; letters filled with lead. Mentioned in *SEG* XLV 1931 on p. 564 sub (C). Ed.pr. L.Di Segni in *The Aqueducts* -- (cf. our lemma no. 1617) 62/63 (dr.; translation); cf. P.-L.Gatier, *An.Ép.* (2002) [2005] no. 1558.

Ἐπὶ Φλ(αουίου) Ὀρέστου μεγαλοπρ(επεστάτου)
κόμ(ητος) καὶ ἄρχ(οντος) τὸ περιβόητον ἔργον
τῆς πλακώσεως μετὰ κ(αὶ) τοῦ νέου
4 ὑδρίου ἐγένετο, προνοησαμένου
Σιλβίνου Μαρίνου, λ(αμπροτάτου) κόμ(ητος) κ(αὶ) πρώτ(ου), ἐν ἰν(δικτιῶνι) ιε´,
vacat ἔτ(ους) επφ´ vacat

Abbreviation sign: ʃ || 5. ΛʃΛʃ, lapis; small T above ω; small Δ above N; horizontal stroke above IE; 'l'a. n'explique pas le redoublement du lambda suivi du signe d'abréviation', G.; πρώτ(ου) = *principalis*: one of the prominent citizens responsible for the city administration, ed.pr. || 6. year 585 (Pompeian era) = 521/522 A.D. || ca. 55 m west of this text another inscription was set in the pavement at a turn of the road; near the junction of the new segment, recording 'The beginning of the wonderful work of the most magnificent governor Flavius Orestes', ed.pr.

1682. Skythopolis. Building inscription, ca. 530 A.D.? *SEG* XX 459. Republished by P.Porat - D.Goren - R.Haensch, *ZPE* 140 (2002) 125 (ph.), on the basis of the observation that this text is very similar to that of *SEG* XLIX 2085: see *ibid.* for L.Di Segni's view that *SEG* XX 459 is a fragmentary copy of the same text. The new reading supersedes that of *SEG* XX.

[† Χρ(όνοις) Ἰ]ω̣άννου ἐνδο[ξ(οτάτου)]
[βεστ]ίτορος δεσποτ[ικ(οῦ)]
[ἀπὸ δου]κῶν κ(αὶ) ὑπατικ(οῦ) [τὸ β´ (?)]
4 [κ(αὶ) τοῦτο τὸ] ἔργον ἐγένε[το]

1. For Johannes cf. our lemma no. 1689 app.cr. ad (B) || 3. abbreviation mark after ΥΠΑΤΙΚ: oblique stroke through the large under-tail of *kappa* || [*SEG* XLIX 2085 (530/531 A.D.?) has κ(αὶ) τοῦτο τὸ ἔργον τοῦ τίχους ἐγένετο (LL. 4-6); the omission of τοῦ τίχους in our inscription suggests that we have two different texts, with *SEG* XX 459 possibly referring to another building activity than the renovation of the city walls; in LL. 3/4 P.-G.-H. read [τὸ | β′ (?) | κ(αὶ) τὸ] ἔργον; rather [τὸ β′ (?) | κ(αὶ) τοῦτο τὸ] ἔργον, Tybout].

1683. Skythopolis. Inscription on a lead weight, 117/116 B.C. Square lead weight; inscription on the obverse in a recessed field, running along the border; in the center an ear of wheat; blank reverse; now in a private collection in Jerusalem (cf. also our lemmata nos. 1568, 1570, 1670, and 1695). Ed.pr. A.Kushnir-Stein, *IEJ* 52 (2002) 225/226 (ph.; majuscule text; translation): (Ἔτους) ϛϙρ′, ἀγο|ρανομο|ῦντος | Θήρωνος, || α′

Weight: 612 g || 1. year 196 (Seleukid era) = 117/116 B.C. || 5. α′ left of the ear of wheat, probably indicating one mina, ed.pr. || for a very similar weight, preceding our weight by one year, see *SEG* XXVIII 1451.

1684-1688. Skythopolis. Various inscriptions on *instrumentum*, 5th/early 6th cent. A.D. Edd.pr. S.Agady et alii in L.V.Rutgers (ed.), *What Athens* -- (cf. our lemma no. 1616) 421-533, report on the excavation of an early Byzantine complex of five rooms probably serving as shops, destroyed by fire in the 1st half of the 6th cent. A.D. Among the finds are the following objects bearing Greek inscriptions (ph.; dr.), published by ed.pr. E.Khamis, except for the amulet in our lemma no. 1684 (ed.pr. Y.Tsafrir).

1684: 480 no. 3. **Amulet.** Circular clay medallion ('eulogia token') with representation of an unidentifiable object (root of the mandragora plant by which Solomon controlled the demons?); inscription in mirror writing on both sides of the medallion, running anti-clockwise right and left of the object represented: Σολομών

1685: 501-504 no. 5. **Amulet against stomach diseases.** Oval black steatite stone set in a silver frame; obverse: snake-legged figure holding a whip and a shield; reverse: inscription: πέ|πτ|ε

'Digest' (imperative aorist of πέσσω), addressed to the stomach, as in other examples reading στόμαχε, πέπτε, ed.pr. [cf. our lemma no. 1569].

1686: 492 no. 1. **Weight.** Square bluish green glass weight: ο(ὐ)γ(κίαι) η′

Small omikron in the angle of the gamma; gamma and epsilon in ligature || weight: 211.92 g, very close to the nominal weight of eight ounces (218g), ed.pr.

1687: 493 no. 2. **Weight.** Square bluish green glass weight: λ̣ί̣(τρα) [α′]

The restoration is based on the object's size and weight, ed.pr. [the object is incomplete and the weight unspecified].

1688: 493 no. 3. **Weight.** Light green glass weight: [--] ϛʹ (?)

Perhaps a weight of six ounces: [ο(ὐ)γ(κίαι)] ϛʹ, ed.pr. [the object is fragmentary and the weight unspecified].

1689. Skythopolis. Fragment inscribed on two sides, 6th cent. A.D.? Fragment of a marble plaque inscribed on both sides; reused in the pavement of a Byzantine winepress 1.5 km southeast of the ancient city. Edd.pr. P.Porat - D.Goren - R.Haensch, *ZPE* 140 (2002) 123-126 (ph.).

A: [--]Α̣ (or Λ)ΦΟϹϹΟΦѠ[--|--]ΤΕϹΑΚΛΕΙΝ̣ (or Μ̣)
B: ----- | [--]ΑΝΝΟΥΕΝΔΟΞ ❦

The lettering suggests that (A) is prior to (B), edd.pr. || A. 1. perhaps [τ]ά̣φος or [ἀδε]λ̣φός, followed by a form of σοφός or a name beginning with Σοφ-, edd.pr. || 2. [--]τεσα (perhaps for -τεσσα or -τισσα) κλειν[--] (form of κλεινός?) or [--]τες (perhaps for -της) ἀκλειν[--], ed.pr. || B. ['Ιω]άννου ἐνδοξ(οτάτου); he may be identical with the *vestitor* Ἰωάννης ἐνδοξότατος on record in *SEG* XX 459 (see our lemma no. 1682) and XLIX 2085 or (less likely) with the Ἰωάννης ἐνδοξότατος known as a prominent donor to the monastery of Lady Mary from a mosaic inscription: G.M.FitzGerald, *A Sixth Century Monastery at Beth Shean (Scythopolis)* (Philadelphia 1937) 13/14 no. 1, dated to the 2nd half of the 6th cent. A.D. by L.Di Segni (*art.cit.* in *SEG* XLIX 2023, 169 with notes 58/59), edd.pr.

1690. Skythopolis (area of: Sirin). Fragment recording a priest, 6th cent. A.D. *SEG* VIII 8. P.Porat - D.Goren - R.Haensch, *ZPE* 140 (2002) 125/126 (ph.), point out that in L. 2 ['Ιωάν]νου πρε(σβυτέρου) rather than ['Ιωάν]νου ἐπ(ισκόπου) should be read: after ΝѠΥ a round *epsilon* above the *pi*, followed by a *rho* with a hasta taking the shape of a *chi* under the line (apparently an abbreviation mark).

1691. Vacat.

1692. Tel Gezer (area of). Bilingual boundary marker, late 2nd cent.-ca. 50 B.C.? *SEG* XXXV 1567; XL 1513*. Inscription incised into a flat horizontal rock in the woods south-east of Tel Gezer. Edd.pr. R.Reich - Z.Greenhut, *IEJ* 52 (2002) 58-62 (ph.; dr.), publish this new example of a 'Boundary of Gezer' inscription, no. 12 in the series: 'Αλκίου (topdown above the Hebrew inscription *tḥm gzr* = 'boundary of Gezer'). Edd.pr. provide some details

concerning the location of other stones and present an updated tabular survey specifying the main points of the 12 inscriptions (61).

1693-1694. Tiberias (area of). Inscriptions on two lead weights of Agrippa II, 70-72 or 81-83 A.D. Two very similar lead weights; now in the same private collection in Antwerp. (Re)published on the basis of autopsy by A.Kushnir-Stein, *ZPE* 141 (2002) 295-297 (ph.; translation).

1693: 295. **Weight dated year 22 = 70/71 or 81/82 A.D.** Approximately square lead weight with bevelled edges, yielding a smaller and a larger inscribed panel, each with a double frame, on the opposed sides (A and B, respectively).

A: ("Ετους) κβ´ | βασιλέως | Ἀγρίππα | κυρίου || [ὄγ]δον
B: [Ἀ]γ[ο]ρ[α]νο|μ[ούντω]ν | Ῥ[.....] | Ῥούφο[υ] καὶ || Ἰọυλί[ο]υ [..]|βο[...]ου

Weight: 136.6 g || provenance unknown; assigned to Tiberias by K.-S. on the basis of the similarity with the weight republished in our next lemma (found in Migdal, near Tiberias) || A. 1-4. year 22 of Agrippa = 70/71 or 81/82 A.D. according to the regnal era of 49 or 60 A.D., respectively, K.-S.; for the various eras of Agrippa II (49 A.D., 54 A.D., and 60 A.D.) see A.Kushnir-Stein, *SCI* 21 (2002) 123-131. They should be related to various stages in the territorial expansion of Agrippa's reign; on the same subject, C.P.Jones, *ibid.* 115/116; cf. also our lemma no. 1705 || 5. [ὄγ]δον: the basic unit must have been equivalent to ca. 1100 g, i.e., either a double mina of 500-600 g or a 'heavy' mina of 1100-1200 g, K.-S. || B. the *agoranomoi* were Roman citizens, the first of Roman descent, and the second probably a member of a local family enfranchised about a century earlier, K.-S.

1694: 296. **Weight dated year 23 = 71/72 or 82/83 A.D.** *SEG* XXXVIII 1647; cf. XLVIII 1876 and 1901. See also A.Kushnir-Stein, *SCI* 21 (2002) 131 note 32.

A: ("Ετους) κγ´ | βασιλ|έως με|γάλου Ἀ|γρίππα κ|υρίου
B: Ἀγορανο|μούντων | Ἰασοαιου Μ|αθιου καὶ Α|νιμος Μον|ιμου

Weight: 86.4 g || A. 1. μγ´, *SEG*; for the date see our preceding lemma app.cr. ad A LḶ. 1-4; with the date revised, our weight does not bear on the question of the possible date of Agrippa II's death; the latest coin of Agrippa is dated 88/89 A.D., K.-S. || B. Ἰαεσαιου, *SEG*.

1695. Unknown provenance. Inscription on a lead weight, 165/164 B.C. Square lead weight; inscription placed vertically on the obverse in a recessed field, left (L. 1) and right (LL. 2/3) of a female (?) figure in long dress; blank reverse; now in a private collection in

Jerusalem (cf. also our lemmata nos. 1568, 1570, 1670, and 1683). Ed.pr. A.Kushnir-Stein, *IEJ* 52 (2002) 229 (ph.; majuscule text; translation).

("Ετους) ημρ', Μ̣|νέωνος | ἀγορανομ(οῦντος)

Weight: 62.57 g || 1. year 148 (Seleukid era) = 165/164 B.C. || either from Palaestina or southern Phoenicia

---

1696. Unknown provenance. Inscription on a lead weight, 129/130 A.D. Rectangular lead weight; on both sides a rosette; inscription around the rosettes; from the antiquities market in Jerusalem. Ed.pr. R.Deutsch, *Israel Numismatic Journal* 14 (2000-2002) 125-128 (ph.; dr.). *Non vidimus*; see P.-L.Gatier, *An.Ép.* (2002) [2005] no. 1564 (a/b), and *BE* (2003) no. 583: **A:** ("Ετους) ιδ' Τραϊ(ανοῦ) Ἁδρια(νοῦ)
B: Ἀγορα(νομοῦντος) Θεοδ(ώρου?)

A. 14th year of Hadrian: 129/130 A.D., ed.pr. || ed.pr. compares the weight with those from Joppe (Jaffa) and of Bar-Kokhba.

1697. Unknown provenance. Inscription on a lead weight, Roman Imperial period. Lead weight of anthropoid form consisting of a 'head', 'shoulders', and a 'body' tapering downwards; inscription on the obverse on shoulders and body; now in the Hecht Museum at Haifa. Ed.pr. G.Finkielsztejn in *Measuring and Weighing in Ancient Times* (Museum Catalogue 17; Haifa 2001; 2005^2) 20*-22* (ph.; translation); color ph. in the Hebrew section on 29. See also id., *ibid.* 15*-19*, for a general survey of dating and standards of measure in the administration and trade of the Hellenistic period, and S.Qedar, *ibid.* 23*-25*, for a brief overview of weights in early Byzantine Palaestina (with many illustrations in the Hebrew section on 33-38).

Ἀρχῆς ἀγορα|νόμου | Εὐνίκου | ΕΥΘ̣Α or ΕΥΟ̣Α || α'

Weight: 450 g (probably a local *mina* or *litra*), ed.pr. || 1-2. P and N sinistorsum || 4. ΕΥΘΑ may be a patronymic, e.g. the abbreviation of Εὐθάλης; however, similar weights bear a date; perhaps ΕΥΟΑ = ἔ(τους) υοα': year 471, which either corresponds to 159 A.D. (Seleukid era) or to 410 A.D. (Pompeian era of Gaza), ed.pr. hesitatingly [however, the cross-bar of the Θ, which according to ed.pr. 'seems faint', is clearly visible on both ph.; the interpretation of these letters as an abbreviated patronymic seems preferable; in the group of similar weights *SEG* XXVIII 1411-1413, all have (full) patronymics, but 1413 has no date; however, the word-order differs from that on our weight: Ἀρχῆς name patronymic ἀγορανόμου (date); for this series and its possible provenance see the introduction to our lemmata nos. 1652-1657; for the weight presented in this lemma see now also A.Kushnir-Stein, *RdA* 28 (2004) 34, Tybout].

1698-1703. Unknown provenance. Inscriptions on Christian pilgrim ampullas, 6th/7th cent. A.D. Six small oval pewter ampullas with reliefs on both sides; inscriptions running clock-wise around the reliefs unless stated otherwise. Ed.pr. J.Engemann, *JbAC* 45

(2002) 153-169 nos. 1-6 (ph.; texts in majuscules; German translations), who adduces parallels and amply comments on this category of objects, known so far from examples published by A.Grabar, *Les ampoules de Terre Sainte (Monza Bobbio)* (Paris 1958), J.Engemann, *JbAC* 16 (1973) 5-27, and L.Kötzsche-Breitenbruch in *Vivarium. Festschrift Th. Klauser zum 90. Geburtstag* (*JbAC* Ergänzungsband 11; Münster 1984) 229-246. The '"Ελαιον ξύλου ζωῆς'-inscriptions (cf. our lemmata nos. 1698 (A) and 1701 (A)) refer to the content of these and the other ampullas, perhaps restricted to a few drops; the Emmanuel inscription (our lemma no. 1703) points to the prophylactic function of the objects [see also *SEG* XLIX 872 and L 1509]. For ed.pr.'s nos. 1/2 (our lemmata nos. 1698/1699), now in the private collection 'C.S.' in Munich, see also ed.pr. in *Byzanz. Das Licht aus dem Osten. Kult und Alltag im Byzantinischen Reich vom 4. bis 15. Jahrhundert* (exhibition catalogue Paderborn 2001/2002) 189-191 nos. I.71/72; nos. 3-6 (our lemmata nos. 1700-1703) are in the Erzbischöfliches Diözesanmuseum in Cologne, the Cleveland Museum of Art, the Walters Art Museum in Baltimore, and the Menil Collection in Houston, respectively.

For pilgrim ampullas from the Near East in general see E.Künzl - G.Koeppel, *Souvenirs und Devotionalien. Zeugnisse des geschäftlichen, religiösen und kulturellen Tourismus im antiken Römerreich* (Mainz 2002) 74-77.

1698: 154/155 no. 1. **Commemoration of the holy places / resurrection.** Reliefs representing (A) the crucifixion (with three crosses) and (B) the resurrection with the angel and the women at the empty grave of Christ; inscription (C), above the grave, represents the angel's message.

A: † Ἔλεον ξύλου ζοῆς τῶν ἁγίων Χ(ριστο)ῦ τόπων
B: † Εὐλογία Κυρίου τῶν ἁγίων τόπων
C: Ἀνέστι

[A. Ἔλεον, ζοῆς for Ἔλαιον, ζωῆς || C. ἀνέστι for ἀνέστη, sc. ὁ Κύριος].

1699: 155/156 no. 2. **Label.** Fragmentary ampulla; reliefs representing (A) the worship of the cross with two angels (inscription above the angel at right: Γαβριήλ; the angel at left is likely to be Michael; its label Μιχαήλ is lost) and (B) resurrection scene (cf. our preceding lemma).

1700: 156/157 no. 3. **Commemoration of the holy places.** Reliefs (A/B) from the same mould both representing the worship of Christ (two angels flanking Mary with the child): **A/B:** † Εὐλογία Κυρίου τῶν ἁγίων τόπων

1701: 157/158 no. 4. **Commemoration of the holy places.** Reliefs representing (A) the crucifixion (with three crosses) and (B) the ascension (Christ in mandorla supported by two angels; below Mary and the apostles).

A: † Ἔλαιων ξύλου ζωῆς τῶν ἁγίων Χ(ριστο)ῦ τώπων
B: † Εὐλογία Κυρίου τῶν ἁγίων τόπων

[A. ἔλαιων, τώπων for ἔλαιον, τόπων].

1702: 158-160 no. 5. **Commemoration of St. Sergios.** Reliefs (A/B) from the same mould both representing a rider saint holding a lance ending in a cross (St. Sergios).

† Εὐλογία κυρίου ἁγίου Σεργίου

'Eulogie des Herrn vom Ort (Heiligtum) des hl. Sergios', ed.pr., on the analogy of the parallels reading κυρίου τῶν ἁγίων τόπων.

1703: 160/161 no. 6. **Invocation of the Lord/Emmanuel.** Reliefs (A/B) from the same mould representing a large cross in a circle.

† Ἐμμανουὴλ μεθ' ἡμῶν ὁ Θεός

ARABIA

1704. Arabia. Christian mosaic inscriptions. M.Piccirillo, *L'Arabie chrétienne* (Paris 2002), is a lavishly produced book addressed to a wider public; many excellent color photographs, inter alia of mosaics with Greek inscriptions; occasionally drawings of other inscriptions (no inedita; for P.'s readings of the mosaic inscriptions in the Church of St. Sergios at Nitl see *SEG* LI 2068-2072).

1705. Aere (Sanamein). Dedication to Zeus, 85/86 A.D. *OGIS* 426 (*IGR* III 1127). For the era used in this text (dated to the year 37 and 32 of king Agrippa II) see A.Kushnir-Stein, *SCI* 21 (2002) 128/129 note 17, and C.P.Jones, *ibid.* 115: the eras used are those of 49 and 54 A.D., respectively. This yields 85/86 A.D. as a date (37 + 49, and 32 + 54; *OGIS*: 92 A.D.). For the rationale of the eras see our lemma no. 1693 app.cr. ad A LL. 1-4.

1706. Aeropolis (Qaṣr ar-Rabba). Fragmentary inscription (probably an epitaph), 5th/6th cent. A.D. Rectangular stone plaque with a *tabula ansata* in relief; inscription in a moulded frame; built into a ruined house in a village 5 km north of the center of Qaṣr ar-Rabba. Ed.pr. T.Gnoli, *ADAJ* 46 (2002) 499-502 (ph.; translation).

Τ̣ο̣ῦτο τὸ | [- ca. 5 -]Ϲ̣Θ̣ΟΝΕΠΟ|[----]Α̣Ι̣Ο̣Τ̣|[------]Λ̣[ca. 1]||[---]Ι̣ΥΠ[.]Ϲ[.]ΥΜΓ

2-3. [τόπον or μνημεῖον] CΘON ἐποίησε name of the builder/dedicator], ed.pr., who for ϹΘOΝ suggests restoring εὐχαρι]σ(τ)ōν (for εὐχαριστῶν) [rather [μνημ]εῖον (or [ἔρ]γον if not an epitaph); τοῦτο τὸ [τόπον] should be rejected anyway as grammatically incorrect, Tybout] || 5. in fine β]υμγ, ed.pr., who for this *siglum* refers to *IGLS* 1403 (epitaph; area of Apamea); read as the numeral 2443, an isopsephic calculation can be made to yield Ἰησοῦς ὁ Χρειστός; at the same time the letters might stand for β(οήθι), Υ(ιὲ) (ἐκ) Μ(αρίας) γ(εννηθείς) || [On Aeropolis/Rabba see now J.Calzini Gysens, *ARAM* 15 (2003) 1-10, Tybout].

1707-1711. Auara/Hawara (al-Ḥumayma). Dedications on altars and epitaphs, 2nd/3rd cent. A.D. / early Byzantine period. *SEG* XLIX 2094. J.P.Oleson - M.B.Reeves - B.J.Fisher, *ZPE* 140 (2002) 103-121 nos. 1-5 (ph.; translations), present, together with two Latin inscriptions (110-116 nos. 3/4; the latter is an altar dedicated to Iuppiter Ammon by a *vexill(atio) leg(ionis) III Cyr(enaicae) Fel(icis?)*), the Greek dedications on altars *SEG* XLIX 2094 (A/B) found in the Roman fort (reused but very probably erected originally in the fort, the station of the above-mentioned *Legio*) and an unpublished Greek dedication from a shrine in the so-called *Vicus* complex (80 m south of the fort). The use of Greek suggests that the inscriptions are private rather than official dedications; use of Latin is limited and probably testifies to a strong affiliation with Rome, whether by birth, cultural assimilation or attainment of high office. In our lemmata nos. 1708/1709, we incorporate the readings suggested on the basis of O.-R.-F.'s photographs by P.-L.Gatier, *BE* (2003) no. 611.

In their most recent excavation report J.P.Oleson et alii, *ADAJ* 47 (2003) 37-64, on 48 repeat the text of the dedication to Serapis (our lemma no. 1709), and on 54/55 publish two new epitaphs found 740 m west of the fort in what probably was an early Byzantine cemetery area; we present these texts in our lemmata nos. 1710/1711.

1707: *ZPE* 107-109 no. 1. **Dedication to Zeus Megistos Kapetolios, 2nd/3rd cent. A.D.** *SEG* XLIX 2094 (B).

Διὶ Μεγίστω[ι] | Καπετωλ̣[ί]ωι Ἀ̣δρ̣[ιαν?]ὸς Ἀγρίππα || [ἀνέθηκε]?

Διὶ μεγίστω[ι] | Καπετω[λίνῳ] | [---|---], *SEG* [correcting ed.pr.'s reading Ἡλ[ιοπολίτῃ] on the basis of an unclear ph.] || 1-2. the cult of Zeus Kapetolios is rare in the Greek Near East; it does occur in Asia Minor and Greece (*IGR* III 1124, 1341, 1439 (*I.Smyrna* 774), 1556, and 1692, from Rhodes, Magnesia ad Sipylum [?; not in *I.Magnesia am Sipylos*], Smyrna, Teos and Elaia, respectively [see also *SEG* XXXIII 637 (from Rhodes) and XLIV 1051 (from Dorylaion in Phrygia), and our lemma no. 1496 (Paphos), Tybout; the cult is also attested in Greek papyri from Egypt: see G.Ronchi, *Lexicon theonymon rerumque sacrarum et divinarum ad Aegyptum pertinentium* II (Milan 1974) 401 s.v. Ζεὺς Καπιτώλιος, Martin]); in the whole East, it serves to express Roman affiliation and identity. Ζεὺς Μέγιστος Καπετώλιος (previously unattested in the Greek East) is probably a Greek rendition of Iuppiter Optimus Maximus Capitolinus, O.-R.-F. || 3. ΑΔ or ΛΔ (the crossbar is not clear), O.-R.-F., who alternatively suggest that the first letter is an abbreviation (e.g. Α(ὖλος) or Λ(ούκιος) Δ[--]ιος).

1708: *ZPE* 110 no. 2. **Dedication to Zeus Soter Olympios?, 2nd cent. A.D.?** *SEG* XLIX 2094 (A). Statue base which may also have served as an altar.

[Διὶ] σωτῆρι̣ | [Ὀλυμ]πίῳ̣ TOC[...]ΙΤΗΝ̣ [ἀ]νέθ[ηκε?]

Σωτηρ[--] | πρωτον[--]ιτην ἀνέθηκεν, *SEG* || 1-2. rest. G., on the assumption that some text may have been lost at left; for Zeus Soter Olympios G. refers to *I.Gerasa* 13; less preferably [Ὑπὲρ] σωτηρί̣[ας], G.; Σωτήρ[ιος?] or Σωτηρ[ίς?] or Σωτήρ[ιχος?] | Π̣ρ̣ωτοσ[...], O.-R.-F. [the ph. seems to support G.'s reading ΠΙΩ rather than Π̣ρ̣ω in L. 2 initio].

1709: *ZPE* 117-119 no. 5; *ADAJ* 48. **Dedication of a shrine to Serapis, late 2nd/early 3rd cent. A.D.** Raised rectangular plaque carved in one piece with a tapering column of local sandstone.

Ἀπολλῶς | Διοσκόρου | Μῶρος ὑπὲρ | εὐχαριστί|ας ἀνέ̣θη|κε[ν τὸ] ἱερ̣[ὸν] | Σε[ρ]άπιδ̣[ι]

3. Μῶρος: either a second name (nickname [cf. *SEG* XX 752; XL 1599*], or rendition of the Arabic name *Murr*) or ethnic (= Μαῦρος, 'Mauretanian'), O.-R.-F., who also suggest that the names Ἀπολλῶς and Μῶρος may reveal an Egyptian origin; G. prefers interpreting Μῶρος as the indication of a military unit; the *Equites Mauri Illyriciani* are attested for Aelia (Jerusalem) in the *Notitia dignitatum*; they may have been stationed previously in Hauara [see also our lemma no. 1784 app.cr.] || 5-7. rest. G.; ἀνέ̣θη|κε[ν Δ]ιεὶ | Σε[ρ]άπιδ̣[ι], O.-R.-F.

1710: *ADAJ* 55. **Epitaph of Klaudi(o)s Taurinos, early Byzantine period.** White sandstone block; found among tumbled blocks of an ancient structure.

[Κ]λαύδις | Ταυρῖνος

2. For Ταυρ(ε)ῖνος in Roman Arabia cf. *IGR* III 1287 and 1301, O. et alii.

1711: *ADAJ* 55. **Epitaph of Gale[--] (?), early Byzantine period.** Red sandstone block; reused in a small house probably built on the walls of an ancient structure: Γαλε|[---|--- (?)]

Only the top of two illegible letters survive from a second line, O. et alii, who hesitatingly suggest reading Γαλέ[ριος] or, less preferably, Γ(άϊος) Ἀλέ|[ξανδ|ρος].

1712. **Bostra. Honorary epigram for a benefactor, late Roman Imperial period.** *IGLS* 9437. Republished by Merkelbach - Stauber, *SGO* IV 22/42/04. D.Feissel, *BE* (2003) no. 598, argues that this epigram praises a benefactor who founded (L. 2) ῥήτορσι καὶ

πρακτῆρσι περιβλέπτοισιν ἕδρασμα, i.e., 'un siège pour les illustres avocats et percepteurs': probably a literary-styled reference to the foundation of a *praetorium*, presumably in the later Roman Imperial period (M.-S.: uncertain date).

1713. Bostra. Epitaph of Vales, 2nd/3rd cent. A.D. Rectangular basalt stele; re-used in the pavement of the courtyard of a house northeast of the Church of SS. Sergius, Bacchus, and Leontius. Ed.pr. G.Fiaccadori, *PP* 57 (2002) 73-78 (ph.).

Οὐά[λ]|ης Αβ|δαλγο|υς ζή||σας ἔτη μ|ε'

1-2. In view of the patronymic, Οὐάλης is the equivalent of an indigenous name (either *w'l(y)/wa'l*, mostly transliterated Ουαλε(ι)ος, Ο(υ)αλλος, or *w'l(w)* which yields Ουαελ, Ο(υ)αελ(λ)ος) rather than of Latin Valens, ed.pr. || 2-4. Αβδαλγους: if not indeclinable, a genitive of *Αβδαλγής or, less preferably, *Αβδαλγώς, based on the Nabataean name *'bd 'lg(y)'/bd 'lgw*, ed.pr., with detailed comment on this name and related forms in Greek.

1714. Deir 'Allah (area of: Dhirar). Latin milestone with indication of distance in Greek, 181/182 A.D. Milestone with square base; found in front of a private house on the western flank of the main Jordan Valley road at Dhirar (2 km north of Deir 'Allah). Ed.pr. M.O'Hea, *Levant* 34 (2002) 235-238 (ph.; translation). We incorporate the corrections made by P.-L.Gatier, *BE* (2003) no. 589, on the basis of the photograph; see also *An.Ép.* (2002) [2005] no. 1559.

Imp(erator) | [C]aesar | [--]ia | L(ucius) Aurel(ius) Co[m]||modus Anto|ninus Aug(ustus) Ger[m](anicus) S|arm(aticus), trib(uniciae) pod(estatis) | VII, co(n)s(ul) III, divi | Anton(ini) [f]il(ius), divi Pii || nep(os), divi Hadriani | pronepos, p(ater) [p(atriae)]. | 'Απὸ Γαδώ[ρ]ων | μέχρι ὧδε μείλ[ια] | ιζ'

3. In smaller letters, cramped under the second line; perhaps [mil]ia: an unusual later addition?, ed.pr.; invisible on the ph., G., who considers the possibility that there are traces of another, previously engraved text; in the same sense *An.Ép.* || 8. VI, ed.pr.; corr. G., the 7th *tribunicia potestas* of Commodus dates the inscription between 10 December 181 and 9 December 182 A.D. || 12-14. Απο Γαδω[ρ]ων Μεξρι ωδε Μειλ[ια] Κ, ed.pr.; corr. G.; Γαδώρα (cf. *IGLS* XXI 2 157 (i): Γαδόρον; al-Salt) is also named Γάδαρα in ancient sources, from which frequent confusion with the other Gadara (Umm Qeis, city of the Dekapolis; see our lemma no. 1620) arises, G. || the north-south road along the Jordan (Pella-Gadora-Philadelphia) was previously unknown, ed.pr.; contra G., who refers to S.Mittmann, *ZPalV* 79 (1963) 152-163, and id., *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlands* (Wiesbaden 1970) 138-150, with other Commodan milestones (the latter publication is mentioned but insufficiently explored by ed.pr.), G.; Commodus also erected milestones along the Pella-Gadara road, and on the restored Philadelphia-Bostra *Via Nova*; all form part of the same road (re)construction programme of 181 A.D., ed.pr.

1715. Dekapolis. S.Moors in W.Jongman - M.Kleijwegt (edd.), *After the Past. Essays in Ancient History in Honour of H.W. Pleket* (Leiden 2002) 157-207, presents a long English summary of his 1992 Leiden dissertation. For the latter's contents we refer to *SEG* XLII 1484; see also P.-L.Gatier, *BE* (2003) no. 596 and *An.Ép.* (2002) [2005] no. 1500, for some critical observations, especially on the fact that M. did not consult secondary literature dating after 1994 (new evidence contradicts part of M.'s argument), and on the erroneous use of the term 'Dekapolis' for a much larger area.

1716. Gerasa. The imperial cult and its priests. Starting from Demetrios son of Apollonios and grandson of Daison, priest of Augustus on record in the new inscription presented in our lemma no. 1717 (L. 5), P.-L.Gatier, *Syria* 79 (2002) [2004] 279-281, discusses the municipal cult of the emperor in Gerasa and lists its priests. Several of them are son (*I.Gerasa.* 15, 121, and 188) or grandson (*I.Gerasa* 10 and 49) of a Demetrios; they may be members of the same family. The priest of Augustus may be the grandfather of Sarapion son of Apollonios and grandson of Demetrios, priest of Nero, on record as the dedicator of an ἀνδρών in no. 49; Apollonios son of Demetrios and grandson of Sarapion in no. 121 is likely to be a grandson of the priest of Nero (so already C.B.Welles in *I.Gerasa*). Malchos son of Demetrios and grandson of Malchos (no. 15) was priest in 143 A.D.; the formula ἱερωμένου πρώτως καὶ π[ρο]βαίνοντος τοῦ Μάλχου at the end of no. 15 points to a reform of the imperial cult, formerly restricted to the living emperor and from now on to include all present and past emperors (the name of the emperor disappears from the official terminology after Trajan). Malchos was the first in charge of the renewed office, which in 143 A.D. he continued to perform (π[ρο]βαίνοντος expressing duration); consequently the reform should be dated some time before 143, under Hadrian or Antoninus Pius. The municipal cults (also attested in Samaria Sebaste, Caesarea Maritima, Arados, Abila, and Palmyra) existed alongside the provincial cult of Syria [for the organisation of which see *SEG* LI 1922]; after the creation of the province of Arabia in 106 A.D., Gerasa did not participate in the organisation of the imperial cult in Arabia, but retained the contacts with its old province Syria (see J.-P.Rey-Coquais, *Studies in the history and archaeology of Jordan* 7, 2001, 359-364).

In *SEG* XXXIX 1653 L. 5, G. (279 note 62) restores τοῦ κα[ὶ --] instead of τοῦ Κα[ίσαρος? --] (but ἱερασάμ[ενος --] in L. 6 continues to refer to the imperial cult); in *I.Gerasa* 188 L. 4, the end of the restoration [ἱερα]σάμεν[ον τῶν Σεβαστῶν?] seems to be incorrect (G. 280 note 67).

1717. Gerasa. Dedication of a building for the benefit of Augustus, the imperial house and the concord of the people, 9/10 A.D. Rectangular limestone block; inscription in a recessed field in a moulded frame; found reused in the foundation of a modern shop east of the sanctuary of Zeus Olympios. Mentioned by P.-L.Gatier in the exhibition catalogue *Jordanie, sur les pas des archéologues* (Paris, Institut du Monde Arabe, 13 juin-5 octobre 1997) (Paris 1997) 139 (ph.; translation) and J.Seigne, *Topoi* 7 (1997) 998. Ed.pr. P.-L.Gatier, *Syria* 79 (2002) [2004] 277-281 (ph.; translation).

vacat Ἀγαθῆι τύχηι· vacat
❦ ὑπὲρ τῆς τοῦ Σεβαστοῦ σωτηρίας
καὶ τοῦ σύμ(π)αντος οἴκου
καὶ τοῦ δήμου ὁμονοίας
Δημήτριος Ἀπολλωνίου Δαίσωνος
ἱερασάμενος Σεβαστοῦ τὸ (ἔτος) βο΄,
ἐκ τῶν ἰδίων τὴν οἰκοδομὴν
[ἀ]νέθηκεν εὐσεβείας ἕνεκεν,
ἀκολούθως τῷ προβάντι ὑπὸ
τ̣ῆς βουλῆς ψηφίσματι

The lay-out is irregular, especially in L. 1 (off the centre to the right) and L. 5 (starting at the left margin unlike all other lines which have a *vacat* of 2-3 letters at left); no margin at right; in L. 6 a horizontal stroke above the numeral || 3. ϹΥΜΠΑΝΤΟϹ, lapis || 4. 'for the concord of the people': for this formula cf. *I.Gerasa* 2-5; cf. also no. 15 and *SEG* XXVII 1008 (ὁμονοίας ἕνεκεν); like the present inscription all come from the area of the sanctuary of Zeus Olympios (also no. 15, assigned to another temple by C.B.Welles in *I.Gerasa*), which played a special role in the political life of the city, ed.pr. || 5. for the dedicator see our lemma no. 1716; Δαίσων: previously unattested variant of Δαίτων, ed.pr. || 6. year 72 (era of Gerasa = era of Pompeius: 9/10 A.D.); the article preceding the sign L (= ἔτος: accusative (?) instead of L = ἔτους) is very unusual, ed.pr. || 7. οἰκοδομή: perhaps the western vaulted corridor of the colonnade of the Zeus sanctuary, Seigne || 10. ψήφισμα: decrees are rarely on record in inscriptions from Gerasa: cf. *I.Gerasa*. 6 (*SEG* L 1528), 144 and 192; the fact that only the council is mentioned, testifies to a unbalance between *boule* and *demos*, ed.pr.

1718. Gerasa. Bilingual (Latin/Greek) epitaph of Aulouzenes, 1st cent. (before 69/70?) A.D. Rectangular limestone plaque reused in the pavement of a portico; found in the area between the sanctuary of Zeus and the south gate. Ed.pr. P.-L.Gatier, *Syria* 79 (2002) [2004] 271-276 (ph.; translation).

[Auluzenen Tr]-
aedicentị f(ilium) eq(uitem)
al(ae) Ṭḥr(acum) Aug(ustae) tur(mae)
Ezbeni Sita frat(er)
eius tur(mae) Bithi
Αυλουζενην Τραεδικεν-
του ἱππέα εἴλης Θραικῶ-
ν Σεβαστῆς τύρμης Εζβε-
νου Σιτας ἀδελφὸς τύρ-
μης Βιτου

The Latin words are separated by dots except at the end of the lines || onomastics: Traedicentus/Τραεδικεντος is previously unattested (but cf. Traiicentus and the elements Trae-/Trai- and -centus found in other composite names attested in Thracia and Macedonia); (H)ezbenus/Εσβενις/-νος and Sita/Σιτας and Bithus/Βιτος *vel sim.* are well known Thracian names, ed.pr. || 3 (cf. 7-8). the *ala Thracum Augusta* is also on record in three other epitaphs (*I.Gerasa* 199-201), engraved (by different hands) on similar plaques and partly found (nos. 199/200) in the same area; they may have been the loculus slabs of a tomb including several individual graves used at different times. Our knowledge of the vicissitudes of *ala I Thracum Augusta* is lacunose; it may have moved from Gerasa to Rhaetium before the civil war of 69/70 A.D.; perhaps the unit was attached to the equestrian 'governor' of the Dekapolis honored in *SEG* XXXI 675 (*I.Sestos* 53), on the assumption that this official resided in Gerasa, ed.pr. || for Thracians in Gerasa see also our lemma no. 1720.

1719. Gerasa. Sculptor's signature, ca. 1st-3rd cent. A.D. White marble fragment originally serving as a statue's support (presumably a tree-stump); found in the area of the Zeus temple; now in the depot of the 'Archaeologist Camp'. Ed.pr. T.Weber, *Gadara* -- (cf. our lemma no. 1620) 496 no. C 30 (ph.).

[Π]ούπλιος | [ἐ]ποί[ει]

1720. Gerasa. Invocation of the Lord on a mosaic, 5th/6th cent. A.D. *I.Gerasa* 344: Κ(ύρι)ε βο(ήθι) | τοὺς δούλου⟨ς⟩ | σου Ζιπερ καὶ | Ζινειδα (καὶ) Θεο||δωράκιν καὶ Μαροῦσα. P.-L.Gatier, *Syria* 79 (2002) [2004] 276/277, argues that Ζιπερ and Ζινεις (if Ζινειδα is an accusative of that name) are Thracian male names (cf. Ζ(ε)ιπυρος, Ζ(ε)ιπυρων, Zi(e)pyrus, Zypyr, and Ζεινης, Zina, Zines, respectively). Μαρουσα is probably an accusative of the Greek (male and female) name Μαροῦς (Μαροῦσα: formed artificially, instead of the expected Μαροῦν), though it cannot be excluded that we have an indigenous name, whether Thracian or Semitic. The reason for and period of the presence of the Thracians in Gerasa remains to be explained. For soldiers of the *ala I Thracum Augusta* at Gerasa see our lemma no. 1718.

1721. Hauran. Topography. M.Sartre, *Syria* 79 (2002) [2004] 217-229, points out that the *Barrington Atlas of the Greek and Roman World* (ed. R.J.Talbert; Princeton 2000), contains many errors and gaps for the Hauran (map 69, squares D4-E4 and the southern parts of D3-E3, reproduced by S. on 228). S. provides additions and corrections on the basis of numerous inscriptions [a considerable number yet to be published (or republished with new readings) in the future *IGLS*-volumes XIII 2 - XVI, for which see *SEG* LI 2049 initio]; he underlines that the epigraphical sources should prevail over the literary tradition. S. focuses on four regions; we mention the main toponyms added, corrected or removed on the basis of inscriptions [we give the Greek form only where we can check it; for the μητροκωμίαι see *SEG* XLIX 2097].
1) the **Batanaia** (219-222): **a/b)** Neeila (= Inkhil) and Semelenoi (= Simlon); Νεειλῶν (μητροκωμία) and Σεμεληνων (κώμη); for both see *SEG* XLIII 1093 and XLV 2005 (S. now reads ⟨Σ⟩εμε[λ]ηνων; (⟨Σ⟩εμε[λε]νων, *SEG*) and is more positive in preferring this correction to Εμε[-]νων); **c)** Εὐτίμη/Εὐτιμία (*IGLS* XV 522; = al-Harrah rather than Harrān; for the latter see below sub 3 c); **d)** Aeres (rather than Aere); Αἰρης/Ἐρης (τῆς Βαταναίας) (= Ṣanamein; ethnic Αἰρήσιοι: *IGR* III 1128 = *IGLS* XIV 548; *PAES* III A 655 = *IGLS* XIV 555; cult of Ζεὺς Αἰρήσιος: *IGLS* XIV 557); **e)** to be added: (κώμη) Οβαηβων κατωτέρα (= Ghabāgheb; see *SEG* XLV 2008; Οβαεβων, *SEG*); the name implies a nearby (κώμη) Οβαηβων ἀνωτέρα: its localization remains uncertain, like that of the two other nearby places recorded in this inscription: (κώμη) Ραγηνων and Καπαρζεθα; **f)** to be added: Μααγα (τῆς Βαταναίας) (*SEG* VII 1099 = *IGLS* XVI 201; = Maqajjeh); **g)** Dion (polis; = Tell al-Asharī); **h)** Νεάπολις (on the basis of the ethnic Νεοπολίτης: *IGLS* XVI 80; = possibly Sheikh Meskīn).
2) the **Plain of Bostra** (222): **a/b)** to be added: (κώμη) Μαλα[ων ἀν]ωτέρα (= Mleiḥāt Sharqiyyeh; to the west of this village there is another village probably called (κ.) Μ. κατωτέρα) and Σαεμεα (= Sammā'); for both see *SEG* XLV 2007; **c)** Αλεμα (= 'Alma; *IGLS* XIII

2 9890 from this village records the name Αλμήνιος, probably derived from the ethnic Αλ(ε)-μηνος); **d)** Αμε[.]α (Αμεδα or Αμερα?; = Jīzeh; see *SEG* L 1520); **e)** Ρεμμονα (*PAES* III A 66 = *IGLS* XIII 2 9605; = probably Summāqiyāt).

3) the **Plateau of the Trachon** (222-224): **a)** Φαινή; derived from the ethnic Φαινήσιος: inter alia *IGLS* XV 1, 13, and 17-19; known under the erroneous name Aenos in the *Tabula Peutingeriana*); **b)** Σαυαρα (on the basis of the ethnic Σαυαρηνός: W.-H.Waddington, *Inscriptions grecques et latines de la Syrie*, Paris 1870, 2203 a; identification problematic; perhaps = Σαυρα = Sir al-Lejā); **c)** Harrana (rather than Arrana); Ἀρρανα (*IGLS* XV 264; = Ḥarrān; cf. above sub 1 c); **d)** Norerathe (nonexistent; based on an erroneous reading in Waddington, *op.cit.* 2341 = *IGLS* XV 363, where the name of the dedicant's clan should be read as τῶν Ορεραθης); **e)** Habiba; Αβιβα (on the basis of the ethnic Αβιβηνός); **f)** to be added: Σααρα (on the basis of the ethnic Σααρηνός: *ICUR* 8395 = *SEG* XXXVI 1279 D (3); = perhaps Sha'arah); **g)** Ζοραουα (on the basis of the ethnic Ζοραουηνοί: *IGLS* XV 191; = Ezr'ā); **h)** Δαναβα (rather than Dennaba; *IGLS* XV 159 and 228; = Dhuneibeh); **i)** Αεριτα (rather than Airita; on the basis of the ethnic Αεριτηνός: *IGLS* XV 338; = 'Ariqā, formerly Ahīreh); **j)** κώμη Μωσεμερα (*IGLS* XVI 582; = perhaps Souweimireh).

4) the **Djebel al-'Arab** (Djebel Druze; 225-227): **a)** Ειθα (*IGLS* XVI 597: Ειθα, not Καισάρεα Ειθα; = Hīt); **b)** Σελαιμα (?; on the basis of the ethnic Σελαιμηνός (?): *IGLS* XVI 104; = perhaps Selaima); **c)** Σαλαμανεσθα (on the basis of the ethnic Σαλαμανησθιός; *IGLS* XVI 908/909; = perhaps Ṣāle); **d)** κώμη Σουνθων (?) (*IGLS* XVI 926; = perhaps Sa'neh; Sounoua, *Atlas, per errorem*); **e)** Γαλα[.]ζα (on the basis of the ethnic in *IGLS* XVI 358: dedication Διὶ Γαλα[.]ζων; = Usluḥa); **f)** Καπρο (?; on the basis of the ethnic Καπρήσιοι; = Ta'leh or Kafr?); **g)** Σοδαλαθιοι (?; ethnic; *IGLS* XVI 807; = perhaps Rameh); **h)** Αζεμαθοι (ethnic; *IGLS* XVI 1008 = Khazīmeh); **i)** Δεβις or Δηβις (*IGLS* XVI 1212; = Dhibīn); **j)** κώμη Ιναχου (*IGLS* XVI 647; = perhaps 'Inak); **k)** Berroka (non-existent; *IGLS* XVI 1011, where, however, a proper name in the genitive singular instead of an ethnic in the genitive plural should be read).

1722. Kanatha. Dedication of a pronaos to the god of Rabbos, ca. 150-200 A.D.? *SEG* L 1535. Y.Augier - M.Sartre, *MDAI(D)* 13 (2002) [2003] 125-130 (ph.; French translation), provide the official ed.pr. of this inscription, which they relate to *SEG* XLVII 2076 (to be published as *IGLS* XVI 1 143; 162 or 163 A.D.) recording the dedication of a propylon to Θεὸς Ραββου by 'Sithros' [rather Sithrenos: see *SEG*, with the app.cr.]: the latter dedicated the monumental entrance, Philippos and his family the pronaos of the temple. They also bring into play a third inscription: *SEG* XLVII 2077 (to be published as *IGLS* XVI 1 144) recording the dedication of a columnar construction (restored by edd.pr. as [δί]στυλον): either two columns of the temple or a separate construction (a naiskos, *vel sim.*). This implies a date of *SEG* L 1535 in the second half of the 2nd cent. B.C.; A.-S. reject a date in the 30s or 20s of the 1st cent. B.C., suggested on the basis of a stylistic and iconographic study of the lion-heads framing the dedication on the architrave by the excavators C.Ertel - K.S.Freyberger, *ibid.* 131-169 (dr.), especially 141-147; to support their argument, E.-F. compare the lettering of our inscription with that of

PAES III 778 (dr.), dated to 25-50 A.D., which in their view represents a somewhat later development of the type of alphabet also used in *SEG* L 1535.

1723. Khirbet edh-Dharih. Various inscriptions, 6th/7th cent. A.D. A.Chambon et alii, *Khirbet edh-Dharih. Des Nabatéens au premier Islam* (Amman 2002), is the catalogue of an exhibition held at the town hall of Amman from 13 October to 15 December 2002, including the following inscriptions (texts in majuscules, fully restored, without brackets; French translations), all previously published: **1)** 35 no. 25 (ph.) = *SEG* L 1536 (3) [the ph., on which only part of the text is visible, shows that the dipinto has ἱκεσίες for ἱκεσίαις (printed in the text, which also has ὑπερενδόξοη instead of ὑπερενδόξου: probably a printing error]; the text is preceded by a cross; limestone Nabataean capital reused at the foot of the frontal arch of the apse; the inscription must have run over the full length of the arch; date: 6th/early 7th cent. A.D.; 6th cent. A.D., *SEG*); **2/3)** 36/37 nos. 26/27 (ph. of 26; dr. of 27) = *IGLS* XXI 4 100/99; 4) 38 no. 31 (dr.) = *SEG* L 1536 (1); the text, with several letters lost, is preceded by a cross and consists of four lines: † Ὑπὲρ σω̣|[τ]η̣ρίας Γεω|[ργ]ίου (καὶ) Ἠλί[α] | (καὶ) Ἰ[ώ]β̣ (?) (Ι[.]πη, *SEG* [the traces on the dr., showing in fine the apicated tops of three vertical hastae, seem incompatible with a B]; abbreviation sign: ≀); **5)** 38 no. 32 (dr.) = *SEG* L 1536 (2); the letters are heavily disfigured, as often on later examples of this category of lamps (date: 6th/7th cent. A.D.; undated, *SEG*).

1724. Madaba (area of: Kastron Mefaa (Umm er-Rasas)). Inscriptions from the Church of St. Paul, (ca.) 578 or 593 A.D. *SEG* XLVII 2079 and 2081-2084. M. Piccirillo, *ADAJ* 46 (2002) 545-549 (translations), republishes *SEG* XLVII 2079 + 2082 (545/546 no. 2; ph.; dr. [in *ADAJ*, P.'s text and translation of 2082 are strangely contaminated: P. prints Παύλου υἱῶν αὐτοῦ (L. 2 in fine) as if it were the end of L. 1; correct text in *SEG* XLVII]), 2081 (545 no. 1; ph.; dr. [in the lacuna probably the name of the bishop of Madaba, who as in other contemporary inscriptions found in churches in that place, may have been Σέργιος, P.; also in dating the 12th indiction on record in XLVII 2082 to 578 or 593 A.D., P. assumed that the church was built under that bishop: Sergios I (575-598 A.D.), for whom see *SEG* XXXI 1474, XXXVII 1596, and XLV 2019, Tybout]), 2083 (547/548 no. 3; dr.), and 2084 (548 no. 4; ph.).

1725. Madaba (area of: Kastron Mefaa (Umm er-Rasas)). Mosaic inscriptions from the church of St. Stephanos, late 6th-8th cent. A.D. *SEG* XXXVII 1552-1595; XLVIII 1916*; cf. XLIX 2444. S.Ognibene, *La chiesa di Santo Stefano ed il "problema iconofobico"* (Rome 2002), is a primarily archaeological study devoted to the careful removal of images on 57 of the 150 mosaics, and the concomitant 'restoration' of these mosaics immediately after this operation, which must have taken place when the church was still used by the Christian community (i.e., before the 9th/10th cent.). Some of the inscriptions are briefly discussed in the general introductory chapter on the church (49-94; ph.; dr.), inter alia *SEG* XXXVII 1552 (73-75; ph.; Greek text and dr. on 60). In note 177, on 79, O. summarizes the main problems concerning the date on record in *SEG* XXXVII 1553 L. 5 (see *SEG* XLVIII 1916), and adds a new

suggestion by D.Mazzoleni ('comunicazione privata'): on the assumption that χπ' (= 680 = 785 A.D., era of Arabia) is the correct reading, the '2nd indiction' should be considered an error for the 9th: conceivably the mosaicist 'wrote' a B instead of a Θ.

1726. Madaba. Epigram invoking Maria, 663 A.D. *IGLS* XXI 2 130; *SEG* XXXII 1545. D.Feissel, *BE* (2003) no. 604, points out that the last verse (ὡς καθαραῖς εὐχαῖς αὐτὸν θ(εῖο)ν λαόν) is incorrect both from a syntactical and a metrical point of view; he suggests that the mosaicist for lack of space abbreviated the end of the verse he found in his model, which may have read Θ(εὸ)ν ⟨ἵ⟩λαον ⟨εὕρῃς⟩ ('afin qu'à tes pures prières tu trouves Dieu même propice').

1727. Mothana. Latin milestone with indication of distance in Greek, 162 A.D. Fragment of a basalt milestone reused in a modern entrance porch: found *in situ* in Imtan (Mothana) in the Hauran, 32 km southeast of Bostra. Ed.pr. T.Kissel in P.Freeman - J.Bennett - Z.T.Fiema - B.Hoffmann (edd.), *Limes* XVIII. *Proceedings of the XVIIIth International Congress of Roman Frontier Studies, Amman, Jordan (September 2000)* (Oxford 2002) 161-174 (ph.).

Imp(erator) Cae[s(ar)] | M. Aurelius Anto[ninus] | Aug(ustus), pontif(ex) max(imus), tri[b(unicia) | pot(estate)] || XVI, co(n)s(ul) III, [et] | Imp(erator) Caes(ar) L(ucius) Aureli[us Verus] | Aug(ustus), trib(unicia) pot(estate) II, co(n)s(ul) [II, divi] | Antonini fil(ii), divi [Hadriani] | nepot(es), divi Traiani [Parth(ici) pro]||nepot(es), [div]i Nerv[ae abnepot(es), | st]raver[unt per P. Iul(ium) Geminium] | Marc[ianum legatu]m pro [pr(aetore)] | XXII | κβ'

First attestation of a Roman road network in this area prior to the 3rd cent. A.D.; the distance of 22 miles corresponds to that between Bostra and Mothana; the road probably ran from the legionary camp in Bostra to Mothana, via Salkhad, ed.pr.

1728. Petra. Late-antique Petra. A thorough examination of all sorts of ancient sources (including the Greek papyri found in the church complex in 1993) and of recent research on Petra from the early 4th to the mid 7th cent. A.D., leads Z.T.Fiema in J.H.Humphrey (ed.), *op.cit.* (cf. our lemmata nos. 1652-1657) 191-252, to the conclusion that Petra continued to exist through the 6th cent., retaining its status as provincial capital of Palaestina Salutaris/Tertia; it disappeared as a city sometime during the later 7th cent. as a result of socio-economic stagnation; a withdrawal of the local upper class in the countryside coincided with the collapse of the market economy and urban services. Inscriptions play a subordinate role in F.'s argument; we note a brief survey of the available texts on 195 (*IGLS* XXI 4 36, 42, 50, 63/64, 67, 69, 75/76, 88, and 90) and a discussion of two inscriptions bearing on the municipal administration on 215/216: an inscription dated to 516/517 A.D. records the son of a βουλευτὴς τῶν Π[ετρ]αίων (*IGLS* XXI 4 68, where it is redated to 216/217 A.D. on the assumption that the βουλευταί of 4th cent. texts

are referred to as πολιτευόμενοι in the later texts; F. adduces the possible persistence of βουλευταί in Egypt into the 6th cent. as a parallel and suggests that the πολιτευόμενοι, often on record in the Petra papyri, are members of the curial class or their descendants rather than actual members of a council); a fragment dating 415/416 A.D. mentions an ἐπίτροπος (*SEG* XLIII 1095; at this time an administrator or steward of a country estate rather than a provincial governor or an imperial procurator). An inscription from Areopolis/Rabbath Moba (er-Rabba) mentions a μητροπολίτης there in 687 A.D., implying that the metropolitan see had been transferred from Petra to al-Rabba, probably shortly after the Muslim conquest (F.Zayadine, *ADAJ* 16, 1971, 75/76; F. 237).

1729. Petra. Dedication to Trajan, 114 A.D. *IGLS* XXI 4 37; *SEG* XLIX 2100*. C.Kanellopoulos, *ADAJ* 46 (2002) 295-308 (text in majuscules; dr.), offers an archaeological investigation of the blocks bearing this inscription and of their architectural context. S.Tracy (cf. *SEG* XLIX) argued that the dedication could have been inscribed on any masonry in the area and does not necessarily relate to a hypothetical arch of Trajan. K. elaborates this conclusion: the blocks should be assigned to a finely crafted monument rather than to wall masonry; the arch voussoirs found near the piers of the monumental entrance to the upper market and the inscription belong to two different monumental arches, one of which might be associated with the Propylaia of the upper market or with the nearby nymphaeum. Whatever the inscription's original location may have been, it was erected at a key commercial junction constructed in the early 2nd cent. A.D. (the building program included the upper market and its monumental staircase, renovated shops, the treasury, the colonnade, the paved street, and the nymphaeum).

1730. Petra. Dedication of an exedra in honor of Marcus Aurelius and Lucius Verus, 164-168 (167/168?) A.D.? Two (originally three) blocks of an architrave; inscription in a recessed field with moulded frame on each block; found in the exedra of the temenos of Qasr al-Bint. Ed.pr. F.Zayadine, *Syria* 79 (2002) [2004] 209-211 (ph. of right block only; dr.; translation); we indicate the separations between the blocks with an oblique stroke: /.

1 [----------] / Σεβαστῶν Ἀρμενιακῶν / Μηδικῶν Παρθικῶν
2 [----------] / μεγίστων καὶ τοῦ / παντὸς οἴκου αὐτῶν

Date: 164-168 A.D., during the governorship of Antistius Adventus (see our lemma no. 1731: stone found on the same spot); perhaps 167/168 A.D., when a temple in Rawwafah was dedicated to Marcus Aurelius and Lucius Verus (*SEG* XLV 2026; similar though longer text; 166-169 A.D., *SEG*), ed.pr., who, with reference to the large exedra in Philippopolis, suggests that the exedra in Petra was consecrated to the imperial family (probably in the context of a provincial cult, which had its center in the city); for a marble portrait bust found in the exedra, identified as Lucius Ceionius Commodus (renamed Aelius Caesar on his adoption by Hadrian), the father of Lucius Verus see D.Kreikenbom-T.M.Weber, *ibid.* 195-206 || [Ὑπὲρ σωτηρίας τῶν αὐτοκρατόρων Μ(άρκου) Αὐρηλίου Ἀντωνείνου καὶ Λ(ουκίου) Αὐρηλίου Οὐήρου] Σεβαστῶν Ἀρμενιακῶν Μηδικῶν Παρθικῶν | μεγίστων καὶ τοῦ παντὸς οἴκου αὐτῶν, ed.pr. [as is clear from the lay-out of the text above, ed.pr.'s restoration pre-

supposes that the text on the now missing block, which he places at left, was divided over two lines, to be read continuously unlike the text on the two other blocks; on the assumption that ed.pr.'s restoration is correct, one might suppose that the two extant blocks, mounted beside each other, were surmounted by a large block, possibly exceeding the total length of the two extant blocks, with one or two lines of text: [---- | (?) ----] | Σεβαστῶν κτλ. | μεγίστων κτλ.; ed.pr.'s restoration is based on the dedication of the Herakles temple in Philadelphia *IGLS* XXI 2 18 (*IGR* III 1378; *SEG* XLIV 1415), which, however, has τῶν κυρίων αὐτοκρατόρων, Tybout] || 2. Ἀρμενιακῶν, αὐτῶν: small Ω hanging above the line; N on the moulding of the frame; τοῦ: Y on the moulding of the frame.

1731. Petra. Honorary inscription for the governor Antistius Adventus, 164-168 A.D.? Rectangular block found in the exedra of the temenos of Qasr al-Bint. Ed.pr. F.Zayadine, *Syria* 79 (2002) [2004] 211 (dr.; translation).

Ἀντ̣ί̣σ̣τ̣(ιον) Ἄδουε̣[ντον] | ὑπατικὸν Ζαιδ̣οκομος | Αβγαρου τοῦ Φιλίππου

1-2. Quintus Antistius Adventus Postumius Aquilinus: governor of Arabia (164-168 A.D.), known especially from the dedication of a temple for Marcus Aurelius and Lucius Verus at Rawwafah (*SEG* XLV 2026), ed.pr. || 2. Ζαιδ̣ωκωμος, ed.pr. [however, the drawing shows two omikrons, Tybout] || the block is probably a statue base, which confirms the function of the exedra as an imperial cult place (cf. our lemma no. 1730 app.cr. initio)., ed.pr.

1732. Petra. Honorary epigram for Horion, late 4th cent. A.D. or later? Edd.pr. Merkelbach - Stauber, *SGO* IV 22/71/01 (German translation of LL. 7-10), on the basis of a copy ('preliminary text') of P.M.Bikai and S.V.Tracy; no description of the stone (found reused); cf. E.Sironen in *SGO* V p. 15 (new readings on the basis of a squeeze), D.Feissel, *BE* (2003) no. 610, and id., *Topoi* 12/13 (2005) 799.

Τείχεα τῆς πόλεως [------------] Πέτρης
τίς πόλεμος [--------------] ἐρα̣[τει]ν̣ῆ̣ς
τίς δὲ [-------------------] κλέ̣ος εὐ̣ρὺ
ἄφθι̣[τ -----------] αὐτὸς [----------]
πῶς ἐλεητὰ [---------------------]μεν·
αὐτὸς γὰρ ἔδωκε τὰ χρησ̣[τά], ἀτὰρ μυρι[..]ναος
καὶ πτολίεθρον ἔσωσε π̣[ερικτίο]νας ἅμα πάντας
ἠδὲ Παλαιστίνης Σαλουτ̣αρίαις νοετῆρας
μαρνόμενος· δηί̣ους γὰρ ἀπώλεσε βαρβαροφώνους·
σπουδῇ δ' Ὡρίωνος ἀεχθὲν ἀσφαλὲς ἔργον

Date: late (square letters), ed.pr.; probably the late 4th cent. A.D. is *terminus post quem*, F. (2003) (cf. below ad L. 8); 4th-6nd cent. A.D., F. (2005) || 2. ἐρα̣[τει]ν̣ῆ̣ς, S.; not read by edd.pr. [probably qualifying Petra; cf. e.g. *IGUR* 1260: Σμύρνης ἐρατινῆς in the same metrical position, Martin] || 5. πῶς ἐλεητὰ [--], S. πωσ[--], edd.pr. || 6. [αὐτὸς γὰρ ...: metrically incorrect, Martin]; χρησ̣[τά], ἀτὰρ rather than χρή[μ]ατα, S.;

χρη[..]ατα, edd.pr. || 7. π̣[ερικτίο]νας ἅμα, edd.pr. [metrically and syntactically π̣[ερικτίο]νάς (θ') ἅμα is to be recommended, Martin] || 8. the meter is incorrect and could be saved only by an arbitrary emendation like Σαλουτάρια⟨ς⟩ ἰσν⟨α⟩ετῆρας, S.; νοετῆρας for ναετῆρας; Palaestina Salutaris or Palaestina Tertia: previously the southern part of the province of Arabia; the connection of city (L. 7) and province may imply that Petra had become the provincial capital (probably since the late 4th cent. A.D.: see M.Sartre in *IGLS* XXI 4 pp. 21/22), F. (2003); cf. also F. (2005), where he quotes the text as Παλαιστίνης Σαλουταρίας || 9. μαρνόμενος for μαρνάμενος [the participle ends the sentence of LL. 7/8 (hence the punctuation); however, in their translation ('denn kämpfend hat er die barbarischsprechenden Feinde zurückgeschlagen') edd.pr. erroneously relate it to the next sentence, Martin] || 10. ἀεχθὲν (from ἀέξω; '... wurde das sichere Bauwerk erbaut'), edd.pr.; ẠṆEXẠỌEN, S., who points out that ἀεχθὲν is metrically incorrect || Horion (L. 10) had the walls of Petra restored at his own expense (L. 6) and by his victory over the βαρβαρόφωνοι (Saracenes) saved the city and the inhabitans of Palaestina Salutaris, F.

1733. Petra (area of: Jabal Hārūn, ca. 5 km southwest of Petra). Various inscriptions, late 5th/6th cent. A.D. J.Frösén in J.Frösén - Z.T.Fiema (edd.), *Petra. A City Forgotten and Rediscovered* (Helsinki 2002) 181-187, republish the following, mostly very fragmentary, inscriptions found during excavations (1998-2001) of the church and chapel of the monastic complex of St. Aaron. A Petra papyrus (ca. 573 A.D.) mentions 'The House of our Lord the Saint High Priest Aaron' outside the city: **1)** *SEG* XLIX 2102 (181/182; ph.; part of a chancel screen; found in front of the altar in the apse of the chapel); **2)** BO | † (182; cf. *ADAJ* 44, 2000, 411; βο(ηθός) or a form of βοηθέω; fragment of a white marble orthostat; probably part of a chancel screen; found in the church); **3)** [--]ẠΓΙΕΓΕ̣[--] (182; ph.; cf. *ADAJ* 44, 2000, 411; [--] Ἅ̣γιε Γε̣[ώργιε --], followed by ἐλέησον or βοήθει; fragment of a white marble orthostat; part of a chancel screen; found in the church); **4)** last letter of L. 1: N; in the middle part the end of a line: [--]ΟΙΚΩΝΩ[.]; a cross in the last line (182/183; ; cf. *ADAJ* 44, 2000, 411; [--] οἴκων, ὧ[ν], 'of the houses of which', F.-F.; part of a marble slab found *in situ* in the church; counterpart of the inscribed slab mentioned below sub 11); **5)** [--] Χ̣(ριστό)ς † [--] (183; cf. *ADAJ* 44, 2000, 411; marble fragment; from the church); **6)** [--]γισκ(--) (183; cf. *ADAJ* 44, 2000, 411; small fragment of wall-plaster with a dipinto: abbreviated end of a word written in cursive letters; from the church); **7/8)** *SEG* LI 2076 (1) and (3) (183; from the church); **9)** *SEG* LI 2076 (4-6) (184; ph. of (6); from the chapel); **10)** fragments of monochrome plaster with painted fragments of Ps. 91 (90).4-7; no transcription; F.-F. relate it to the plague from the Justinian period (541/542 A.D.; 185/186; ph.; dr.; from the church) [on the basis of the dr., a reconstruction in majuscules, the text can be read as follows: † [ὅπ]λῳ̣ κ̣υ̣κλώσει σ[ε] ἡ ἀ[λήθεια αὐτοῦ]· | οὐ φοβηθήσῃ ἀπὸ̣ [φόβου νυκτερινοῦ, ἀπὸ βέλους] | πετομένου ἡμ[έρας, ἀπὸ πράγματος ἐν σκότει διαπο]|ρευομένου, [ἀ]π[ὸ συ]μπτ[ώματος καὶ δαιμονίου μεσημβρινοῦ] || π̣ε̣σ̣ῖ̣τ̣αι ἐ̣[κ τοῦ κ̣λείτο̣υ̣ς σ̣[ου χιλιάς, καὶ μυριὰς ἐκ δεξιῶν σου, | πρὸς σὲ δὲ οὐκ ἐγγιεῖ], Tybout; there is no need to relate this Psalm, announcing the death of thousands of people, with a particular event; in this church, it may have had a similar generic function as on amulets from Egypt: see C.A.La'da - A.Papathomas, *BASP* 41 (2004) 107-111, Martin].

In their report on the excavations of 2002, J.Frösén et alii, *ADAJ* 47 (2003) 306/307 (ph.; translation), publish yet another inscribed psalm-quotation from the church: **11)** † Ὁ Θ(εὸ)ς

τῆς δόξης εἰβρόντησην [for ἐβρόντησεν], κ(ύριος) ἐπὶ ὑδάτον πολλõν [for ὑδάτων πολλῶν] † (rectangular marble slab found *in situ* in the floor of the nave of the church; its location makes it a pendant of the slab mentioned above sub 4: they are symmetrically located on either side of the main east-west axis of the church to form a probably meaningful pair; both slabs have a similarly shaped circular depression with four semicircular extensions, possibly originally containing the support of a water vessel; cf. the reference to water in the inscription: *Ps.* 29 (28).3; 5th cent. A.D., probably the second half of the century, E.Sironen apud F. on the basis of the letter forms; drawing on D.Feissel's study (cf. *SEG* XXXIV 1728), F. comments on other quotations of *Ps.* 29.3, which mostly consist of the first sentence only: φωνὴ Κυρίου ἐπὶ τῶν ὑδάτων).

1734. Petra. Fragmentary inscriptions, Roman Imperial period. S.K.Reid, *ADAJ* 46 (2002) 372/373 and 375, reports that fragments of Greek and Latin inscriptions on marble plaques were found in the 2000/2001 excavations of the 'Petra Small Temple'; some were found cut to size for reuse in the expansion of the basin; it is uncertain whether or not these inscriptions were originally on display in the temple [From the ph. of one of the fragments on 375 we read [-- traces | -- ἡγ]ẹμονεύοντ[ος --|--]Α̣ τοῦ κτίστου [--], Tybout]. Another inscription incorporating fragments from different trenches reads in L. 3 ΔΡΙΑ: possibly part of the name of Hadrian, who may have visited Petra ca. 130 A.D.

On these finds see also J.Bodel - S.K.Reid, *Near Eastern Archaeology* 65 (2002) 249/250, with a photograph and text of a Latin dedication to Trajan.

1735. Qal'at al-Rabaḍ ('Aljun castle). Fragmentary inscription (epitaph?), early Byzantine period. Limestone block; inscription on the upper part of a high-relief tabula ansata; three relief rosettes in a recessed field in the lower part of the tabula; probably the side of a sarcophagus; embedded in a wall of the Islamic 'Aljun castle in the early 13th cent. A.D. Edd.pr. N.Attalah - M.A.Abeilah, *Berytus* 44 (1999/2000) 119-122 (ph.; dr.).

Βόηθος ΔΕ[-----]

Name probably followed by the beginning of another name, edd.pr. || another early Byzantine inscription from 'Aljun castle was published by S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 182 no. 19; the two inscriptions testify to the existence of a Byzantine settlement at or near the site, edd.pr.

1736. Tylos (Bahrain; area of: Shakhoura). Dedication of a temple to the Dioskouroi, 140 (129?)-124 B.C. Rectangular limestone block; reused between the late 1st cent. B.C. and the early 2nd cent. A.D. as covering slab of a grave in Mound Shakhoura nekropolis; now in the Bahrain National Museum. Edd.pr. P.-L.Gatier, P.Lombard, K.M.al-Sindi, *Arabian archaeology and epigraphy* 13 (2002) 223-226 no. 1 (ph.; translation) [see now *I.Estremo Oriente* 427].

Ὑπὲρ βασιλέως Ὑσπαοσίνου | καὶ βασιλίσσης Θαλασσίας | τὸν ναὸν Διοσκόροις Σωτῆρσι | Κη[φισό]δωρος στρατηγὸς || Τύλου καὶ τῶν Νήσων | εὐχήν

1. Formerly a satrap of the Seleukid empire, Hyspaosines founded the kingdom of Charakene (also known as Mesene) and refounded its capital Spasinou Charax ('the fortress of Spasines' (= Hyspaosines)), previously called Alexandria and, during the 2nd cent. B.C., when the Seleukid empire included a province of the Erythraian Sea, re-baptised as Antiochia. The new kingdom was a dominant maritime power in the Gulf and controlled distant areas like Failaka (Ikaros) and Bahrain (Tylos). Hyspaosines is known from Greek and Roman literary sources, coins, and Babylonian astronomical diaries; he became a king after 140 (probably in 129 B.C.: failure of Antiochos VII Sidetes' expedition against the Parthians) and died in 124 B.C., edd.pr., who trace his career as far as possible || the queen is known as Tala-si'asu from a Babylonian diary recording her husband's death; it now appears that she bore the rare Greek name Θαλασσία, edd.pr. || 3. the temple (a simple shrine?) must have been located close to the Shakhoura nekropolis: perhaps at Qal'at al-Bahrain, at a distance of 3 km; the inscription must have been on display in the sanctuary, e.g. set into a wall; the Dioskouroi are styled 'saviors' as protectors of navigation, edd.pr. || 4-5. Tylos (Bahrain) and 'the Islands' (the archipelago surrounding Bahrain, and probably other islands in the Gulf as well) were placed under the authority of a local governor (στρατηγός = satrap), edd.pr.

1737. Tylos (Bahrain; area of: Qal'at al-Bahrain). Dedication, ca. 150 B.C.-140 A.D. (probably 1st cent. B.C.). Parallelepipedic limestone block; found at the site at Qal'at al-Bahrain; now in the National Museum of Bahrain. Edd.pr. P.-L.Gatier, P.Lombard, K.M.al-Sindi, *Arabian archaeology and epigraphy* 13 (2002) 230/231 no. 4 [see now *I.Estremo Oriente* 431].

[---]ο̣ς προσται|[----]ους τὴν θυ|[---- σὺν --]δότωι κυ|[-----] σωθέντος || [----]?

1. First letter: O or E; perhaps [name (+ patronymic?), title (ἱερεὺς?) Ἀπόλλων]ο̣ς Προσται|[τηρίου or [name + patronymic]ο̣ς προστάι|[της, edd.pr. || 2-3. -]ους: either the genitive of a female name in -ω or an aorist participle like ἐπιδ]ούς followed by the accusative of a word indicating the object dedicated, e.g. τὴν θύ|[ραν, edd.pr. || 3-4. -]δότωι: name in the dative (e.g. Ἀσκληπιο]δότωι, Διο]δότωι, Ἰσι]δότωι), either followed by the beginning of a patronymic (e.g. Κυ|[ρίλλου, Κύ|[ρου) or an ethnic (e.g. Κυπρίωι, Κυρηναίωι) or, on the basis of the text in our lemma no. 1739 L. 3, κυ|[βερνήτηι, edd.pr. || 4. σωθέντος: the inscription is evidently a dedication in fulfillment of a vow after safe return, possibly from a sea voyage?, edd.pr. || 5. perhaps the name of the god (with the donor mentioned in L. 1); ἀνέθηκεν may be restored either in the first lines or here, edd.pr.

1738. Tylos (Bahrain; area of: Shakhoura). Epitaph of Auidisaros, 118/117 B.C. Anthropomorphic limestone stele (parallelepipedic pedestal; central piece with concave sides; oval summit-piece in the shape of a head; inscription on the central piece ('body'); found in the Shakhoura nekropolis; now in the Bahrain National Museum. Edd.pr. P.-L.Gatier, P.Lombard, K.M.al-Sindi, *Arabian archaeology and epigraphy* 13 (2002) 226-229 no. 2 (ph.; dr.; translation) [see now *I.Estremo Oriente* 428].

Αυ̣ιδ̣ισαρος | Αυ̣ι̣δ̣ισαρ̣ο[υ] | Ἀλεξανδρε̣ὺ[ς] | κα[ὶ --]; || χαῖρε {ι }· | εϙρʹ

Edd.pr. underline that the thinness and wear of the letters make reading difficult; the date (L. 6) is certain || 3. Ἀλε̣ξάνδρ̣ου cannot be excluded, edd.pr. || 1-3. the Semitic name of the deceased suggests that he came from Alexandria-on-the-Erythraian Sea (on the assumption that Ἀλεξανδρε̣ύ[ς] is the correct reading); this would show that the name Alexandria for the city known at the time our inscription was engraved as Spasinou Charax (see our lemma no. 1736 app.cr. ad L. 1) was retained, perhaps because it was considered more prestigious, edd.pr. || 6. year 195 (Seleukid era) = 118/117 B.C., i.e., at a time when Hyspaosines (see our lemma no. 1736) had been replaced on the Charakenian throne; the dynastic situation after Hyspaosines' death in 124 B.C. is unclear, edd.pr.

1739. Tylos (Bahrain; area of: Qal'at al-Bahrain). Epitaph of Abidistaras, 150-100 B.C. *SEG* XL 1519. Republished by P.-L.Gatier, P.Lombard, K.M.al-Sindi, *Arabian archaeology and epigraphy* 13 (2002) 229 no. 3 (ph.; translation) [see now *I.Estremo Oriente* 429].

Αβιδισταρας | Αβδαι̣ου | κυβερνήτης | ..Κ̣Ρ̣Λ̣[.]ΕΙ̣Ι̣ || vacat | χαῖρε

Date: 150-100 B.C., in view of the similarity of the stele and the lettering of the inscription in our lemma no. 1737 (but with square or angular letters: perhaps somewhat older), G., L., al-S.; 3rd/2nd cent. B.C.?, *SEG* || 1-2. for the Semitic names see *SEG* XL app.cr. || 2. fourth letter: I or P, G., L., al-S. || 3. κυβερνήτης: cf. our lemma no. 1737 app.cr. ad LL. 3/4 || 3-4. [κυ]περνήτη[ς] | .Ι̣Ι̣Λ̣ εμʹ, *SEG*.

1740-1742. Zizia. Inscriptions from the Church of Bishop John. Ed.pr. M. Piccirillo, *SBF* 52 (2002) [2004] 367-384, publishes three inscriptions from the Church of Bishop John in Zizia/Ziza (now Jiza; 37 km south of Philadelphia/Amman) excavated in 2001. In an introduction he summarizes previous scholarly activities at this site; brief discussion of two inscriptions: **1)** *IGLS* XXI 2 155 (368-370; ph.; text and Italian translation; building inscription, 580 A.D.; Πέτρου | τõν τόπõν [ἄ]ρχοντος (LL. 2/3) is the 'capo del villagio' rather than the governor; cf. the archon of Kastron Mefaa on record in *SEG* XXXVII 1553 LL. 2/3 (*IGLS*: 'un militaire, ou même un gouverneur civil de la province d'Arabie'); **2)** *IGLS* XXI 2 154 (370/371; ph. with majuscule text; Italian translation; construction of a temple of Ζεὺς ὁ ἐν Βεελφεγωρ).

1740: 378-380 (ph.; dr.; Italian translation). **Dedication of the Church, 560 A.D.** Mosaic inscription in a rectangular panel in the nave near the steps of the presbytery; horizontal mosaic strokes between the lines.

Ἐπὶ τοῦ ἁγιωτάτου Ἰωάννου ἐ̣[πισκόπου]
ἐκτίσθη καὶ ἐτελιώθη ὡ ἅγιος [τόπος]
κόποις καὶ ἀγρυπνίᾳ Καμάσων̣ [τοῦ]
4 πρεσβ(υτέρου) ἐν μηνὶ Μαΐῳ, χρ(όνοις) ζʹ ἰνδ(ικτίονος)· branch ὁ [Θεὸς βοηθή]-
ση τῷ καμόντι καὶ καρποφορήσαντ[ι ---?]

Abbreviation marks (L. 4): ʃ (after ΠΡΕCΒ and ΙΝΔ); oblique stroke crossing the vertical hasta of P [probably more abbreviations in the lost parts of LL. 1 and 4 in fine] || 1. probably bishop John of Madaba, on record in a dated inscription from Madaba (*IGLS* 133 = *SEG* XXXI 1473; 562 A.D., 11th indiction; cf. also *IGLS* XXI 2 97 and 106, from churches on Mount Nebo); if correct, Zizia belonged to the dioecesis of Madaba, ed.pr. || 3. κόποις καὶ ἀγρυπνίᾳ: 'con le fatiche e la insonnia' (rare expression), ed.pr. || 4. on the assumption that the identification of Bishop John (L. 1) is correct, the 7th indiction corresponds to 560 A.D., ed.pr.

1741: 380 (ph.; dr.; Italian translation). **Fragment.** Lower part of a mosaic inscription right of that in our preceding lemma; smaller letters; horizontal mosaic strokes between the lines.

[--]ΑΜΑΝΙ̣[--|--]ΑΚΟΥ ὁ Θ(εὸ)ς /[--|--]ιιCΘΟΝΑΜ[--]

2. Abbreviation mark: horizontal stroke above ΘC; in fine Δ(ΟΥΛΟΣ): invocation of God on behalf of the benefactor(s) of the Church, ed.pr.

1742: 384 (ph.; dr.). **Epitaph of Doria(s?).** Section of a stone arch reused as an epitaph; inscription incised on the cross-section: † ΔΩΡΙΑ

'Il nome della defunta' [Δωρία; or rather Δωριᾶ: genitive of the male name Δωρίας?, Tybout].

EGYPT

1742 bis. **Egypt. Army: infantry reform.** See our lemma no. 1782 bis.

1743. **Egypt. Corpus.** E.Bernand, *ZPE* 139 (2002) 119-126, offers a survey of the present state of the 'corpus' of Greek inscriptions in Egypt and Nubia: lists of the corpora and other publications by himself and by A.Bernand for the greater part, arranged in geographical order. On 126 a remarkably brief list of 'Travaux qui restent à faire'.

1744. **Egypt. Decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike,** 238 B.C. *OGIS* 56 (*SB* 8858; *SEG* XVIII 634; cf. XLIX 2257 and LI 2087; *I.Prose* 8-10; *I.Louvre* 1). S.Pfeiffer in M.Eldamaty - M.Trad (edd.), *Egyptian Museum Collections around the World. Studies for the Centennial of the Egyptian Museum, Cairo* (Cairo 2002), vol. 2, 937-947 (ph.), analyzes the Greek and Egyptian concepts underlying the benefactions of the royal

couple (θεοὶ εὐεργέται) in the field of religion (concern for temples, gods, sacred animals and divine statues) and politics (restitution of peace and legal order; prevention of famine). Style and contents of the decree fit in perfectly with those of honorary decrees for other Hellenistic monarchs; δίκαια ποιεῖν, ἐπιδιδόναι ἑαυτόν, εὐεργεσία, εὐσέβεια, πρόνοια and σωτηρία, on record literally or in periphrasis, are its principal motives. At the same time they mirror, or renew or re-interpret, Pharaonic euergetic traditions. On the other hand, some typically Greek concepts reflecting competition like φιλοτιμία and φιλοδοξία or the moral quality of εὔνοια are missing. P. concludes that the presentation of the royal benefactions is a well-considered composition resulting from the specialist knowledge of the Egyptian priests, at home both in Egyptian and Greek culture. This conscious synthesis is also reflected in the combination of Egyptian-shaped stelai with a typically Greek-style honorary decree.

[See now also S.Pfeiffer, *Das Dekret von Kanopos (238 v. Chr.). Kommentar und historische Auswertung eines dreisprachigen Synodaldekretes der ägyptischen Priester zu Ehren Ptolemaios' III und seiner Familie* (München-Leipzig 2004), and C.Tietze - E.R. Lange - K.Hallof, 'Ein neues Exemplar des Kanopus-Dekrets aus Bubastis', *APF* 51 (2005) 1-29, Tybout].

1745. Egypt. Demography. The following sections in the series of notes published by B.Boyaval, *Kentron* 18, 1/2 (2002) 145-174, bear on demographical subjects: 1) 146/147: epitaphs specifying the age at death in years, months and occasionally days [see also *SEG* XLIX 2322 (3): a phenomenon applying to all age classes]. B. points to five new examples from Leontopolis published since his study mentioned in *SEG* XXVI 1703: *SEG* XXX 1760, XLII 1589 (= *I.Louvre* 59), and XLVI 2170 (76, 79, and 89). However, with 10 such precisions in a total of 63 indications of age at death, Alexandria still holds its leading position over Leontopolis (total of 5), Panopolis (1), Terenouthis (1), and Akoris (none); 2) 154/155: the proportion of persons older than 70 on record in epitaphs (Akoris: 23.9%; see *Kentron* 12, 2, 1996, 68-70; Terenouthis: 4.7%; Panopolis: 6.2%; Alexandria: 6.3%; Leontopolis: none [or rather one highly exceptional one: cf. below sub 4]) is not realistic when compared to the percentage (2.9%) on record in ca. 300 census documents (ἀπογραφαί) of the 1st-3rd cent. A.D., with many more records of age than in epitaphs [though of the living]); 3) 155-159: ethnicity and demography. B. compares four sets of data based on epitaphs from two Jewish (Leontopolis and Teucheira in Kyrenaika) and two indigenous Egyptian (Terenouthis and Akoris) communities seemingly showing that Jews had a lower average life-expectancy than Egyptians. However, there are strong discrepancies between the two Jewish sets on the one hand, and between the two pagan on the other: Leontopolis and Ternouthis reduce the average each in their own category, whereas there is no significant difference between Teucheira and Terenouthis; consequently it would be hazardous to postulate a relationship between ethnicity and life-expectancy [for B.'s denial of a correlation between social criteria and life-expectancy see *SEG* XXVII 1026]; 4) 162-164: the exceptionally high age at death (102) of Glaukias (*JIGRE* 47; *CIJ* 1458) is an isolated anomaly among the 64 other ages at death recorded in Leontopolis, of which the highest is 60. Other exceptions are the epithet φιλότεκνος (see our lemma no. 1747 sub 2) and the name Γλαυκίας, not attested in the Jewish milieu; B. wonders whether Glaukias was a Greek or Egyptian rather than a Jew || See also L.Criscuolo in *Perspectives on*

Panopolis (cf. our lemma no. 1795) 62 note 38, for some critical observations on Boyaval's and W.Scheidel's (cf. *SEG* LI 2086) use of various documents as sources for mortality in Egypt.

1746. Egypt. Funerary epigrams. B.Boyaval continues his series of contributions on various inscriptions and papyri (cf. most recently *SEG* LI 2088). In this lemma we summarize those concerning funerary epigrams.

1) *Lychnos* 90 (2002) 56-58: B. once more interprets the initial words τύμβος οὐκ ἄσαμος κτλ. of Bernand, *Inscr.métriques* 63 (*GV* 1620; *SEG* VIII 368; *SB* 5629; Alexandria; 3rd/2nd cent. B.C.) as a reference to the fact that the monument is inscribed; in addition to his general explanation (cf. *SEG* LI 2088 sub 9: to express a contrast with the majority of anepigraphic tombs), he now draws attention to LL. 3-5 (ἀλλά μοι σχάσας | τὸ νεκραγωγόν, ὦ φίλ', ἐν πέδωι γόνυ | κολαπτὸν ἄθρει γράμμα διπτύχοις κόραις) which may express the horizontal position of the stone ('au ras du sol') and the ensuing difficulty of reading its text, which could only be achieved by kneeling down to the ground and by using both eyes.

2) *Lychnos* 91 (2002) 57/58: in *Inscr.métriques* 47 (*GV* 1842; *SEG* VIII 802; *SB* 5718; 7288 [see now also A.Łajtar - A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003) 188-191 no. 68]; unknown provenance; 1st/2nd cent. A.D.?) L. 4, B. punctuates ἦν δὲ πόσων ἐτέων; δύσμορος ἐννέα δίς (rather than ἐτέων δύσμορος; ἐννέα δίς): question and answer spoken by the passer-by and the stele, respectively; the following ἡλικίης ἄνθους Ἡρωΐδος (L. 5 initio) still belongs to the answer: 'La malheureuse! Dix-huit ans, la fleur de l'âge pour Hèroïs!'.

3) *Lychnos* 92 (2002) 37-39: B. argues that σπιλάς in *Inscr.métriques* 14 (*GV* 700; *JIGRE* 30; *CIJ* 1490; *SEG* VIII 483; *SB* 6160; Leontopolis; 117 B.C.) L. 1 (ὑπὸ σπιλάδος μέλαθρον) may, as a deliberate effect, both indicate the stone of the tomb and the cave (hypogaeum): 'au fond de cette demeure de pierre' (so *Inscr.métriques*) and 'au fond de cette caverne de pierre' (considered in the commentary of *JIGRE*).

4) *Connaissance Hellénique* 93 (2002) 28-30: starting from *Inscr.métriques* 37 (*GV* 1233; *SEG* VIII 469; *SB* 4312; *JIGRE* 23; Schedia; late Hellenistic period) L. 5 (ὠδῖνας προφυγοῦσα), B. comments on the topos of the happiness of dying young, and argues that this motif also underlies *Inscr.métriques* 75 (*GV* 1198; Thebes; 2nd cent. A.D.?) L. 7 (ἡ Λήθη δέ μ' ἔπαυσε σαφῶς χ(αλ)επῶν δὲ μεριμνῶν), where Λήθη is not 'l'Oubli', but indicates the world of the dead as a whole, as in *Inscr.métriques* 43 L. 5, 67 L. 4, and 93 LL. 5/6; the positive qualification continues with χῶρον ἄλυπον in L. 6 and refers to future pains avoided thanks to death: 'et le Léthé m'a *évité* sans aucun doute *de* pénibles soucis'. This is in line with LL. 13-16 stating that the deceased enjoyed his life before departing.

5) *Kentron* 18, 1/2 (2002) 168/169: elaborating his note (cf. *SEG* XLVII 2139) on the absence of a specifically Jewish vocabulary in the epigrams for members of the Jewish community in Leontopolis (*JIGRE* 29-40), B. now shows that they have hardly specifically Jewish subject matter either; there are only two certain examples: the term ὅσιοι on record in *JIGRE* 33 LL. 9/10 (*GV* 643; *Inscr. métriques* 42; *CIJ* 1510; *SB* 6647; *SEG* I 570; VIII 493; XX 640; ca. 150-1st cent. B.C.) in the sense of saints and/or patriarchs frequently occurs in Jewish epitaphs (cf. L.Robert, *Hellenica* XI/XII, 394 note 6); the 'bon espoir' (ἐλπίς) to be granted God's pity (ἔλε-

ος) in *JIGRE* 36 LL. 6-9 (*GV* 1239; *Inscr. métriques* 44; *CIJ* 1513; *SB* 6650; *SEG* I 573; VIII 493; mid 2nd cent. B.C.-2nd cent. A.D.) is a conception amply attested in Jewish sources (for which see *JIGRE*, commentary *ad loc.*).
6) *Ibid.* 170/171: B. argues that in *Inscr.métriques* 27 (*GV* 1887; *SB* 4229; Memphis; 3rd/4th cent. A.D.) the perfumer Kasios was buried in sacred ground (L. 2: ἐν ζαθέοις ὄρεσι; the plural implies 'multitudes des monticules'); this reflects a general tendency among Egyptians in the Roman Imperial period, which is also apparent from *Inscr.métriques* 73 (*GV* 1090; *SB* 8314; 2nd cent. A.D.?) commemorating a Lykopolitan who died on Pharos but was buried in the nekropolis of Abydos close to the presumed tomb of Osiris.

1747. Egypt. Epitaphs in prose: terms and topics. The following sections in the series of notes published by B.Boyaval, *Kentron* 18, 1/2 (2002) 145-174, bear on terms or topics in prose epitaphs: 1) 147/148: starting from some examples on mummy labels B. argues that πρεσβύτερος and νεώτερος, meaning 'Sr.' and 'Jr.', are used to distinguish homonymous relatives differing in age. Epigraphical attestations are *SEG* XLII 1522 and 1530 from Abydos; for these texts, B. rejects A.Abdalla's view that twins may have been meant [see already XLII 1530 app.cr. for suggestions in line with B.'s definition]; 2) 149-151: B. returns to the subject of laudatory epithets in prose epitaphs, to which he devoted earlier studies (see *SEG* XXVI 1702, XLI 1639-1663 introduction in fine, and XLVI 2169 in fine), with special attention to correlations with place, age and sex; ethnic origin did not play a role: Hellenized Egyptians (Terenouthis) and Hellenized Jews (Leontopolis; *JIGRE* 41-104) use the same qualifications. Epithets defining the deceased surpass indications of civic nature (patronymic/metronymic). More detailed discussion of πασίφιλος ([for its active sense, 'who loves all', see *SEG* XLVI 2169 in fine]; typical of Leontopolis, used for adults, ca. twice as much for men than for women, which, however, is not indicative in any respect since there is a clear prevalence of epitaphs for males in this place; often connected with ἄλυπος: 'who caused no grief'); φιλότεκνος ('who loves his/her children'; typical of Terenouthis, used both for adults, generally for men older than 30 and women older than 18 years of age: women married considerably younger than men, for which see *Kentron* 12, 2, 1996, 62/63); χρηστός (generally used for adults). Groups of epithets occur especially at Leontopolis and are absent in Terenouthis; 3) 159-161: among the 77 epitaphs from Leontopolis (*JIGRE* 29-104; *SEG* XL 1569) there are 16 including an invitation 'to all' to deplore the deceased (κλαῦσον, κλαύσατε πάντες): equally divided over the sexes, but with a remarkable underrepresentation of children (3) and an overrepresentation of adult men (8, from 27 to 60 years old). The expression testifies to the prestige of the - probably socially privileged - deceased in their community.

For Jewish motifs in epitaphs from Leontopolis see our lemma no. 1746 sub (5).

1748. Egypt. Foreign ethnics. C.A.La'da, *Prosopographica Ptolemaica X: Foreign Ethnics in Hellenistic Egypt* (Leuven 2002), offers an alphabetically arranged catalogue of foreign ethnics drawing on all sort of sources (mainly papyri, but also inscriptions).

1749. Egypt. Onomastics. G.Nachtergael, *CE* 77 (2002) 288, presents corrections to five entries in D.Foraboschi, *Onomasticon alterum papyrologicum* (Milan 1967-1971). We mention the two based on inscriptions: 1) Ἀσπένδιος (*SEG* VIII 387 = *SB* 8106; dipinto on a loculus slab from Hadra) is an ethnic, not a name; 2) Μηλοίπον Σερε͂νος Ὄχδις, drawn from *SB* 6209 (from Shurafa, not from Heliopolis): Μηλοίπου Σερ|ε͂νος Ὄχ|δις αταν | ι // †. N. points out that W.Schubart, *Gnomon* 3 (1927) 180, suggested understanding Μὴ λυποῦ Σερῆνε οὐδεὶς ἀθάν(ατος); in the same sense already J.G.Milne apud W.M.F.Petrie - E. Mackay, *Heliopolis, Kafr Ammar and Shurafa* (London 1915) 44 no. 81: Μὴ λύπῃ Σερῆνος κτλ.; M. dated the text before 300 A.D. The sign at the end of L. 5 is an *ankh* symbol, not a cross; there is a column [surmounted by a vase] right of the inscription [P.-M.'s transcription (ΜΗΛΟΙΠΟΥ CEΡΙΕΝΟCOVΙΔΙCΑΤΑΝ) is confirmed by the dr. (Pl. 47): Μὴ λοιποῦ, Σερε͂νος· οὐδὶς ἀ(θ)άν(ατος), Tybout].

1750. Egypt. Religion. Isis and the Egyptian tradition. Cf. *SEG* XLVI 2363. T.M.Dousa in K.Ryholt (ed.), *Acts of the seventh International Conference of Demotic Studies, Copenhagen, 23-27 August 1999* (Copenhagen 2002) 149-184, briefly comments on *I.Kyme* 41 (Isis aretalogy) LL. 11/12 (ἐγώ εἰμι ἡ καρπὸν ἀνθρώποις εὑροῦσα) and suggests understanding Isis' association with agriculture from an Egyptian perspective; in support of this view he adduces *SEG* VIII 548 (Bernand, *Inscr. métriques* 175) LL. 1-3 and 549 LL. 1-3, where the poet identifies Isis with both Hermouthis, a goddess of vegetable growth and harvest, and Deo/Demeter, and calls Isis ζωῆς καὶ καρπῶν εὑρέτρια ('creator of all life and crops'). D. suggests that Isis/Hermouthis' unleashing of the Nile flood (*SEG* VIII 548 LL. 10-13; 549 LL. 17-20) and her role as flood-bringer constitute the essential background of the εὑρέτρια-formula and that, therefore, the link between Isis and agriculture 'is ultimately derived from Egyptian tradition' (156). In the remainder of his study, D. focuses on 'three fundamental aspects of the "Hellenistic" Isis - Isis Regina, Isis Unica and Isis Tyche -' and emphasizes 'their continuities with Egyptian tradition', adducing passages from Greek aretalogies and hymns, testifying to Isis as τύραννος, as the sole god (μούνη; μία οὖσα) and as the victor of fate, as Ἀγαθὴ Τύχη and Ἰσιτύχη, and various Demotic texts proclaiming the same ideology.

1751. Egypt. The ruler cult of the Ptolemies. C.G.Johnson, *Historia* 51 (2002) 112-116, points out that not until Ptolemy V are divine titles found in official documents, both on stone and papyrus, or in dedications by kings. Ptolemies I-IV were worshipped as gods by their subjects, but never styled themselves θεοί (though the title occurs in dating formulas of royal decrees and letters, and in patronymics in royal dedications). The earliest document breaking with this tradition is the dedication of an Asklepios temple in Philai by Ptolemy V (*OGIS* 98 = *I.Philae* 8 = *SB* 8395; 186-180 B.C.), where the royal couple appears as θεοὶ ἐπιφανεῖς. The divine titulature is still lacking in temple dedications by Ptolemies III (*OGIS* 60 = *SB* 8296; *OGIS* 61 = *SB* 8859 = *I.Philae* 4; *SB* 9299 and 9301) and IV (*SEG* VIII 360; XVI 860; *SB* 9300), but present in those by Ptolemies VI (*OGIS* 109 = *IGR* I 1146 = *SB* 8318) and VIII (*OGIS* 142 = *I.Philae* 17 = *SB* 8882). J. argues that tact and modesty prevented the first four Ptolemies from using this

form of self-glorification, which would have offended two groups not honoring them as gods: the Greeks from the mainland and the Jews. The erosion of this attitude may be related to the decline of royal power under Ptolemy V (loss of parts of the empire; revolt in the Thebaid; increase of native Egyptian influence), whose image had to be propped up by the proliferation of honorary titles in an attempt at compensation. This trend continued and increased with his successors. See also our lemma no. 1797.

1752. Egypt. The Ptolemies: relations with Delphi, Thermon and Delos. See our lemmata nos. 524, 544, and 757.

1753. Egypt. Ptolemy, 'the son'. Cf. *SEG* XLV 2230; XLVI 1421; XLVIII 1954; L 1116. M.Domingo Gygax, *Historia* 51 (2002) 49-56, reviews various theories concerning the identity of this person, on record as son and coregent of Ptolemy II Philadelphos between 267 and 259 B.C., when he revolted against his father. In the wake of P.Derchain (*ZPE* 61, 1985, 35/36), he points to a previously neglected Hieroglyphic source: the stele of Mendes, where our man, in his capacity of Ptolemy II's representative in 264/263 B.C., is recorded as the latter's 'son, who bears the name of him who generated him'. Being a natural rather than an adopted son he cannot, therefore, be identified with Ptolemy, son of Lysimachos and Arsinoe II, known to have played a prominent role in Termessos during the reign of Ptolemy III (*TAM* II 1 = *OGIS* 55 = *SEG* LI 1835*; 240 B.C.; he is also mentioned in *DAMM* 54/55 = *SEG* XXVIII 1225, dated to the reign of Philadelphos). Since the marriage of Ptolemy II and Arsinoe II remained childless, Ptolemy 'the son' must have been a bastard. His appointment as coregent in 267 B.C. is plausible in view of Arsinoe's death in 268 (rather than 270) B.C. and of the later Ptolemy III still being too young at that moment. In his capacity as coregent, 'the son' was active in Miletos (*Milet* I 3 139) and corresponded with Mylasa on the city's rights at the sanctuary of Labraunda (*I.Labraunda* 3; on the identity of this Ptolemaios see *SEG* L 1116); cf. also his presence in the dating formula of *SEG* XXXIII 1183 (Xanthos; 260/259 B.C.). Probably 'the son' died or was killed by Ptolemy II soon after he revolted in 259 B.C.

1754. Egypt. Ptolemy VII Euergetes II (Physkon). See our lemma no. 1836.

1755. Egypt. Ptolemy IX Soter II. J.-Y.Carrez-Maratray, *REgypt* 53 (2002) 61-74, re-examines the (mainly literary, papyrological, and Hieroglyphic) sources bearing on the identity of Ptolemy IX Soter II's mother, with special attention to the cultic epithet Φιλομήτωρ (implying a claim to motherhood of the heir presumptive) borne by Ptolemies VI, VIII, IX, and Kleopatra II and also, as C.-M. argues on the basis of its synonymy with μήτηρ θεῶν, by Kleopatra III. Both Kleopatra II and III are called, one after the other, Φιλομήτωρ Σώτειρα; the sources do not agree as to whether Ptolemy IX was the son of Kleopatra II or III. This confusion can be explained by the assumption, supported by various indicia, that Ptolemy IX was the natu-

ral son of Kleopatra II (and Ptolemy VIII), born in 142 B.C., but was adopted by his half-sister Kleopatra III, daughter of Kleopatra II and Ptolemy VI, probably in 124 B.C.

On 65/66, C.-M. assigns *OGIS* 130 (*IThSy* 303; dedication by Herodes and the *basilistai* of Es-Sehel to the gods of the cataract; 143/142 B.C.) to the group of documents testifying to Kleopatra II's motherhood: he argues that the τέκνα of Ptolemy Euergetes II and her are Memphites and the future Soter II.

1756. Egypt. Signatures on rings. For two signatures on rings probably from Egypt or the Ptolemaic Empire see our lemmata nos. 1869/1870.

1757. Abydos. Funerary epigrams and prose epitaphs. See our lemmata nos. 1746 sub (6) and 1747 sub (1).

1758. Akoris. Demography. See our lemma no. 1745 sub (3).

1759. Alexandria. Honorary inscription for P. Aelius Panopaios, 161-169 A.D. *SEG* XLVIII 1960. S.Demougin, J.-Y.Empereur in J.-Y.Empereur (ed.), *Alexandrina* 2 (Cairo 2002) 149-158 (ph.; dr.; French translation), is the official publication of this text previously presented in what they call 'l'édition pirate' by A. and E.Bernand; no new readings [in the text of *SEG* add a *hedera* at the end of L. 8, and punctuation marks (~) in LL. 3 (after Σεβαστῶν), 4 (after εὐνοίας), 6 (in fine), and 8 (initio)]. D.-E. follow the Bernands in their view that the honorand was manumitted by Hadrian [but cf. J.Bingen's different view: see *SEG* XLVIII app.cr. ad L. 1]. He was ἐπίτροπος τῶν κυρίων Σεβαστῶν (i.e., Marcus Aurelius and Lucius Verus, since Faustina is mentioned separately from the Σεβαστοί at the end of the text). In Egypt, the imperial cult was organized at the urban, not the provincial level; for Alexandria cf. *I.Alex.Imp.* 29 recording an ἀρχιερεὺς τῶν κυρίων Σεβαστῶν; a σύνοδος Σεβαστὴ τοῦ θεοῦ Αὐτοκράτορος Καίσαρος (Augustus) is attested in a papyrus; most of its members were freedmen. Unlike this *synodos*, our συσσίτιον was not an official one. The expression οἱ ἀπὸ συσσειτίου Σεβαστῶν εἰκόνων corresponds to *cultores imaginum Augustorum*, known in slight variants from Latin inscriptions in Italy to denote associations devoted to the worship of the images of the living emperor(s), in the context of private, mostly domestic, cults. The qualification νέα Σεβαστή for Faustina, to distinguish the *iunior* from her homonymous mother, wife of Antoninus, is rare and attested mainly in posthumous honors; Faustina Jr. is worshipped as νέα Ἥρα in Hierapolis-Kastabala (*SEG* XXXIX 1497) [For the συσσίτια at Alexandria as *private* rather than *public* associations, see K.Buraselis in the article summarized in *SEG* XLV 2074 and contra, A.Favuzzi, *ZPE* 121 (1998) 251-256, id., *ZPE* 124 (1999) 300 (the latter two articles are based on literary sources)].

1760. Alexandria. Funerary epigrams and prose epitaphs. See our lemmata nos. 1745 sub (1), 1746 sub (1), and 1782 bis in fine.

1761. Alexandria (area of: Hadra). Epitaph of Karneades, Hellenistic period. *SEG* VIII 410 (*SB* 7767). C.A.La'da, *Tyche* 17 (2002) 460, points out that 'Αγίου instead of 'Αγίου should be read (correct in *SEG* VIII, Index on p. 159, and *SB* V, Index on p. 412).

1762. Alexandria? Epitaph (in verse and prose) of the soldier Ares, Roman Imperial period. *GIBM* 1113. Following suggestions of earlier scholars, K.Parlasca in K. Parlasca - H.Seemann (edd.), *Augenblicke. Mumienporträts und ägyptische Grabkunst aus römischer Zeit. Eine Ausstellung der Schirn Kunsthalle Frankfurt, 30. Januar bis 11. April 1999* (Frankfurt a/M 1999) 254/255 no. 159, assigned this stele of unknown provenance to an Alexandrian workshop which made a series of similar stelai for the Roman garrison. Published as an ineditum by A.Łajtar, *JJP* 32 (2002) 45-48 (ph.; translation). Cf. A.Chaniotis in T.Hölscher (ed.), *Gegenwelten* -- (cf. *SEG* L 1750) 159 and 173 note 1, R.A.Tybout, *Lampas* 36 (2003) 351 and note 88, and J.Bingen, *BE* (2003) no. 615. See now also O.Stoll, *AKB* 35 (2005) 65-76 (ph.; dr.; text; German translation).

Παυσάμενος στρατιᾶς Ἄρης Ἄρηι παρέδωκεν ὅπλα
καὶ στρατιάν· καταλίψας ταῦτα εἰς ἕτερον κόσμον ἄκοσμον
ἀπελήλυθε ὅπου οὐδὲν ὑπάρχι εἰ μὴ μόνον σκοτίη· (ἐτῶν) κθ'

---

1. Παυσάμενος ... παρέδωκεν: hexameter; the rest is in prose containing metrical elements and expressions derived from poetry (e.g. σκοτίη), Ł. [so already *GIBM*] || 3. (ἔτους) κθ', Ł., following P., who assigned the stele to the reign of Commodus for stylistical reasons (year 29 = 188/189 A.D.); (ἐτῶν) κθ' (age at death), *GIBM*, followed by B. || the interpretation of text and relief are problematical. The relief shows two bearded men; the one on the left, clad in a military tunic, puts incense on a small burning altar with his right hand and holds an object (probably a written document: a military diploma?) in his left hand; the man at right, clad in tunic and toga, holds his right hand over a group of weapons (shield, helmet, and sword) resting on the ground along his right leg. According to Ł. the soldier Ares ('Berufsname') offers his weapons to the god Ares on his retirement from the Roman army; he supposes that the man at left is the commander of the unit in which Ares served, handing over a diploma to the soldier Ares standing at right. Translation of the first section: 'After retiring from the army Ares offered his weapons and military discipline (?) to (the god) Ares'. Contra B., who points out that the object held by the left man ('rouleau, testament ou diplôme militaire'), is typical of sculptural representations of deceased veterans (for another example from Alexandria B. refers to his article in P.Defosse, ed., *Hommages à Carl Deroux* III. *Histoire et épigraphie, Droit*, Brussels 2003, 67-72): the man at left is the deceased soldier Ares, that on the right another soldier called Ares (name frequent in Egypt; the term παρέδωκεν does not point to an offering). Translation: 'Arès a transmis à Arès (un *quidam* homonyme) ses armes et son inscription au rôle de l'armée' (στρατεία, for which cf. Dio Cass. 72.12.3) [Two homonymous soldiers seem a curious coïncidence. More important: the poetical aspirations of this text and its gnomical expression of conceptions of life and death suggest that there is more to the conscious iuxtaposition Ἄρης Ἄρηι than just two soldiers *quidam*: it is sort of a pun (just like κόσ-

μος ἄκοσμος: a world 'which is no world', 'without order' or 'without ornament'; for the expression see *LSJ* s.v. ἄκοσμος II: cf. *AP* 7.561 and 9.323 - the latter, however, refers to an inappropriate ornament) based on the intermingling of the human and divine element: (the soldier) Ares handed over his weapons to (the god) Ares. It is likely that the relief reflects this '"Ἄρης Ἄρηι-situation': the burning altar signalizes the contact between the human and divine sphere (and consequently supports the view that 'Ares II' is not a *quidam*); the soldier (at left, with his diploma or testament as an attribute) burns incense in honor of the tutelary deity of his professional life (the god Ares at right, with the weapons he just received from the soldier as an attribute). It is implausible that the deceased was a veteran already at 29 years of age; his 'retirement' was rather forced by death, which caused him definitively to hand over, possibly by testamentary disposition, to the god his 'weapons and enrollment', the pride of his life in this world, before going to the world of eternal darkness which knew no such ornaments; καταλίψας ταῦτα ... ἀπελήλυθε underlines his regret and, moreover, shows that quitting service and death were two sides of one coin. The term παραδίδωμι is used for solemn commitment of a person (in manumission inscriptions, e.g. *SEG* XXXII 639, or in *defixiones*, e.g. *SEG* XXXIV 952 (B), XLVII 1438, and XLIX 1405 (A)) or of objects (implementation of offerings long due in Lydian confession inscription, e.g. *SEG* XXXIV 1213 and XXXV 1164) to (a) god(s); the rare but significant expression is in line with the lofty tone of the rest of the text, Tybout || Equally ignoring *GIBM* (and Ł.'s 'pseudo ed.pr.' and B.'s comments at that), Stoll argues that Ares is twice represented on the relief: at left as a young soldier making a *votum* to Ares (the god is mentioned in the epigram but not shown on the relief), and at right as a veteran on retirement sacrificing his weapons. The problem with this interpretation is the singularity of the 'doppelte Ares': S. adduces figures represented twice or more times on sarcophagi, always in larger, narrative scenes (friezes) separated from each other; the doubling of a single figure on a funerary stele in one and the same scene seems unparalleled; incidentally, S. gives no punctuation in L. 2, and, concomitantly, his translation is erroneous, connecting στρατίαν with καταλίψας instead of with παρέδωκεν, leaving ταῦτα in the air, and producing an anacolouthon: 'übergab Ares dem Ares die Waffen und nach der Entlassung aus dem Dienst auf diese Art und Weise - in die andere Welt ... ging er weg ...', Tybout].

1763. Alexandria (area of: Dekhela). Epitaph of the monk Timotheos, 578 A.D. Lefebvre, *Recueil* 10; *SEG* XLVI 2113. In an article on the Alexandrian monastery of the Metanoia mainly based on papyrological and literary sources J.-L.Fournet, J.Gascou in C.Décobert (ed.), *Alexandrie médiévale* 2 (Cairo 2002) 23-45, on 37-39 reject A.Łajtar's equation of ἡ Περιστερά (L. 5) with the Enaton monastery, since it was based on an erroneous interpretation of a 6th cent. A.D. papyrus (cf. *SEG* XLVI). The κοινόβιον τοῦ ἀββᾶ Σαλαμᾶ (LL. 6/7) is known as a subdivision of the Enaton, but the Peristera is an independent monastery. From the term οἰκιακός in the papyrus ('chef de maison', i.e., of a group of monks charged with a specific administrative or economic responsibility) it appears that, unlike the Enaton, the Peristera belongs to the Pachomian denomination: Τιμόθεος may have moved from one religious order to another in the course of this life. The epitaph Lefebvre, *Recueil* 1, equally from Dekhela, possibly records a similar transition: LL. 2/3 may be restored as ὁ τῶν ['Αντ]ωνιτῶν (another subgroup of the Enaton) and [--]τουζαστη in L. 4 may conceal, in a corrupt form, the μονὴ Ζαστῶν known from Lefebvre, *Recueil* 12 L. 7 (F.-G. 39 note 59). However, F.-G. do not exclude the possibility that Περιστερά is the name of a renowned female ascetic attached to Timotheos' name as a label (ὁ τῆς Περιστερᾶς).

1764. Alexandria. Rhodian amphora stamps, ca. 150 B.C. C.Christophi, J.-Y.Empereur in *op.cit.* (cf. our lemma no. 1759) 341-349 (ph.), present a corrected and enlarged version of their previously published catalogue of the different stamps used by the manufacturer Θεύμναστος (ca. 150 B.C.; cf. *SEG* XLVIII 1974), and present some additions to their list of corresponding stamps recording the eponymous magistrates and month names; most stamped handles are in the Museum of Alexandria. C.-E. publish one new stamp combination on an amphora from Jerusalem: see our lemma no. 1661.

1765. Antinooupolis. Catalogue of ephebes, 2nd/early 3rd cent. A.D. *SB* 5980. A.Łajtar, *ZPE* 140 (2002) 99/100 (text of *SB*), assigns this text of unknown provenance to Antinooupolis: Ἀντίνοος or Φιλαντίνοος, both names typical of Antinooupolis, occur at least once (L. 3: [-- Ἀντ]ίνοος or [-- Φιλαντ]ίνοος; perhaps also in LL. 2/3 and 8). The list belongs to a group of similar documents recording ephebes victorious in Antinooupolitan athletic events [or rather all young men granted access to the ephebate?; cf. *SEG* LI 2124-2126 and 2159* introduction, Tybout]. Among these documents, Ł. distinguishes two chronological groups: 1) lists with round omikron, probably from the 2nd cent. A.D.; *I.Portes* 7/8 and 10 = *SEG* LI 2124); 2) those with omikron in the shape of a lozenge (probably late 2nd/early 3d cent. A.D.; *I.Portes* 5, 6, 9, 16-18, 21/22; *SB* 4962 and 4965 = *SEG* LI 2126). This criterion can, however, not be used for *SB* 5980, since the stone is lost and no photograph exists.

1766. Antinooupolis. Dipinto on a wall, Byzantine period. Dipinto in red paint on a wall of a subterranean chamber northeast of the *decumanus*. Edd.pr. G.Nachtergael - R.Pintaudi, *APapyrol* 14/15 (2002/2003) [2005] 292 (ph.): Πάντα | πιθη πωθι

Perhaps πάντα π(ε)ίθῃ ('tu obéis en toutes choses'), edd.pr. [πωθι = πόθει (from ποθέω)?, Chaniotis].

1767-1772. Ayn Soukhna (eastern desert). Rock-cut graffiti, ca. 2nd cent. B.C.? / Christian period. Edd.pr. M.Abd el-Raziq, G.Castel, P.Tallet, V.Ghica, *Les inscriptions d'Ayn Soukhna* (Cairo 2002), publish 60 graffiti incised by travellers on the rocks of this site, a desert station situated on the Gulf of Suez at the end of a road coming from the Nile. The inscriptions range from the Egyptian Middle Empire to modern times (38 Hieroglyphic, 6 Greek, 14 Coptic, and 2 Arabic inscriptions; French translations). We present the five Greek grafitti (written by travellers rather than worshippers, since there is no evidence of a cult place for this period: edd.pr. 115) and a much later (Christian?) scribbling. Edd.pr. date nos. 41/42 to the advanced Ptolemaic period, and no. 43 to the Hellenistic period; they do not give dates for nos. 39/40.

1767: 68 no. 39 (ph.). **Signature of Ptolleion?:** [Π]τολλε̣[ίων ?] | ἥκω̣ | Κ ΜΕΝΑ

1. Or [Π]τολλο̣[ῦς], edd.pr. || 3. MENA is a later addition in another hand; probably the abbreviation of Μένανδρος (cf. our lemmata nos. 1768 and 1770), edd.pr. [who print Μένα and do not comment on the initial K; perhaps κ(αὶ), Tybout].

1768: 68 no. 40 (ph.). **Signature of Menandros.** For L. 1, we give the reading of J.Bingen, *BE* (2003) no. 637: Μένανδρο̣[ς] | ἥκω | vacat | vacat || M[---]

1. Μέν̣[.]ν̣[--], edd.pr., who add that a restoration Μένανδρος is attractive.

1769: 69 no. 41 (ph.; dr.). **Signature of Dioskourides:** Διοσκουρίδης | ἥκω

1770: 70 no. 42 (ph.; dr.). **Signature of Menandros?:** MENAC Διοσκουρίδ̣ο̣υ

C above A || MENAC: probably an abbreviation of Μένανδρος (cf. our lemmata nos. 1767/1768), edd.pr. [who print Μένας].

1771: 70 no. 43 (ph.; dr.). **Signature of Melas:** Μέλα[ς]

1772: 71 no. 44 (ph.; dr.). **Christogram?:** IXC̣

Either Ἰ(ησοῦς) Χ(ριστό)ς̣, though this monogram is not attested in Egypt, or Ἰχ(θῦ)ς or an abbreviated anthroponym like Ἰχ̣ο̣υω[--] or Ἰχ̣ου(τ), edd.pr., who do not exclude that the first letter may be E.

1773. Berenike. Various inscriptions. S.E.Sidebotham in P.Freeman - J.Bennett - Z.T.Fiema - B.Hoffmann (edd.), *Limes XVIII. Proceedings of the XVIIIth International Congress of Roman Frontier Studies, Amman, Jordan (September 2000)* (Oxford 2002) 361-378, presents a survey of recent discoveries in Berenike and its territory. Greek inscriptions (no texts; ph.) are mentioned on 362 (new texts: dedication to Ἶσις; two dedications by a woman called Φιλωτέρα to Ζεὺς Θεὸς Μέγιστος), 364 (same inscriptions; new Christian inscription on a lamp; *SEG* XLVIII 1977 and XLIX 2117), and 365 (*SEG* L 1572). See also S.E.Sidebotham, *JARCE* 39 (2002) [2004] 227-229 (ph.).

1774. Bir 'Iayyan (eastern desert). Distance marker from the Nile, 257 B.C. *SEG* XLVI 2120. J.G.Manning, *ZPE* 138 (2002) 146-148, argues that the 'τοπάρχης of the three (districts)' Ῥόδων Λυσιμάχου Πτολεμαιεύς, who set up this stele, is also on record in a papyrus belonging to a demotic family archive from Apollonopolis Magna (97 km west of Bir 'Iayyan) dating from 265 to 208 B.C.: in the witness list to *P.Hausw.* 11 a/b (J.G.Manning, *The Hauswaldt papyri. A third century B.C. family dossier from Edfu*, Sommerhausen 1997) dated February/March 224 B.C. Apparently he was a Greek (whether in the ethnic sense or in terms of identity) who understood enough demotic to testify ('Greek' men are attested as witnesses to

Egyptian contracts in the 3rd cent. B.C. from other places). Apparently he was *toparch* as a young man, stationed either in Apollonopolis Magna or in Ptolemais, and could have retired in the area of Apollonopolis; as an experienced Ptolemaic official, he must have been considered a trustworthy witness with a broad social network in the area. Rhodon is an example of Greeks settling in the Egyptian countryside, crucial in the establishment of Ptolemaic political control over Egyptian institutions, which in the Thebaid began in the 3rd rather than the 2nd cent. B.C.

1775-1776. Dakhleh Oasis (area of: Kellis/Esment el-Kharab). Dedications on statue bases, 212-early 4th cent. A.D. Two sandstone statue bases from the portico of the temple of Tutu/Tithoes; traces of red paint in the letters. (Re)published by K.A.Worp - C.A. Hope in C.A.Hope - G.E.Bowen (edd.), *Dakhleh Oasis Project: Preliminary Reports on the 1994/1995 to 1998/1999 Field Seasons* (Oxford-Oakville 2002) 323-331 (translations; texts by W.; comment on the find context by H.). Another (fragmentary) sandstone statue base bearing the end of a dedicatory inscription was confiscated from antiquity robbers; its text is identical to that of our lemma no. 1775 LL. 4-8. A drawing was published by A.Hussein - G.Wagner (see *SEG* XLIV 1489), who also provided an incomplete edition of the text in our lemma no. 1775 read from the ph. mentioned in *SEG* [the description in *SEG* XLIV is misleading: read 'It is the lower part (LL. 4-7) of a dedication identical to another dedication found earlier at the excavations of the temple of Tithoes' instead of 'It is the lower part (LL. 4-7) of a dedication, found earlier ...' etc. The text presented in *SEG* is the more complete version on one of the bases found *in situ*, not that on the stolen block, Ṫybout]. W.-H. reconstruct the order of the originally four pedestals in the portico, erected on the east before each column: the texts of our lemmata nos. 1775/1776 are inscribed, probably at the same time, on pedestals nos. 1 and 3 in the row from north to south, respectively; the provenance of the confiscated fragment is unknown; W.-H. discuss the possibility, which in the end they consider unlikely, that it belonged to pedestal 4, now completely missing *in situ*; they suggest that it originated from elsewhere at the site.

1775: 325 (ph.; dr.). **Dedication to Isis-Demeter (?), 212-early 4th cent. A.D.** *SEG* XLIV 1489.

- - - - - - - - - - - - - - - - - -
['Ισιδι] Δήμη[τρι θεᾶι]
[μεγ]ίστη[ι Α]ὐρ[ήλιος]
['Ο]φελλιανὸς ἄρξας [προ]-
4 στάτης ἅμα συμβίωι
καὶ τέκνοις εὐχαριστί-
ας ἕνεκεν ἀνέθηκαν
vacat ἐπ' ἀγαθῶι vacat

Date: after 212 (Aurelius) and before the christianization of Kellis (the cult of Isis-Demeter is not likely to have survived long into the 4th cent. A.D.), W.; ca. 300-350 A.D., *SEG* (on the basis of J.Bingen's identification of Aur. Ophellianos: below ad L. 2) || 1. no text in *SEG*; in fine: or Δήμη-[τρι θεᾷ] or Δήμη[τρι τῆι/τῇ], W. || 2. [...]...[Α]ὐρ[ήλιος], *SEG* || 3. ἄρξας: Aur. Ophellianos was ex-magistrate of the neighboring city of Muth (Mothis) or of Hibis in Kharga Oasis, W., who rejects identification of this man with an Ophellianos on record in a Kellis papyrus which should be dated ca. 350-400 A.D. (contra J.Bingen: see *SEG* app.cr. in fine) || 3-4. [πρωτο]στάτης ἅμα συμ-

βίῳ τ[ε], *SEG*; Ophellianos was the leader (προστάτης rather than ἐπιστάτης) of the local Isis cult; there is no room for [πρωτο]lστάτης, W.

1776: 325-327 (ph.). **Dedication.**

------ | [- ἄ]μα [τ]έκν[οις καὶ | σ]υμβίωι εὐσ[-|-]ί̣α̣ς̣ ἕνεκεν ο[-|-] ἐπ̣' ἀ̣γα̣[θῶι]

1-2. Or [τ]έκν[οις | καὶ, W. || 2-3. in view of the room required by the restoration in LL. 1/2, a single word like εὐσ[εβ(ε)]ί̣α̣ς̣ or εὐσ[τοργ(ε)]ί̣α̣ς̣ seems to be excluded; rather two such words connected by καί, e.g. εὐσ[εβείας καὶ εὐνο]ί̣α̣ς, W., who rejects εὐε̣[ργεσ(ε)]ί̣α̣ς || 3. in fine the article ὁ or οἱ? W. || on 329 note 8, W. presents an inscribed small fragment found in the portico: ΝΟ̣ | ΛΙ | ΟΙC; this may have belonged to our dedication and should perhaps be reconstructed as follows: [----]νο̣[-?|---]λι vacat | [- ἄ]μα [τ]έκνοις vacat | [καὶ σ]υμβίωι.

1777. Dakhleh Oasis (area of: Kellis/Esment el-Kharab). Inscriptions of unknown character (record of 'additional work'?), 54-68 A.D. Sandstone pedestal with mouldings above and below; on the front a Demotic text of one line in red paint, followed by two Greek texts (A above B), lightly incised and filled with red paint; found in two parts near the portico of the temple of Tutu/Tithoes; probably erected originally along the processional route in the forecourt. Edd.pr. R.S.Bagnall - K.A. Worp (with a note on the Demotic by J.Tait) in C.A.Hope - G.E.Bowen (edd.), *op.cit.* (cf. our lemmata nos. 1775/1776) 49-51 (ph.).

Demotic (one line)

A: [- ca. 7 -] τὸ πρόσεργο[ν -?]
[- ca. 6 -] Πετεύριος ἐγ[ραψ-]
[- ca. 5 -] Ν̣έρ̣ωνος Κλα̣[υδίου Καί]-
4 σαρος Σεβαστοῦ Γερ[μανι]κο̣[ῦ]
Αὐτοκράτορος [---]

B: ---------------
τὸ πρ̣[όσ]εργον [..]φρ[..]
Πετεύριος ἐγραψ[-]
[---------------]
4 [---------------]-
ρος
[---?]

Demotic: '--------- (?) before (the god) Tutu'; the text gives the impression of having been written in the 2nd/1st cent. B.C., i.e., considerably earlier than the Greek inscriptions, T. || **A.** 1 (cf. B L. 1) πρόσεργον (rather than πρὸς ἔργον): the meaning of this term, likely to have marked the end of a clause, is unclear; elsewhere, it is attested in the senses of 'extra-work' and of 'interest'; the latter seems improbable in our text, which may record the carrying out or financing of some additional work in the temple, edd.pr. || 2. (cf. B L. 2). Peteurios or more likely a son of Peteuris is probably the subject of the clause, which might then be restored ἔγ[ραψεν] (part of the final N is possibly visible in B L. 2 in fine), edd.pr. || 3. [ἔτους (or (ἔτους)) number of regnal year]; the N seems to be sinistrorsum, edd.pr. || 5. in fine: probably a month's name and day number, edd.pr. || **B.** 3-5. it is difficult to reconstruct these lines so as to make ρος the end either of Καίσαρος or Αὐτοκράτορος; on the assumption that one line is missing rather than two, [-- Καίσα]ρ̣ος is conceivable, edd.pr.

1778. Vacat.

1779. Demerdash. Epitaphs. For a series of epitaphs possibly from Demerdash see our lemma no. 1787.

1780. Fayum. Unknown provenance. Epitaph of Eirene, 81 B.C.? *I.Fayoum* 198. In an article on the chronology of Berenike III mainly based on papyrological evidence, C.Bennett, *ZPE* 139 (2002) 143-148, on 145-147 redates this inscription (dated in L. 6 ἔτους λς′ τοῦ καὶ α′ (ἔτους)) from Ptolemy VI (36th year = 145 B.C.) and Ptolemy VII (1st year) to a brief period of coregency of Ptolemy IX (36th year) with Berenike III (1st year) in 81 B.C. In his conclusion, B. arrives at the following chronological sequence: 1) coregency Ptolemy IX/Berenike III: July-November-December 81; 2) death of Ptolemy IX: November/December 81; 3) death of Berenike III: February/March 80; 4) death of Ptolemy XI: March/April 80 B.C. B. discusses the dates of some other inscriptions in passing: *SB* 1569; 4222 (= *OGIS* 738); *I.Fayoum* 205.

1781. Fayum. Dayr Sinnouris (= ancient Psineuris?). Epitaph of Damianos, 7th/8th cent. A.D. Limestone stele; relief cross in an aedicula; inscription above; its lines are disposed above, at left and right of a small shell; found in the ancient church of Dayr Sinnouris (west of Sinnouris, probably to be identified with ancient Psineuris). Mentioned by F.Khourchid, *The Churches and Monasteries in the Province of Fayum, from the Diffusion of Christianity to the end of the Ottoman Period* (Cairo 1998; in Arabic) 225 no. 560 (ph.; dr.). Published on the basis of the ph. by J.van der Vliet, *Enchoria* 28 (2002/2003) 140-142 (ph.; French translation).

† Κ(ύρι)ε, ἀνάΙπαυσον τὴΙν ψυχὴν τοῦ τΙούλου σου ΤαμΙιανο[ῦ] σιλικνιαρίΙου· ἐκυμήθη Ἐπίπι Ι η′, ἀρχῇ ἐννάτΙης [ἰ]ν(δικτίωνος) Ι † shell †

Date: 7th/8th cent. A.D., based on the stylistical similarity with Lefebvre, *Recueil* 62, V.d.V. || 3-4. τούλου for δούλου || 4-5. Ταμιανός = Δαμιανός || 5-6. σιλικνιαρίου for σιλιγνιαρίου ('confectioner', well attested in the papyri from the Fayum, V.d.V.) || 6. ἐκυμήθη for ἐκοιμήθη || 8. abbreviation sign: ʕ.

1782. Herakleion (Aboukir). Funerary epigram for the soldier Lykos from Priene, early or middle Ptolemaic period (probably late 3rd/2nd cent. B.C.). Small block, possibly a base for a statuette; found in a building west of Herakleion by F.Goddio. Ed.pr. E.Bernand, *ZPE* 140 (2002) 97/98 (dr.; French translation); republished by W.Clarysse-M.Huys, *ZPE* 143 (2003) 147/148 (English translation), with the help of a photograph provided by Goddio; to be published with full documentation in J.Yoyotte et alii, *Canopus* I, forthcoming. We give the superior text of C.-H.

Τόνδε Λυκίσκου παῖδα Λύκον κτέρισε̣[ν ⏑⏑– x]
[ὃ]ς τ̣ὸ̣ Πριηναίων ἄστυ πάτρας ἔνεμεν·
ο̣ὐ γὰρ̣ ἔτρεσσε φάλαγγος ἐπερχ̣όμενομ μέγα [πλῆθος]
ἀ̣ν̣δ̣ρ̣ῶν δυσμενέων· ἐμ προμάχοις δ' ἔθανεν

Date: undated by ed.pr.; early or middle Ptolemaic period (cf. also below ad LL. 3/4), C.-H. || Τόνδε Λυκίσκου παῖδα ἴδ' Ἄκυλον· κτέρισ[ε ὁ δεῖνα] | ἐτῶν ιη'· ναίων Ἄστυ πάτρας ἔνεμεν | ὄπα· ο̣ὐ̣κ̣ ἔτρεσσε φάλαγγος ἐπ' χολωτὸς μέγας | ἀλ̣[λ' ὑπὸ] δυσμενέων ἐμ προμάχοις δ' ἔθανεν, B., who did not recognize the two elegiac distichs || 1. the same name combination, with partial identity of the names of father and son, is found in a family from Bouthrotos: *SEG* XXXVIII 464 and 490 II L. 23; XXXVI 567 even has Lykos son of Lykiskos son of Lykos; possibly κτέρισε̣[ν συνόμευνος or συνόμαιμος or συνέταιρος, C.-H., with further examples of κτερίζω in epigrams || 2. Πριηναῖος: variant *metri causa* of Πριηνεύς, C.-H., who point to a few other immigrants from Priene in Hellenistic Egypt on record in papyri; ἔνεμεν: 'il faisait paître un troupeau', B.; 'He lived in the city of Priene, his fatherland', C.-H. || 3-4. Lykos probably died in one of the internal Egyptian wars of the late 3rd or 2nd cent. B.C., C.-H. || C.-H. provide many parallels from epigrams and epic poetry for almost all terms and expressions.

1782 bis. Hermoupolis Magna. List of officers and soldiers belonging to the local garrison, probably shortly after 145/144 B.C. *I.Hermoupolis* 4 (*SB* 599). In N.Sekunda, *Hellenistic Infantry Reform* (cf. our lemma no. 1894), this stele is, among many other sources more briefly discussed, the constant point of reference in the sections on the reform of the Ptolemaic infantry in the 160s B.C. (21-51; ph.; majuscule copy by G.Lefebvre; tabular survey of contents). It is the earliest extensive document to show that the old structure of infantry organization in *chiliarchiai* and *pentakosiarchiai* has been replaced by a new system, with a new sub-unit (σημεία; the earliest attestations are the dedication *SB* 1436 and a papyrus, dated 170-164 and shortly before 163/162 B.C., respectively) based on the Roman maniple: two centuries or ἑκατονταρχίαι (each commanded by an ἑκατόνταρχος), each divided into two πεντεκονταρχίαι (each commanded by a πεντεκόνταρχος). Six maniples form a unit. The system is remarkably standard, though not consistently applied. Col. II and III record maniples in series; the eponymous officers, frequently in pairs, are those of six-maniple units rather than maniples. S. discusses: 1) the strength of a maniple: 32 men is the maximum given to any *pentekontarchia* in our document (Col. II LL. 20-52; this would yield 128 men per maniple), in which, however, the maniples had evidently fallen well below their establishment strengths; S. considers 36 (six tent-parties) and 144 the most likely establishment strengths for *pentekontarchia* and maniple, respectively; 2) lower-officers (κῆρυξ, οὐραγός, σημε(ι)οφόρος - σημοφόρος in Bernand, *Inscr. métriques* 4 -: all new ranks, corresponding to the *tesserarius*, *optio*, and *signifer* in the Roman Republican maniple; collective name of the body of lower-officers: οἱ ἔξω τάξεων, a term indicating non-combatants or camp-followers before the reform; 3) the organization of the headquarters of the regiment (σύνταξις); Col. I LL. 35-49 list the headquarters element of the unit called 'Those formerly with Dryton': one ἡγεμὼν ἐπ' ἀνδρῶν and φρούραρχος (garrison commander; ranks also on record before the reform; for the former see also our lemma no. 1595), two ἡγεμόνες ἔξω τάξεων (officers commanding lower-officers; rank possibly resulting

from the reform: see our lemma no. 1786 bis), one ἔξω τάξεων (under-officer serving at regimental not at manipular level; new title (cf. above sub 2) very probably equivalent to ὑπηρέτης), three ἡγεμόνων υἱοί (probably 'officer cadets', 'ensigns'; not an official title), and one γραμματεὺς συντάξεως (probably responsible for all the paper work of the regiment, presumably separate from the provision of pay and rations, which were the duties of the ὑπηρέτης); 4) the author of the reform: see our lemma no. 1497 bis.

On 53-57, S. examines *I.Hermoupolis* 5/6 (ph.), two stelai together forming a list of the 'Apolloniate Mercenaries' (ξένοι Ἀπολλωνιᾶται), for the light they shed on the organization of the Ptolemaic infantry regiment in the 1st cent. B.C. (same structure, but the *hekatontarch* has disappeared, and the one *keryx* per *semeia* has been reduced to one per regiment). Further sections are devoted to representations of soldiers on tombstones possibly showing details in the equipment which might be associated with the reform, inter alia the epitaph of Dionysios the Bithynian from Alexandria *SB* 6241 (65-68; ph.) and that of Salmas of Adada from Sidon (see our lemma no. 1595).

1783. Khargeh Oasis. Aïn Labakha. Dedication, 2nd/3rd cent. A.D. Pedestal in the same courtyard of the temple of Piyris as the inscriptions *SEG* XLVI 2087-2109, left of the pedestal bearing the dedication *SEG* XLVI 2089. Mentioned by A.Hussein, *Le sanctuaire de Piyris* (cf. *SEG* L 1601) 17, but not published by G.Wagner, *ibid.* In a review of this monograph, O.E.Kaper, *BiOr* 59 (2002) 88-93, on 91 publishes a preliminary text based on a copy he made *in situ.*

[------ Λου]κιανὸς | Ο[---]ΠΕΝΙΕΤΣΕΥΣ | ἀνέθηκεν ἐπ' ἀγαθ[ῷ] | ὑπὲρ [ε]ὐσεβε[ίας] | --------

1. [Τὸ προσκύνημα Λου]κιανὸς, K. [with the nominative being used instead of the genitive, as in the proskynemata *SEG* XLVI 2088, 2091, and 2102; rather the first element of the dedicant's name, since Τὸ προσκύνημα does not square with ἀνέθηκεν; none of the inscriptions from Aïn Labakha has this combination; our dedication is likely to have roughly the same structure as its neighbor *SEG* XLVI 2089, Tybout] || 2. name or profession, K. [or ethnic?].

1784. Khargeh Oasis. Darb Ayn Amur. Wish of good luck, 4th cent. A.D. S.Clackson apud C.Rossi-S.Ikram, *ZÄS* 129 (2002) 148 (dr.; no Greek text), reports on two Greek inscriptions incised on the rocks of a wadi at Darb Ayn Amur. One was too eroded to be copied; we read the other text from the drawing: Εὐτυχῶς | Ἀνουβίωνι | Μαῦρος

Date: 4th cent. A.D. 'on stylistic grounds'; similar good luck formulas have been found elsewhere in the Oasis, e.g. *SEG* XXVI 1783 and 1789 (= XXXVIII 1789 and 1763, respectively); XXXVIII 1760, 1772, 1775, 1804, and 1812, C. ['Mauros (wishes) good luck to Anoubion'; C.'s suggestions can only be accepted on the unnecessary assumption of grammatical errors: 'Good luck to Anoubion (the) Mauros / ... to Anoubion son of Mauros / ... to Anoubion and to Mauros'; she prefers to interpret Μαῦρος as a personal name rather than an ethnic, 'but ac-

-knowledges that it might be tempting to see Anoubion as a member of the *Ala Maurorum* which is known to have had connections with Khargah' (cf. *SEG* XXXVIII 1736: τῶν Μαύρων σκυταρίων; see also our lemma no. 1709 app.cr. ad L. 3, Tybout].

1785. Koptos (and eastern desert). Various studies. M.-F.Boussac, M.Gabolde, G.Galliano (edd.), *Autour de Coptos. Actes du colloque organisé au Musée des Beaux-Arts de Lyon (17-18 mars 2000)* (Lyon 2002), contains three studies in which inter alia Greek inscriptions are used as source material: 1) D.M.Rathbone (179-198) underlines the important role of Koptos as a transit center in Roman eastern commerce (Arabia, India), flourishing at least into the 5th cent. A.D. Latin and Greek dedications testify to the presence of Roman soldiers (e.g. *I.Pan* 60; *I.Portes* 56 and 67/68; *I.Ko.Ko.* 19, for which cf. *SEG* XLV 2080-2082; cf. below sub 2/3). A Roman customs duty of 25% was levied on imports from the east and collected by the arabarch (cf. *SEG* L 1548 and 1653). Contra F.Burkhalter (cf. *SEG* LI 2150), R. argues (184) that the *apostolos* obtained by paying the ἀποστόλιον on record in the list of custom dues (see our lemma no. 1786) was not a police exit document ('passport'), but a 'clearance chit' proving that payment had been made for the use of facilities and protection on the desert routes (a road toll). R. studies the relations between local entrepreneurs (sailors, shipowners, merchants; *I.Portes* 62, 65, and 103 (*SEG* XXXIV 1593)) and wealthy members of the elite from Alexandria and Italy; although the latter made the big profits, the local economy significantly expanded and was monetised; wealth and standing increased; influx of many foreigners (for activities of Alexandrians and other outsiders at Koptos cf. *I.Portes* 70, 75/76 (*SEG* XXXIV 1581/1582), 79 (*SEG* VIII 703), and 88/89); Koptos became the most cosmopolitan center of Egypt; 2) M.Reddé (385-394; map) focuses on Roman military presence in the eastern desert, testified by archaeological remains, Latin and Greek dedications (cf. above sub 1 and below sub 3) and ostraka. Its purpose was patrolling the territory in order to guard its roads, quarries, wells and water-works rather than defending it from external threats; 3) J.-P.Brun (395-414; ph.; maps), studies the desert route from Koptos to Myos Hormos, its stations and equipments [for Greek graffiti left by merchants and occasionally soldiers see *SEG* XLV 2040, 2042-2068, 2071, 2098, 2106 and 2112/2113, XLVI 2176, XLVII 2095, XLIX 2134-2199, and LI 2132/2133; see now also H.Cuvigny, *La route de Myos Hormos. L'armée romaine dans le désert Oriental d'Égypte - Praesidia du désert de Bérénice* I 1/2, Cairo 2003, Tybout].

For other studies in this volume relevant to Greek epigraphists see *SEG* L 1603, LI 2150, and 2152.

1786. Koptos. List of custom dues, 90 A.D. *I.Portes* 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *SEG* LI 2150*). B.Boyaval, *Kentron* 18, 1/2 (2002) 161/162, argues that the tax of 108 drachmai γυναικῶν πρὸς ἑταιρισμόν (LL. 16/17) was levied on the individual prostitute; the high sum reflects the considerable profit expected from their activity rather than being meant as a discouragement; on 165-168 B. attempts at embedding the 'Tariff' in the historical context of eastern Egypt A.D. 90: traffic through the desert to the Red Sea; (road) building activities of the governor Mettius Rufus under whom the Tariff was issued (*I.Portes* 68; Bernand, *Inscr. métri-*

ques 116); discussion of the considerable differences, often difficult to explain, in the taxes levied on various categories of persons and goods [B. also repeats his views on mummy transport: see *SEG* XLV 2092 and XLIX 2249]; he assumes that the choice of categories and their tariffs was conditioned by 'contingences locales et temporelles' (168), which promised the best and quickest profit [contra J.Bingen in *SEG* XLIX 2249].

See also our lemma no. 1785 sub (1).

1786 bis. Koptos. Dedication to the Samothrakian Gods, late 3rd/early 2nd cent. B.C. *OGIS* 69; *I.Portes* 48; *SB* 8862; *SEG* XXVI 1800. N.Sekunda, *Hellenistic Infantry Reform* (cf. our lemma no. 1894) 44-46 (ph.; text; translation), adduces this dedication as the first attestation of the military rank of ἡγεμὼν τῶν ἔξω τάξεων (LL. 3/4; 'commander of lower-officers' ; cf. our lemma no. 1782 bis sub 3). On the basis of the letter forms he dates it to the 2nd cent. B.C., possibly after the infantry reform of the 160s, rather than to the reign of Ptolemy III Euergetes (246-222 B.C.) [The script, however, shows the characteristics typical of the transitional phase ca. 200 B.C., with small Θ, O, and Ω still hanging above the line and, on the other hand, new letter forms like A with broken cross-bar, Θ with a stroke, N with regular vertical hastae, Σ with horizontal hastae, and slight apices. Therefore, W.Clarysse's date to the late 3rd/early 2nd cent. B.C. (not mentioned by S.; cf. *SEG* XXVI 1800), equally based on the lettering, seems preferable, Tybout].

1787. Leontopolis (Tell el-Yahoudieh). Funerary epigrams and prose epitaphs. B.Boyaval, *Kentron* 18, 1/2 (2002) 171-173, points out that from 76 stelai assigned to Leontopolis in *JIGRE* 29-104, only 15 were found *in situ*; the provenance of the remaining 61 was established on the basis of their material characteristics (limestone; rectangular; triangular pediment with akroteria) and/or the funerary terminology. These criteria, however, make *JIGRE* 54 (*SB* 722; *CIJ* 1465) an exception: it is a Jewish epitaph, but not from Leontopolis. The stelai *JIGRE* 106-114 are placed under Demerdash (near Heliopolis, but only 15 km south of Leontopolis) in *JIGRE*, while they had been assigned to Tell el-Yahoudieh in *CIJ* 1481-1489; previous scholars, followed by Robert, *Hellenica* I 23 note 8, considered both provenances possible. B. wonders whether *JIGRE* 112 (*CIJ* 1487; *SB* 6233), the only stone in this series with a triangular pediment, comes from Leontopolis.

See also our lemmata nos. 1745 sub (1) and (3/4), 1746 sub (3) and (5), and 1747 sub (2/3).

1788. Marina/el-Alamein. Dedication of marble revetment, 192 A.D. *SEG* LI 2161. S.Follet, *An.Ép.* (2002) [2005] no. 1611, points out that Commodus' name should be restored as Αὐτ[οκράτορος Καίσαρος Μ(άρκου) or Λ(ουκίου) Αὐρηλί]ου 'Αντωνείνου Κομμό[δου --] instead of Αὐτ[οκράτορος Καίσαρος Μάρκ]ου 'Αντωνείνου Κομμό-[δου --], yielding a date of 180-191 or 192 A.D., respectively, according to the *praenomen* [F. did not know the fragment mentioning the 13th imperial year published later by ed.pr. (see *SEG*); consequently Λ(ουκίου) and 192 A.D., Tybout].

1789. Memphis (area of: Saqqarah). Dedication of an Apis statuette, ca. 450-400 B.C. Small bronze Apis bull; inscriptions on the basis: Greek dedication on one of the lateral sides, continuing on the back and on the opposed lateral side; on the latter also an Hieroglyphic signature of the dedicant (following on the Greek inscription); an older Hieroglyphic inscription on the front, deliberately mutilated; now in the Musée Condé in Chantilly. Cf. G.Macon, *Chantilly, Musée Condé, Itinéraire* (Paris 1907) 15. Ed.pr. L.Laugier, *De l'Égypte à Pompéi. Le Cabinet d'antiques du duc d'Aumale* (Chantilly 2002) 34 no. 30 (ph.). We give the superior text of J.Bingen, *BE* (2003) no. 624, based on photographs provided by the Museum.

Ἀρτέμωνός εἰμι | τõ Λύ|σιος

Dated by B. || ΑΡΤΕΜΩΝΟΣΕΙΜΙΤΟΩΥΙΣΙΟΣ, L.; 'Je suis (l'offrande) d'Artémôn fils de Lysis'; the damaged and very large lambda looks like an omega, but is ascertained by the Hieroglyphic signature reading 'son of *rs*' (= L(y)s(is); the first hieroglyph is both the equivalent of Greek Λ and P). The statuette was dedicated by a member of the 'Hellenomemphites': worshippers of Osiris-Apis of Memphis, the ancestor of the Ptolemaic Serapis, B.

1790. Memphis (area of: Saqqarah). Funerary epigram. See our lemma no. 1746 sub (6).

1791. Naukratis. The political status of Naukratis. In a review-article on recent monographs concerning four emporia, A.Bresson, *REA* 104 (2002) 476-505, on 496-505 discusses A.Möller, *Naukratis* (cf. *SEG* L 1610). We single out B.'s comments (500/501) on the status of Naukratis, for which two Rhodian decrees and the account of Herodotus (2.178/179) are the main sources. B. accepts M.'s concept of Naukratis as an *emporion* ('cité marchande') rather than a *polis* throughout the Archaic and Classical period, which requires a loose interpretation of Herodotus' statement (2.178) that Amasis 'ἔδωκε πόλιν': *polis* in a limited local sense. However, B. criticizes M. for having misrepresented several of the arguments developed in his article published in 1980 (summarized in *SEG* XXX 1884 and recently reprinted in *La cité marchande*: cf. *SEG* L 737 and 1610). B. has never argued, as M. suggested (190), that the Lindian proxeny decree for Damoxenos (text apud *Syll.*^{3} 110, commentary ad L. 4, and in the app.cr. of *I.Lindos* 16; ca. 440-420 B.C.) was a direct source for Herodotus' account of the status of Naukratis in 2.178/179; the decree was dated 440-420 B.C. on grounds independent of Herodotus. It was awarded to a 'resident in Egypt', not to a Naukratian, which implies that Naukratis was not a city at the time. The Rhodian federal decree *I.Lindos* 16 (*Syll.*^{3} 110; *IG* XII 1 760 (right part of the stone); *SEG* L 737; ca. 411-408 B.C.) for an Egyptian interpreter supports Her. 2.154 (for details see *SEG* XXX); M. glossed over B.'s argumentation, and should, in the wake of Herodotus, have made a clear distinction between Greek residents, Greek visitors, and Egyptians in Naukratis [cf. also our lemma no. 1793].

In *Topoi* 12/13, 1 (2005) 133-155, A.Bresson returns to Naukratis and focuses on the question why it was not until the 4th cent. B.C., probably before Alexander the Great, that Naukratis became a πόλις in the formal sense of the word. In this context B. also gives a brief

sketch of Naukratis' history in the Archaic and Classical period. On 142-149 analysis of *SEG* XLVII 2123 (R.Scholl): B. contests Scholl's theory that this inscription shows that from its very beginning Naukratis was a normal polis founded by the Milesians.

C.Pébarthe, *ibid.*, 157-181, offers some reflections on the proxeny decree for Damoxenos (dated by him to ca. 450-411 B.C.), especially on the implications of the threefold ἀναγραφή mentioned in this text, and suggests identifying Polykles, who was responsible for the *anagraphe* of the decree in the Hellanion in Naukratis, with one of the nine προστάται of the emporion (cf. Her. 2.178). For reaction on B.'s and P.'s contributions see A.Möller, *ibid.*, 183-192.

1792. Naukratis. Dedications on limestone objects, ca. 725-625 B.C. N.Kourou - V.Karageorghis (et alii), *op.cit.* (cf. our lemma no. 1466) 28 nos. 8-10 (texts in majuscules), republish two dedications on 'Cypriote style' statuettes and one on a dish, all from the sanctuary of Aphrodite: **1)** the 'British Museum Hunter': *GIBM* 1080; see now also G.Nick in U.Höckmann - D.Kreikenbom (edd.), *Naukratis. Die Beziehungen zu Ostgriechenland, Ägypten und Zypern in archaischer Zeit. Akten der Table Ronde in Mainz, 25.-27. November 1999* (Möhnesee 2001) 58 (ph.), and A.Johnston, *ZPE* 144 (2003) 164 (dr.); from the two readings previously suggested J. prefers Κ[α]λλί[ας Ἀφροδ]ίτηι to Κ[α]λλίμ[αχος τῆι [Ἀφροδίτηι] (too long), since 'there appears no other reasonable option available'; he also points out that the asymmetrical lambdas preclude *GIBM*'s 5th cent. date, followed by later scholars (inter alia by Nick); **2)** female statuette: E.A.Gardner, *Naukratis* II (London 1888) 66 no. 794; A.Bernand, *Le Delta Égyptien d'après les textes grecs* I (Cairo 1970) 744 no. 4; M.L.Lazzarini, *Le formule delle dediche votive nella greca arcaica* (Rome 1976) 203 no. 177 (b): Πολύερμός μ' ἀν[έθηκε] | τῆ Ἀφροδίτηι [for Πολύερμος see *SEG* XXXVIII 1995, Tybout]; **3)** dish: Gardner, *op.cit.* 66 no. 795; Bernand, *op.cit.* 744 no. 5; Lazzarini, *op.cit.* 203 no. 177 (c): [Εἰ]ς Να[ύ]κρατιν [ἀφικόμεν]ος [Ἀφροδίτ]η Κάϊσο[ς ἀνέθηκεν] [Lazzarini gives the following text: [--]ην | [--]ς Να⟨ύ⟩κρατιν | [--]ν̣ο̣ς | [τῆι Ἀφροδίτη]ι Κάϊφο[ς ἀνέθηκεν; cf. also our lemma no. 1793].

1793. Naukratis. Dedications to Aphrodite Pandemos, late Archaic/early Classical (?) period. E.A. Gardner, *Naukratis* II (London 1888) 66 nos. 818 and 821; D.G. Hogarth, *ABSA* 5 (1898/1899) 56 no. 107 (cf. A.W.Johnston, *Pottery from Naukratis*, London 1978, case 1 no. 40, and A.Möller, *Naukratis* (cf. *SEG* L 1610) 237 no. 22). A.Scholtz, *GRBS* 43 (2002/2003) [2003] 231-242, points out that these three dedications of vases to Ἀφροδίτη Πάνδημος are the earliest attested instances of the epithet, apparently uninfluenced by Athens, where Artemis Pandemos was soon to become an important symbol of political cohesion and civic integration. Naukratis, however, lacked civic identity at least until it became a *polis* in the late 4th cent. B.C. (discussion of Her. 2.178 [see also our lemma no. 1791]). Πάνδημος is used in Naukratis in the non-political sense of 'common to all', 'general', in line with the cosmopolitic character of the *emporion*.

The Aphrodision was the oldest sanctuary at the site, situated near the original landing area for ships, and the goddess also had her own area in the Hellenion. Her special appeal at Naukratis was due to her connection with seafaring (cf. e.g. the dedication of a dish by Kaisos after his

safe arrival [references in our lemma no. 1792 sub (3)]), and perhaps also to her sponsorship of prostitution, for which the *emporion* was renowned; some dedications to Aphrodite possibly made by prostitutes may lend support to this supposition: Ἴυγξ (Gardner, *op.cit.* 63 no. 712) is likely to be an erotic *nom de guerre*, another woman labeled her dedication φίλτρον ('love-potion'; *ibid.* 66 no. 798), and Ἀρχεδίκη, a dedicator at the Hellenion (Hogarth, *art.cit.* 56 no. 108), may perhaps be identified with the famous courtesan of that name (Her. 2.135.5; Aelianus, *VH* 12.63; Athen. 596 B-D).

1794. Panopolis. For an epitaph possibly from Panopolis see our lemma no. 1811.

1795. Panopolis. The Greek inscriptions. L.Criscuolo in A.Egberts - B.P.Muhs - J.van der Vliet (edd.), *Perspectives on Panopolis: an Egyptian town from Alexander the Great to the Arab Conquest* (Acts from an international symposium held in Leiden on 16, 17 and 18 December 1998; Leiden 2002) 55-69, presents a survey of the Greek inscriptions from Panopolis and its territory, with a 'working list' of 168 texts on 67-69; C. assigns the quarries of Gebel Toukh to the territory of Panopolis rather than of Ptolemais Hermiou: *I.Pan* 15; 16 (Bernand, *Inscr. métriques* 116; *SEG* VIII 643; *SB* 4279) and Bernand, *Inscr. métriques* 117 (*SB* 4368); *SB* 237/238; *CIL* III 12066-12070. Pillage and lack of systematic excavations may partly account for the meagre and uneven epigraphical harvest: no public documents; large proportion of Christian epitaphs: L.'s nos. 36-160, notably 48-160 = Lefebvre, *Recueil* 238-350, with the formula στήλη τοῦ δεῖνος; no inscriptions found in the polis itself; many texts now in public and private collections are assigned, with more or less confidence, to Panopolis. Nevertheless it seems that, with the exception of epitaphs, epigraphy was a special device for small groups of people, especially Ptolemaic or Roman soldiers and monks, rather than a common feature of all inhabitants. C. presents helpful observations on many inscriptions, often with their texts presented in notes; she devotes longer comments to two texts: 1) the dedication to Pan by Τιβέριος Κλαύδιος Ἀπολλινάρις for Trajan *IGR* I 1148 (*I.Pan* 79); C. rejects the restoration of the dedicant's patronymic in L. 3: Τιβερίου Κ[λαυδίου Νέρ]ωνος υἱός, preferring other *cognomina* like [Φίλ]ωνος, [Ἥρ]ωνος or [Θέ]ωνος; she points to a [Tiberi]us Claudius Her[--] known from *I.Memnonion* 5 ('supplemented as Heras, not Heron, without any reason'; 60 note 30) [E.Perrin-Saminadayar, *An.Ép.* (2002) [2005] no. 1600, draws attention to some errors in C.'s transcription of *I.Pan* 79 (60 note 27): no line division, omission of the *cognomen* Ἀπολλινάρις (after the name of the tribus Κουιρίνα in L. 2) and omission of L. 4 *in toto*]; 2) the Agrios monument: Bernand, *Inscr. métriques* 114/115; *SEG* L 1611* (see *ibid.* for C.'s views).

For Christian inscriptions on textiles possibly from Panopolis see our lemma no. 1814.

1796. Philai. Petition to Ptolemaios VI Philometor, 148 B.C. *I.Philae* 12 bis (*I.Prose* 19; *SB* 9737; *FHN* (cf. *SEG* XLVI 2181) II 140). J.Locher, *AncSoc* 32 (2002) 82-86, reproduces the Greek text, taken from *FHN*, gives a German translation, and argues that the Αἰθίοπες, mentioned in L. 3, were sedentary farmers, who had settled down in Lower Nubia

along the Nile, and in principle were subject to the Egyptian administration. Similarly, the 'Ethiopians', who according to Strabo (17.1.54) in 25 B.C. plundered Syene, Elephantine and Philai, were the same sedentary population rather than subjects of the Meroitic Kingdom (see our lemma no. 1798).

1797. Philai. Dedication of Ptolemy II's temple of Isis to Isis and Harpokrates by Ptolemy III, Berenike, and their children, end of 245/244 B.C. *I.Philae* 4 (*OGIS* 61; *SB* 8859; *SEG* XLVII 2130; cf. L 1560). Following C.G.Johnson in his conclusion that the first attestation of a royal couple as θεοὶ ἐπιφανεῖς in a private dedication dates from 186-180 B.C. (see our lemma no. 1751), J.Bingen, *BE* (2002) no. 526, observes that its absence does not provide a *terminus ante quem* for an inscription from the 3rd cent. B.C. Consequently he withdraws this argument to date *I.Philae* 4 and the first visit of Ptolemy III to Philai to 245/244 B.C., contra W.Clarysse, who suggested 243 or 242 B.C.: see *SEG* XLVII and L; *BE* (1998) no. 560 and (2001) no. 548.

1798. Philai. Trilingual dedication of Cornelius Gallus commemorating his exploits, 29 B.C. *I.Philae* 128 (*OGIS* 654; *IGR* I 1293; *ILS* 8995; *FHN*(cf. *SEG* XLVI 2181) II 163/164; *SEG* LI 2169*). J.Locher, *AncSoc* 32 (2002) 92-95, presents the text of LL. 1-18, with German translation, and interprets the τύραννος, appointed in 29 B.C. by Cornelius Gallus as head of the Τριακοντάσχοινος, as the predecessor of the nomarches of Elephantine, probably appointed by the *praefectus Aegypti* Aelius Gallus in 27/26 B.C. The Αἰθίοπες, who in 25 B.C. revolted against this re-organization and plundered towns in the district, were the sedentary population in Lower Nubia rather than the 'Ethiopians' of the Meroitic Kingdom (see our lemma no. 1796). During the punitive expeditions of the *praefectus Aegypti* P.Petronius (24-22 B.C.), the Meroitic Kingdom got involved in the war. After the peace of 21/20 B.C. Rome and Meroe respected each other for centuries to come; the 'Ethiopians' in Lower Nubia enjoyed a limited autonomy under a leader of their own. During his expedition Petronius enslaved a large number of them. *I.Philae* 159 (*IGR* I 1299; *FHN* II 171; *SB* 8671) possibly records a Roman soldier who served under Petronius, and mentions [πολλ]ὰς ἀγέλας ('vielleicht erbeutete Sklaven'; L. 116 note 119).

Contacts between Rome and Meroe are attested, *inter alia*, in *SEG* VIII 680 (*IGR* I 1359; *FHN* II 168; *SB* 7944; from Dakka): a proskynema of a certain Ἁρποκρᾶς, who on his way to τὴν κυρίαν βασίλισσαν (Queen Kandake of Meroe) stopped in the temple of Hermes/Thoth and engraved the graffito (L. 123/124).

T.Stickler, *'Gallus amore peribat?'. Cornelius Gallus und die Anfänge der augusteischen Herrschaft in Ägypten* (Rahden/Westf. 2002) 19-24, gives a summary of the various interpretations of *I.Philae* 128 in relation to the suggestion made in literary sources that it was Gallus' hybris and lack of loyalty towards Augustus which caused his demise. He rejects the idea that the hieroglyphic inscription in the cartouche (see *SEG* LI 2169 *in fine*) testifies to Gallus' arrogance. The text does not denote his name but rather that of Caesar (Augustus). Conclusion: 'Die Trilingue liefert keinen Hinweis auf die ... Hybris des Gallus' (23).

On 76-84 S. gives the Latin and Greek text of LL. 1-18. He argues that the Triakontaschoinos admittedly depended on Rome but belonged to Meroe's 'Machtsbereich'. He tends to interpret Αἰθιοπίαι in L. 8 of the Greek version as a reference to Meroe. The τύραννος (see above) is considered by T. a Meroite king, who ruled an area that still belonged to the Meroitic Kingdom (contra: Locher as summarized above).

1799. Raphia. Decree of the synod of the Egyptian priests in honor of Ptolemy IV Philopator, 217 B.C. *SEG* XVIII 632/633; *SB* 7172; *I.Prose* 12; *IThSy* 2. J.K.Winnicki, *JJP* 31 (2001) 133-145, focuses on the last stage and the aftermath of the Fourth Syrian War, partly on the basis of a re-interpretation of LL. 23-26 of the Demotic version of this decree (a section lost in the Greek part of the text). In spite of a clear victory of Ptolemy IV, the campaign was a failure on the diplomatic level.

1800. Schedia. Funerary epigram. See our lemma no. 1746 sub (4).

1801. Sheikh Zuweid. Mosaic inscriptions, 400-450 A.D. *SEG* I 584; XXIV 1197; XL 1672; XLI 1636; Bernand, *Inscr. métriques* 122; MPI 69. M.T.Olszewski, *Archeologia* 53 (2002) [2004] 45-61 (ph.; dr.), studies the iconography and the date of the mosaic (400-450 A.D.; 4th cent., *SEG*, following most previous scholars). Texts, French translations and brief discussions of the inscriptions (see especially 46 and 55/56). See also our lemmata nos. 1506 (app.cr.) and 1616.

1802. Terenouthis. Toponyms of 'suburbs'. B.Boyaval, *Kentron* 18, 1/2 (2002) 164/165, draws attention to two epitaphs specifying the deceased's provenance by a toponym: Μεμῆθις (*SEG* XLVI 2170 (74)) and Βεχενθῶς (*SB* 6585; *SEG* I 566); the latter can be identified with Kom Beltûs, close to Terenouthis. B. argues that both places were 'faubourgs' without burial places located in their periphery; for a possibly similar situation in Leontopolis see *SEG* L 1606.

1803. Terenouthis. Epitaphs. See our lemmata nos. 1745 sub (3) and 1747 sub (2).

1804. Terenouthis. Epitaph of Amathes (?), 1st cent. B.C.-2nd cent. A.D. (or later). *SEG* XLI 1662. B.Boyaval, *Kentron* 18, 1/2 (2002) 152/153, argues that the name of the four-year old deceased should be read as Ἀμαθής rather than Ἀπάθης (Ἀπαθής rather than Ἀμάθης, *SEG*); he was probably given this (nick)name (ἀμαθής: 'ignoré', 'inconnu') because he was a foundling. Brief discussion of nicknames becoming proper names.

1805. Thebai (area of: Karnak). Trilingual (?) decree of the Egyptian priests, 142 B.C.? Four fragments from the dromos of the temple at Karnak. G.Wagner, *BIFAO* 70 (1971) 1-21; id. in *Akten des XIII. internationalen Papyrologenkongresses Marburg/Lahn* (Munich 1974) 439-445 (= *SB* 4542 [= below (D); now lost] + three new fragments); the text in *SB* is that of G.Lefebvre (*BCH* 26, 1902, 440-446) with the addition of some suggestions by U.Wilcken; (D) was also published by H.Weil, *CRAI* (1900) 173-176 (republished with some new readings of S.de Ricci by M.Strack, *AfP* 3, 1906, 137). Cf. M.-T.Lenger, *Corpus des Ordonnances des Ptolémées (C. Ord. Ptol.)* (Brussels 1964) 268 no. 113; ead., *Corpus des Ordonnances des Ptolémées (C. Ord. Ptol.*). Bilan des additions et corrections (1964-1988). Compléments à la bibliographie* (Brussels 1990) 28 no. 113 (cf. 24 no. 36*). L.Criscuolo in *Hundred-Gated Thebes* 23/24 and notes 14 and 20; W.Huss, *Ägypten* -- (cf. *SEG* LI 2089) 512 and note 58. Republished by J.Bingen, *CE* 77 (2002) 295-302.

- -
B

[-----]ο̣ δε̣[--]σσ[---------------------]
[-----θυσ]ί̣ας καὶ σπονδὰς [--------------]
[-----]ω̣ν̣α εἰς τὰ Μεμνόνεια ε[------------]
[-----]..ης τῆς χρυσοσκάλμου ν̣[εὼς -------]
[------ εἰς τ]ὴ̣ν̣ γινομένην δ̣ιάβασιν μη [-----]
[------].ο. ε π̣α̣[λ]αιὸς ὃν̣ ἐξαπέστει[λεν -----]
[------]........ι̣ον ἱέραξ κ̣α̣ὶ̣ παρασχομε̣[-------]
[------]σ̣α̣ ι̣π̣[--]ε̣α̣θῆναι τὸ κατα[----------]
[προσέταξεν δὲ καὶ (?) ἄ]γειν κατ' ἐνιαυτὸν̣ [-----]
[ὑπὲρ αὐτῶν καὶ τῶν] τ̣έκνων καὶ τὰ καθήκο[ντα ---]
remains or traces of 20 lines
- -

- -
C + D

[------------------------------] εἰς τ[ὰ]
Μεμν[όνεια ------------------------]ος ἐνεβεβ̣ή-
κει καὶ μει̣ζο̣[ν --------------------- προ]σέταξ̣εν
ἄγειν κατ' ἐνιαυτ̣ὸ̣[ν ------------------ χρ]ηματίζεται
ὥστε συντελεῖσθαι κα̣[----------------- ἐ]πὶ τῶν προγόνων
αὐτῶν μιᾶς καὶ τ̣ῆι γ' [----------- τὸ ἀπ' Ἀ]λ̣εξανδρείας πλ̣ο̣ῖο[ν]
ἐφ' οὗ ἦν ὁ ἱέραξ· προσέταξεν̣ [δὲ καὶ ---- καθάπερ ἠξίωσ]αν οἱ ἱερεῖς ποιῆσαι
πάντα τοὺς συντετηρηκότας [----------]κοΙΙτ̣ιτων ἀμίσθο[υ]ς̣
μετὰ τῶν προϋπαρχόντων στρατιω[τῶν ------ τὸ σ]τρατιωτικὸν καὶ τὸ
ἱερὸν πλοῖον κατεσκευασμένον καθόλ̣[ου ----- τοῦ αὐτοῦ μ]ηνός, τῆι δὲ θ'
τοῖς Ἀμμωνιείοις κατέστησεν ἐν αὐτῷ τὸν ἀ̣[νδριάντα τοῦ θε]οῦ εἰς τὸ ἱερὸν ῥ̣υ̣μουλ-
κούμενον καθότι καὶ ἐπὶ τῶν ἄλλων διαβάσεω̣[ν, δεδόχθαι (?), τετ]ι̣μημένου τοῦ ἱεροῦ
μεγάλως καὶ συντετηρημένων τῶν τε ἀναθη[μάτων καὶ] τ̣ῶν περιβόλων καὶ τῶν

πυλώνων καὶ τῆς πόλεως καὶ τῶν ἄλλων πάντ[ων ἃ ἦν κ̣ατ]εσκευασμένα μὲν ἐπὶ
βασιλέων ἀρχαίων μετὰ μειζόνων δαπανημάτω[ν, ἀνωικοδο]μ̣ημένα δὲ διὰ τὴν τοῦ
βασιλέως εὐσέβειαν καὶ σπουδήν, ἀναγράψαντας [εἰς στήλ]ην λιθίνην τοῖς τε ἱεροῖς
καὶ ἐγχωρίοις καὶ ἑλληνικοῖς γράμμασιν τὰς γεγεν[ημένας] ὑπ' αὐτοῦ εὐεργεσίας
εἰς τὸ ἱερὸν καὶ τοὺς κατοικοῦντας τὴν πόλιν, ἀν[αθεῖναι] ἐν τῶι ἐπιφανεστάτωι
τ{ρ}όπωι ἐπὶ τοῦ δρόμου τοῦ Ἄμμωνος ὅπως ὑπάρ[χωσιν ε]ἰς τὸν ἅπαντα χρόνον
καὶ τοῖς ἐπιγινομένοις ἀειμνηστοί· στῆσαι δ[ὲ δύο εἰκό]νας πενταπήχεις
αὐτοῦ τε καὶ τῆς ἀδελφῆς βασιλίσσης Κλε[οπάτρας] ἐκ τοῦ μέλανος λίθου
[καὶ --- στήλας λιθίνας γεγραμμέ]νας τοῖς ἱεροῖς γράμμ[ασιν ---] A
[-----] αὐτοῖς τε καὶ τοῖς [τέκνοις -------------]
[----- τὰς μεγά]λ̣ας τριακονθετηρίδα̣[ς ---------]
[--------] οἰκουμένης καὶ ὡσα[ύτως (?) ---------]
[--------].λθεναι αὐτὰς ἐν ἡμ[έραις ----------]
[--------] τὴν ια´ τοῦ Μεσ[ορὴ --------------]
[------ Δ]ιὸς πόλιν ἡ μεγ[άλην ---------------]
[--------]ο̣ντας καὶ πρε̣[--------------------]
[--------]γ̣οῦντας μ̣[----------------------]
[------ μέ]χρι τῶ̣ν τ[----------------------]
[--------]νωμ[-----------------------------]
- -

Date: see ad L. 51 || W. published the four fragments in the order (A-D); rejected by B., who shows that the decree was engraved on at least two stelai, (C + D) forming the lower part of the first, and (A) the upper part of the second stele, with (B) probably preceding this ensemble. B. argues that LL. 31-42 are the end of the *considerans*, preceded by a lost ἐπειδή; LL. 42-46, in the absolute genitive, summarizes the royal benefactions (restorations of all what was constructed by the pharaohs; L. 45: βασιλεῖς ἀρχαῖοι); these lines either conclude the *considerans* or open the following paragraph (LL. 46ff. from ἀναγράψαντας: the decision of the priests); in the former case, the infinitives (LL. 48 and 50) depend on a sanction formula before the *considerans*; in the latter case, they depend on a δεδόχθαι to be restored in L. 50 || 4. [--]ζης or [--]εης or [--]ειης, W. || 5. χρυσόσκαλμος: a ship with rowing-benches covered with gold, W.; the σκαλμός is the thole or the row of tholes; probably the gilded element is a galloon running along the thole(s), B. || 7. (cf. also LL. 36/37) ἱέραξ: the falcon serving as figure-head (σημεῖον) of the (royal?) ship which played a special role in the religious ceremonies during the royal visit, B., who rejects two previous interpretations: the statue of the falcon god Month at the anchorage of the ships coming from Alexandria (W.), and a person called Ἱέραξ known to have belonged to the retinue of Ptolemy VIII Euergetes II (W.Clarysse apud Criscuolo; rejected by Huss) || 9. rest. B. || 35. [-- ὑ]πό, W. (following Lefebvre); [-- ἐ]π̣ί, B. (following Weil, on the basis of the photograph published by W.: I is certain) || 37. προσέταξε̣ν [----]αν, W. || 38. Κοπτιτῶν (?) ἀμισθ̣ὶ, W. || 44-45. [-- τὰ κατ]ε̣σκευασμένα μὲν ....., τὰ ὠικοδο]μ̣ημένα δὲ, W. || 49. τ{ι}όπωι or τ{ρ}όπωι, W.; however, P is certain, B. || 50. [-- εἰς στήλας λιθί]νας, Lefebvre; [-- τοῦ βασιλέως εἰκό]νας, Wilcken, W. || 51. the formula αὐτοῦ τε καὶ τῆς ἀδελφῆς βασιλίσσης Κλε[οπάτρας] is very unusual; for ἀδελφή preceding βασίλισσα Κλεοπάτρα cf. *I.Alex.Ptol.* 27, dating to the reign of Ptolemy

V (ca. 182-180 B.C., *I.Alex.Ptol.*); on the basis of this parallel, W. dated our text between 193/192 and 181 B.C. (Ptolemy V Epiphanes and Kleopatra I); he was followed by Lenger (1990). B. points to the visit of the royal couple Ptolemy VIII Euergetes and Kleopatra II to Upper Egypt in the summer and autumn of 142, characterized by intense royal activities of restoration and reconstructions, especially at Karnak and Edfu, where the Horus temple was consecrated. This seems the most appropriate historical context of our decree, B., who points out that a date in 142 B.C. is also compatible with the letter forms [ἐκ τοῦ μέλανος λίθου: a diorite head assigned to Ptolemy VIII Euergetes is in the collection of the Musées Royaux d'Art et d'Histoire in Brussels: see H.Kyrieleis, *Bildnisse der Ptolemäer* (Berlin 1975) 174 no. G 2 (ph.). In a recent catalogue, K. dates the head ca. 144 B.C. (i.e., close to B.'s date of our decree): *Ägypten, Griechenland, Rom. Abwehr und Berührung. Städelsches Kunstinstitut und Städtische Galerie, 26. November 2005 - 26. Februar 2006* (Frankfurt am Main 2005) 566 no. 137 (ph.).However, for a date later in Ptolemy VIII's reign - about year 50, i.e., 121/120 B.C. - see P.E.Stanwick, *Portraits of the Ptolemies. Greek Kings as Egyptian Pharaohs* (Austin 2002) 122 no. C 1 (ph.), Martin] || 54. [-- ἄλ]λας τριακονθετηρίδα[ς --], W.; the μεγάλαι τριακονθετηρίδες: the celebration of the 30th regnal year of Ptolemy VIII, Criscuolo; rejected by Huss, who assigns the document to the reign of Ptolemy V Epiphanes; anniversary of a regnal year (a future event?) or of a sacred cycle?, B., who points out that in neither case the expression gives a clue to the date || 55. [-- βασιλέως τῆς] οἰκουμένης, W. || 56. [-- ἀ]ναθε(ῖ)ναι, W.; before Θ: Λ or A; the preceding letter may be N, B. || 58. ἡ μεγ[άλην --] for τὴν μεγ[άλην --], B. || [By dating the text to the reign of Ptolemy VIII Euergetes and Kleopatra II, B. raises an intriguing question: who are the children mentioned (or restored) in LL. 10 and 53 (τέκνων/τέκνοις, plural)? Only one child is surely attested for the royal couple, Ptolemy 'Memphites', born during the second half of 144 or the first half of 143 B.C. (W.Huss, *op.cit.*, 604). In fact the question had already been raised by an inscription from Setis, *OGIS* 130 = *SB* 8394 = *IThSy* 303, which also offers a plural. L.Mooren in *Proceedings of the XVIII International Congress of Papyrology, Athens, 25-31 May 1986* (Athens 1988) II 442, tried to solve it by including in these τέκνα (besides Ptolemy 'Memphites') the future Ptolemy IX Soter as a bastard son of Ptolemy VIII Euergetes and Kleopatra III (to be legitimized at the time of their marriage, in 141 or 140 B.C.; Huss, *op.cit.* 606 note 72, dislikes this hypothesis). The chronology admits another explanation: a second child (a girl or a boy) may have been born to Ptolemy VIII and Kleopatra II shortly before their journey to Upper Egypt in 142 B.C.; a premature death could explain why the baby does not appear in our later sources, Martin].

1806. Thebai. Funerary epigram. See our lemma no. 1746 sub (4).

1807. Thebai. Five graffiti by Dryton, 2nd cent. B.C. *I.Syringes* 306; 313; 413 + 414 + 414 bis; 1780 L. 3; 1785. Republished by K.Vandorpe, *The bilingual family archive of Dryton, his wife Apollonia and their daughter Senmouthis (P.Dryton)* (Bruxelles 2002) 410-412 (dr.). In *I.Syringes*, it was recognized that these graffiti were written by the same person; J.K.Winnicki, *Papiri documentari greci* (Papyrologica Lupienisa 2; Lecce 1995) 87-94, identifies him as the hipparch Δρύτων, well known from the dossier of Pathyris (2nd cent. B.C.).

1808. Thebai (area of: Gebel Tjauti / Wadi el-Hôl; western desert). Rock-cut graffiti, late Roman Imperial period. Two series of each 45 graffiti (occasionally drawings only) incised on the rocks by travellers in Gebel Tjauti and Wadi el-Hôl, on two branches of a desert road in the Qena Bend of the Nile, west of Thebes; the two branches converge to form one road (the 'Alamat Tal' road) ultimately leading to Khargeh and Dakhleh Oasis. Ed.pr. J.C.Darnell, *Theban Desert Road in the Egyptian Western Desert* I. *Gebel Tjauti rock inscriptions 1-45 and Wadi el-Hôl rock inscriptions 1-45* (Chicago 2002), who did not recognize any Greek inscriptions (his first series consists of 35 'Egyptian' (mostly Hieroglyphic) and 10 Coptic texts, his second of 43 'Egyptian', two Coptic and one Demotic texts). See, however, J.Bingen *BE* (2003) no. 634, who identified one graffito of the first series and one of the second series as Greek (Coptic, ed.pr.): 1) Σαμουὴλ Βερβάρου | Πανησε Παφωρε (88 no. 45; ph.; dr.; in L. 2, the Egyptian undeclined forms are used, B. [who prints Παννησε; however, ph. and dr. show Παṿησε]); 2) Βασιλεύ | Ἰσάκ (93 no. 2; ph.; dr.; either two names or one: Basileus, son of Isak (and not vice-versa, as suggested by ed.pr.); Βασιλεύ is an incomplete, not an undeclined form, B.) [One graffito which may well be Greek rather than Coptic can be added: 3) Εἷς Θεός (152 no. 37; ph.; dr.; ?Ηεις, ed.pr.; however, it is unclear whether the H belongs to this graffito, Tybout]).

1809. Thebai. Proskynema, Byzantine period. *I.Syringes* 1733. H.Cuvigny, *CE* 77 (2002) 239/240, points out that the lettering, a Byzantine cursive, excludes the 1st cent. A.D. date suggested in *I.Syringes*. Consequently the writer of this graffito, Ἀλέξανδρος ἔπαρχος κάστρων Θηβῶν, cannot be identified with Ti. Iulius Alexander, *epistrategos* of the Thebais in 42 A.D., the future governor of Egypt from 66 to 69 A.D.

1810. Unknown provenance. Epitaph of Aurelius Castor, 3rd cent. A.D. (after 212 A.D.). *SEG* L 1620. S.Follet, *An.Ép.* (2002) [2005] no. 1614, suggests restoring in L. 5 π̣[ά(τερ)] (*SEG*: π̣[α(τήρ)]).

1811. Unknown provenance. Epitaph of Aurelia Artemis, 3rd/4th cent. A.D.? Marble stele with a relief representing a woman reclining on a couch, clad in chiton and himation, and holding a wreath in her right and a jug in her left hand; inscription below; now in The Walters Art Museum in Baltimore. H.Sichtermann, *Späte Endymion-Sarkophage* (Baden-Baden 1966) 31/32; K.Parlasca in *Ägypten - Dauer und Wandel: Symposium anläßlich des 75jährigen Bestehens des Deutschen Archäologischen Instituts Kairo, am 10. und 11. Oktober 1982* (Mainz 1982) 102; T.K.Thomas in F.D.Friedman (ed.), *Beyond the Pharaohs: Egypt and Copts in the 2nd-7th centuries A.D.* (Rhode Island/Baltimore 1989) 253 no. 167. R.Weir in *op. cit.* (cf. our lemma no. 1548) 276 note 1, assigns this stele to Syrian Antioch rather than Egypt on the basis of its similarity in 'size, material, iconography, style of execution, legend, and letter style' with the stelai from that city now in the Art Museum of Princeton University [Text read from the ph. in Sichtermann (29); for information on this stele (*per ep.*), we are indebted to Dr. Regine Schulz, Curator of Ancient Art at The Walters Art Museum, Tybout].

Αὐρηλίαν Ἄρτεμειν | θυγατέρα Πασίωνος | τὴν γλυκυτάτην ἀσύνκριτον | vacat ἐν πᾶσι· • εὐψύχι • vacat

[1. When combined with εὐψύχει, the name of the deceased usually appears in the nominative (occasionally the vocative) in epitaphs from Egypt; for another example of accusative see E.Breccia, *Iscrizioni greche e latine* (Cairo 1911) no. 377 = *SB* 321 = *SB* 5038. On the name Ἄρτεμεις (or rather Ἀρτεμεῖς) in Egypt see J.Bingen, *CE* 76 (2001) 226/227 = *Pages d'épigraphie grecque* II (Bruxelles 2005) 74/75, Martin || none of W.'s criteria, listed without further comment, seem to be compelling; from the stelai in Princeton, only those representing the deceased reclining on a couch would qualify as parallels for the Baltimore stele: nos. 114/115, 117/118, 123-125, and 128 (very fragmentary for the greater part; nos. 123 and 125 are not inscribed); this small group shows considerable differences in style, composition and lettering and, apart from the general iconographical scheme found all over the Greek world, none offers a convincing resemblance to our stele; the formula εὐψύχ(ε)ι is frequently used in Antioch, as pointed out by W. (275), but always with the name of the deceased in the nominative (or occasionally vocative) before or after it; by far the greatest number, however, is attested for Egypt (cf. the Indices of *SEG*, Important Words s.v. εὐψύχ(ε)ι); for a formula similar to ours in Egypt see above ad L. 1, also e.g. *SEG* L 1620-1622 (for the coupling of γλυκύτατος and ἀσύγκριτος see e.g. *IG* XIV 1532 (a) = *IGUR* 468); as to the material, the import of marble in Egypt was far from exceptional. Moreover, the stele was purchased in 1923 from Dikran Kelekian, who bought it in Egypt, and transmitted the Egyptian dealer information 'from Akhmim' (Panopolis), Tybout].

1812. Unknown provenance. Inscription on a funerary urn, 5th/6th cent. A.D. Clay funerary urn decorated with garlands; from a nekropolis in Egypt; now in the Episcopal Museum in Vic. Ed.pr. I.Canós I Villena, *L'epigrafia grega* -- (cf. our lemma no. 1000) 237 no. 307: ΖΑΗΑΧ[--]Π[--]ΟΥΑ

1813. Unknown provenance. Epitaph of Gaius, Roman Imperial period. Stone stele with arched top; now in the National Museum of Stockholm. Ed.pr. B.Thomasson, *A survey of Greek and Latin inscriptions on stone in Swedish collections* (Stockholm 1997; cf. *SEG* XLVII 2270) 119 no. 201 (ph.). H.Solin, *Arctos* 36 (2002) 131, assigns this inscription to Egypt on the basis of its dating formula, points out that no text is missing in LL. 1-3 at right, and restores LL. 3/4. We present this inscription [which like the other new texts in Thomasson should have been signalized as an ineditum and fully presented in *SEG* XLVII] incorporating S.'s corrections.

Ἔτους η΄, | Πάχων ζ΄· | καύστ⟨ρ⟩α | Γαΐου νẹ[α]| νίου κ[---|-]ιος (?) [---] | ----

1. 8th year of an emperor [7th year, S. *per errorem*] || ΚΑΥϹΤΑ, lapis; the word καύστρα is epigraphically attested, especially in Asia Minor, but not in Egypt so far, S. ['place of cremation, funerary urn', *LSJ* Suppl.] || Ἔτους η΄ [---] | Πάχων ζ΄ [---] | καυστὰ [---] |γαίου κτλ., ed.pr.

1814. Unknown provenance (Panopolis?). Inscriptions on two pieces of textile, late 5th/6th cent. A.D. Two textile pieces (A and B) probably used as a curtain in a church; Texts (A) I and III in *SEG* XXXVIII 1856 (L 1623). On (A) representation of Daniel in the lion's den flanked by Habakuk and another person; above and below on separate fields representations of four churches separated from each other by trees with double top; inscriptions left and right of Daniel and above the churches. On (B) representation of Christ flanked by Peter and Paul; Peter receives the psalter from Christ; above and below this scene remains of other scenes with inscriptions. Now in the Skulpturensammlung und Museum für Byzantinische Kunst in Berlin. After various earlier editions mentioned by the author in note 1 [to his list add the study of A.Papaconstantinou summarized in *SEG* L], republished by M.Stein in M.Hutter - W.Klein - U.Vollmer (edd.), *Hairesis. Festschrift für Karl Hoheisel zum 65. Geburtstag* (JAC Ergänzungsband 34; Münster 2002) 84-98 (ph.; translations), on the basis of photos and re-examination of the textiles after the restoration of 1991 (cf. *SEG* L). For an archaeological study of these two pieces see S.Schrenk, *ibid.* 72-83. Schr. argues that, irrespective of the interpretation, the representations on fragment (A), especially those of the churches, do not necessarily refer to the place where the textiles have been manufactured. They may have been found in Achmim (Panopolis). Schr. and St. reject P.-L.Gatier's suggestion (cf. *SEG* XXXVIII) that the churches belonged to Antiochia and that the pieces have been manufactured in Syria and exported to Egypt. St. points out that most churches mentioned on these textiles are on record in Oxyrhynchos but adds that some of them are also known from other Egyptian cities [see already, much in the same sense, A.Papaconstantinou; cf. *SEG* L]; his conclusion is that 'man aufgrund der Kirchennamen keinen sicheren Schluß auf die Herkunft der Stoffe ziehen (kann)'. St. accepts a date in the 6th cent. A.D., suggested by Schr. on iconographical grounds (late 5th/6th cent., *SEG*).

A I: Inscriptions above the churches in the upper field

1) above the first church:	Μαρτύριον τοῦ ἁγίου Ι Μιχαῆρος
2) above the second church:	Μαρτύριον ΣτεΙφάνου
3) above the third church:	Ἐκκλησία μεγάλη
4) above the fourth church:	Μαρτύριο̣[ν ... ἁ]Ιγ̣ι̣[..]
5) above another church:	Μαρτύριον τῆς ἁγίΙας Σωσάννας

II: Inscriptions left and right of Daniel

1) left of Daniel:	Ἀμβ[α]κοῦς φέΙρων τ̣ῷ Δανιῆρ̣ι Ι τὸ ἄρι[σ]τ̣ο̣ν̣
2) right of Daniel:	Δανιὴρ καταΙ[- ca. 10 -]Ι[...]η[...]ις

III: Inscriptions above churches in the lower field

1) above the first church:	[Μαρτ]ύ̣ριον τοῦ ἁγίΙ[ου ...]τ̣ορος
2) above the second church:	[...]χε[.]ε[--]
3) above another church:	Μαρτύριον Ἀκακ̣[ίο]υ

I 1) 2. Μιχαῆρος for Μιχαῆλος, St., with parallels for the change of lambda into rho; see infra sub A II 1/2 for Δανιήρ instead of Δανιήλ, and infra sub B II 1/2 for ψαρτήριον instead of ψαλτήριον || 3) P.-L.Gatier (cf. *SEG* XXXVIII) suggested that this was the main church of Syrian Antiochia; in the inscription below under III (b), he read and restored Κερ[αταῖον] which he interpreted as a reference to a quarter of Antiochia; however, this reading can no longer be upheld. Apart from this, Schr. points out that in other cities, e.g. in Egyptian Arsinoe, a homonymous quarter is attested || 4) [τοῦ ἁ]|γί[ου], [τῆς ἁ]|γί[ας] or [τῶν ἁ]|γί[ων], St.; [Papaconstantinou (cf. *SEG* L) suggested restoring Μαρτύριο[ν Γεωρ]|γί[ου] or Μαρτύριο[ν τοῦ ἁγίου] | Γα[βριήλ] or Μαρτύριο[ν Ὡρουω]|γχ[ίου] (all saints attested in the area between Hermopolis and Panopolis)] || 5) inscription above a church represented on an isolated fragment which probably belonged to the upper field; now lost || II 1) the scene is that of Habakuk offering food and drink to Daniel, St. || 1. Ἀμβακοῦς: commonly called Ἀμβακούμ or Ἀββακούμ; Ambakous on analogy with Ἰησοῦς, St. || 2) 2. traces of letters are visible: first a β, θ or ο, a gap of two to three letters, and α, δ or λ (alternatively the left part of ω) and a β, θ or ρ, St. || 3. before eta perhaps a θ; after the theta a γ or ρ, St., who suggests reading the text as follows: Δανιὴρ κατὰ | Β[αβυ]λῶ[να ἐν | τοῖς] θηρίοις || III 1) 2. [Βίκ]τορος, [Νέσ]τορος (earlier editions) or [Κάσ]τορος, St.; Gatier (cf. *SEG* XXXVIII sub B 1) preferred [Βίκ]τορος and pointed to a church of Victor in Antiochia, but see above ad I (3) || 2) Gatier (cf. *SEG* XXXVIII sub B 2) suggested Κερ[αταῖον]; St. sees a χ or κ, followed by an ε or σ, a γ, ρ or τ and a rounding, possibly belonging to an epsilon or sigma but certainly not to an alpha; as a result Κερατaῖον is to be excluded. S. opts for χεγ or χερ initio [so already Papaconstantinou: cf. *SEG* L] || 3) above a church represented on an isolated fragment which probably belonged to the lower field.

B I: Inscriptions accompanying scenes above Peter

1) above representation of five amphoras:
[Κ]ανὰ τῆς Γαλιλέας ὅποι ἐκ[λή]|θη ὁ Χ(ριστὸ)ς εἰς γάμους κὲ ἐποίη|σεν τὸ ὕδωρ οἶνον γενέστε
2) above representation of two fishes and a loaf:
[Τ]όπος ἔρημο[ς ---|..] πεντακι[σχιλι--]| ἄρτων πέ[ντε]

II: Inscriptions near Peter's nimbus

1) right of Peter: Πέτρος λαβὼν | τὸ ψαρτήριον | μετὰ πίσστεος
2) below left of Peter: [......]ον
3) left of Peter: [...]ρω[....]
4) left of Christ and right of Paul: [- ca. 5 -]ν

I 1) For the marriage feast in Kana cf. the Gospel of St. John 2, vs 1 and 9; 4, vs 46, St. || 3. γενέστε = γενέσθαι || 2) on a lost isolated fragment probably belonging to the space above Peter; probably part of the text from the Gospel of St. Matthew 14, vs 15-21: [Τ]όπος ἔρημο[ς ὅπου ἐχορτάσθησαν | οἱ] πεντακι[σχίλιοι δύο ἰχθύων καὶ] | ἄρτων πέ[ντε] || II 2) [ψαρτήρι]ον?, St.

NUBIA

1815. Nubia. Corpus. See our lemma no. 1743.

1816. Dodekaschoinos. Nobadia (Ginari-Tafa). Epitaph of Aroumi, early Byzantine period. *SEG* XLIII 1178. J.van der Vliet, *JJP* 32 (2002) 176-178, argues that αρα (L. 3) occurs in a place (i.e., between the name of the deceased and the date of death) where, in epitaphs of the ἔνθα κατάκειται-type from northern Nubia, one expects a title or function; αρα is known as a title in a series of 6th-8th cent. A.D. epitaphs from the area of Thebes. *Ara* is used in the context of local law and finance, but its precise meaning is unclear; it is a traditional Egyptian title (originally meaning: 'doorkeeper', later covering administrative functions as well) which survived in southern Egypt and northern Nubia. There are other women in Christian Nubia who played a role in finance or administration: see A.Łajtar - J.van der Vliet, *JJP* 28 (1998) 35-53.

1816 bis. Dodekaschoinos. Talmis (Kalabsha). Hymn to Mandulis, 1st-3rd cent. A.D. Bernand, *Inscr. métriques* 166 (*SB* 4127; cf. *SEG* XLIX 2470). After an introduction on divine apparitions in Egyptian and Greek religion, especially of the Hellenistic/Roman period (cf. e.g. *OGIS* 331 and 383; *Syll.*³ 398, 557-562, and 867), F.Dunand in F.Dunand - F.Boespflug (edd.), *Voir les dieux, Voir Dieu* (Strasbourg 2002) 23-38 (texts of H.Gauthier, A.D.Nock and Bernand on 32-34), analyses the contents and terminology of this anonymous hymn to the Nubian solar god Mandulis: a piece of literary quality matching Orphic hymns, certain magical texts on papyrus, and Gnostic or philosophical literature characterized by 'le désir de connaître Dieu' (the title of D.'s article; cf. in our text L. 5: ἰδέναι θέλων; L. 9: ἀνέ[γνων]; L. 17: ἔγνων). Key words are σημεῖα λαμπρά (L. 3; the miraculous signs sent by the god, anticipating the desired revelation); ἁγνεύω (L. 7; moral purification in preparation of the divine experience); ἐνθεάομαι (L. 9; the vision of the god); νεύω, καταδείκνυμι (L. 10) and φαίνομαι (L. 15): terms referring to the manifest presence of the god. The story of the vision itself (LL. 11-15) is too mutilated to be reconstructed with certainty; it refers to the sun traversing the sky in its bark (L. 11: [τὸ σ]κάφος: the 'vault of heaven'; L. 12: οὐράνι[ον πό]λον). H.Lewy's plausible restoration φαί[νῃ ὡς παιδί]ον in L. 15, accepted by Bernand, testifies, if correct, to the Egyptian concept of the rising sun emerging from a lotus-flower in the shape of a child. Also the notion that Mandulis as the rising sun renews and 'recharges' his own statue and temple every day (LL. 16/17: ξοάνῳ τε σῷ καὶ ναῷ ἔμπνοιαν | παρέχων καὶ δύναμιν μεγάλην) reflects Egyptian rites: his epiphanies symbolize the daily regeneration and recreation of the world. Mandulis is invoked inter alia as Αἰών (L. 19), which has no Egyptian equivalent but results from his identification with Ἥλιος (L. 18).

1817. Dodekaschoinos. Talmis (Kalabsha). Epitaph of Manna, late 6th/early 7th cent. A.D.? *CIG* 9131; *SB* 6089; Lefebvre, *Recueil* 652 (= *SB* 8737 = M.Tibiletti Bruno, *Iscrizioni Nubiane*, Pavia 1964, no. 47). After revision of the stone in the Museum of Antiquities in Leiden, J.van der Vliet, *JJP* 32 (2002) 178-184, republishes the text of *SB* 6089 (edition superior to that of Lefebvre; no new readings; note especially that Lefebvre's Μανμα is a ghost name to be deleted in favor of *SB* 6089's Μάννα). The stele is of unknown provenance; the ἔνθα κατάκειται ὁ μακάριος/ἡ μακαρία-formula points to northern Nubia; its combination with ἐτελεώθη virtually excludes Nobadia (Ginari-Tafa), leaving Talmis (Kalabsha) as the only reliable provenance (cf. Tibiletti Bruno, *op.cit.* nos. 44, 48, and 54/55); also *I.Louvre* 111 and 113, and some other stelai with ἔνθα κατάκειται ... ἐτελεώθη may come from Talmis. V.d.V. tentatively dates this group to the 7th or perhaps even the later 6th cent. A.D.

1818. Ikhmindi (Mehendi). Building inscription (erection of city walls), late 6th cent. A.D. *SEG* XVIII 724; XX 702; *SB* 10074; F.W.Deichmann in F.W.Deichmann - P.Grossmann, *Nubische Forschungen* (Berlin 1988) 81-88. Following ed.pr. S.Donadoni, J.van der Vliet, *JJP* 32 (2002) 191-194, interprets τὴν πολλιν (LL. 12/13) as τὴν πόλιν (for τῆς πόλεως): *accusativus pro genitivo* and the doubling of intervocalic -λ- are 'part of the normal make-up of Nubian Greek' (192); he rejects J.Bingen's correction τὴν πολλήν, defended most recently by Deichmann, who considered Ikhmindi a fortification ('Fliehburg') rather than a πόλις. Contra V.d.V., who points to some northern Nubian legal documents in Coptic (ca. 800 A.D.) in which Ikhmindi is explicity styled a *polis*.

KYRENAIKA

1819. Kyrenaika. Literary sources. G.Ottone, *Libyka: testimonianze e frammenti* (Torino 2002), is a collection of literary sources bearing on Libya, in which epigraphy plays a minor role. In *BE* (2004) no. 433, C.Dobias-Lalou comments on some toponyms on record in corrupt forms in the literary tradition but also known from inscriptions: e.g. Αὐθάμαλαξ (*SEG* IX 1 L. 3) and ἐν Χερνάσοις (*SEG* IX 76); the latter can occasionally remedy the manuscript tradition.

1820-1833. Berenike (area of: Ain es-Selmani). Epitaphs, Hellenistic-early Roman imperial period. D.M.Bailey, *Libyan Studies* 19 (1988) 87-94, published the transcripts made in 1860 by F.H.Crowe, now in the British Museum archive, of the inscriptions on the walls of 'Crowe's tomb'. J.Reynolds, *Quaderni di archeologia della Libya* 16 (2002) [2003] 261-265 (dr.; texts in majuscules), publishes and interprets these texts misunderstood by Crowe for the greater part. The inscription on the façade, recording the builder of the tomb, is already known: see our lemma no. 1820; his name Ἀριπάχθις (cf. also our lemmata nos. 1822 and

1833) is of Libyan origin (O.Masson apud R. *per ep.*); it was used alongside Greek names, reflecting the mixed ethnic roots of the family's native city (Berenike rather than Euhesperides). Cf. also C.Dobias-Lalou, *BE* (2004) no. 439.

1820: 263 no. 1. D.M.Bailey, *ABSA* 67 (1972) 1-11. **Tomb of Aripachthis.**

ΑΡ. Γ. ΠΑΝΚΡΑΤΙΔΑ

In view of the inscription in our lemma no. 1833, this text records Ἀριπάχθις Πανκρατίδα, builder of the tomb and head of the family; the abbreviation of his name seems surprising: perhaps Crowe did not notice the concluding letters. B.'s suggestion to associate with this text a marble slab bearing the letters ΑΠ found in the tomb chamber seems unlikely (rather the abbreviation of a name like Ἀπολλώνιος); for Ἀριπάχθις see also our lemmata nos. 1822 and 1833; also Πανκρατίδας was a recurrent name in the family (see our lemmata nos. 1828 and 1833), R.

1821: 263 no. 2. **Epitaph of Claudia Megillo?:** ΚΛΑ ΑΜΕΤΙΑΝⲰ

Probably Κλαυδία, whether given in full or abbreviated to Κλα. (cf. our lemma no. 1830) if used as a Roman *nomen*, a personal name (perhaps Μεγιλλώ) is likely to follow; if used as a personal name, a patronymic (possibly Μεγίλλω) is likely. Alternatively, the first name may have begun Καλ-, R., who in addition to the many Greek names of this type refers to the Libyan name Καλαμερα (cf. also our lemma no. 1830).

1822: 263/264 no. 3. **Epitaphs of Aripachthis and Agelocha?**

ΑΡΠΙΑΧΕΙΟϹ Ι Α ΓΕΑΟΧΑΕ

Probably the names of a man and a woman: in L. 1 certainly Ἀριπάχθιος ('of Ἀριπάχθις'; cf. also our lemmata nos. 1820 and 1833) and in L. 2 perhaps Ἀγελόχας ('of Ἀγελόχα'; cf. also our lemma no. 1830), R.; or Ἀγε-, D.-L.

1823: 264 no. 4. **Epitaph of Tharron?:** ΘΑΡΙ ΑΜⲰΝΟϹ

A name beginning Θαρ- (like Θάρρων) followed by Δάμωνος (for which cf. our lemma no. 1832), R.

1824: 264 no. 5. **Two epitaphs?:** Α ΕΥΙΕΡΟΙΕΜΟϹ

Either two single-line entries in the nominative (in which case the name in L. 2 may be Κόσμος or a compound thereof) or a single entry, e.g. Εὐφρόσυνος or Ἱερώνυμος (in which case the opening of L. 1 is left obscure), R.

1825: 264 no. 6. **Epitaph of Timocha?:** ΤΙΜⲰΔΑ

Probably Τιμώχα, a feminine form of Τίμωχος which is well attested in Kyrenaika, R.

1826: 264 no. 7. **Epitaph:** Α ΝΙΩΓΗΣΙΝΟΣ

Either one name ('Αγησῖνος or 'Ανταγορησῖνος?) or name plus patronymic (Αἶνις or a related name followed by a form in -ωνος?), R. [but see our next lemma, app.cr. in fine].

1827: 264 no. 8. **Epitaph of Sostratos:** ΣΟΣΤΡΑΤΟ ΤΙΘΕΝΤ ΥΙΞΕΝΟΥ

Initio: Σώστρατος (presumably in the nominative); in fine: either a patronymic from the form Θεύξενος or τοῦ ξένου (or the papponymic Ξένου), R., who very tentatively suggests Σώστρατος Πυθέα τοῦ ξένου (or Ξένου); D.-L. wonders whether the text in our preceding lemma and part of the present text may conceal the funerary imprecation μὴ ἀνοίγης and the interdiction τίθεν (dialectal form of the infinitive) τινὰ ξένον.

1828: 264 no. 9. **Epitaph of Pankratidas:** ΠΑΝΚΡΑΤΙΔΑ

Πανκρατίδα ('of Πανκρατίδας'), R.; for this name cf. our lemmata nos. 1820 and 1833.

1829: 264 no. 10. **Epitaph of Pythodoros:** ΗΥΘΟΔΩΡΩ

Clearly Πυθοδώρω ('of Πυθόδωρος'), R.

1830: 264 no. 11. **Epitaph:** ΚΛΑ ΓΕΑΟΧΑΕ

Initio either the Roman *nomen* Κλα(υδία) or perhaps a Greek (or Libyan) name beginning Καλ- (cf. our lemma no. 1821); in fine the same letter group as in the epitaph of our lemma no. 1822: 'Αγελόχας, R.

1831: 264 no. 12. **Epitaph of Androtimos:** ΑΝΔΙΙΟΤΙΜΩ

Clearly 'Ανδροτίμω ('of 'Ανδρότιμος'), R.

1832: 264 no. 13. **Epitaph of Chyldaios:** ΧΥΑΔΑΙΟΕ Ι ΔΑΜΩΝΟϹ

Clearly Χυλδαῖος Δάμωνος (for the latter name cf. also our lemma no. 1823); Χυλδαῖος is also on record in Teucheira, R. (*SEG* IX 424, D.-L.).

1833: 264/265 no. 14. **Epitaph of Aripachthis.** Inscription in a rectangular frame.

ΑΓΙΠΑΙΧΘΙΕΠΙΑΝΚΙΑΙΤΙΔΑ

In view of the text on the façade (our lemma no. 1820) quite certainly Ἀριπάχθις Πανκρατίδα; since this inscription is distinguished from all others by its frame and layout it, he is probably the same person (builder of the tomb); for Ἀριπάχθις see also the text in our lemma no. 1822, R.

1834. Berenike. Inscription on a Dionysiac mosaic, 2nd/3rd cent. A.D. *SEG* XXVIII 1549. See now D.Michaelides in *Greek Archaeology* -- (cf. our lemma no. 1514) 239 (color ph.) and 244, for the text and some reflections on the subject matter of the mosaic (myth of Dionysos and Ikarios or, rather more likely, a 'scene of the intoxicated god accompanied by members of his thiasos'). See also id., *Excavations at Sidi Khrebish Benghazi (Berenice)* IV/1. *The mosaic and marble floors* (Tripolis 1998) 119-121 (ph.; *non vidimus*).

1835. Kyrene. The Hellenistic gymnasium. M.Luni, *Quaderni di archeologia della Libya* 16 (2002) [2003] 109-144, especially 137, adduces epigraphical evidence for his view that the gymnasium, into which the Hellenistic xystos was incorporated in the 2nd cent. B.C. by the Ptolemies, in fact was called the Πτολεμαῖον: *SEG* XXXVIII 1889 L. 6 [but see C.Dobias-Lalou, *BE* (2004) no. 440: 'pas nécessairement celui de Cyrène'] and *SEG* IX 165/166 (boundary stones erected during a *restitutio agrorum* procedure in 71 A.D. and recording the restitution of τὸ Πτυλυμαῖον). L. underlines the fact that these stones have been found some hundred meters north of the gymnasium. Contra Dobias-Lalou, *l.c.*, who suggests that ὁ Πτυλυμαῖος was an estate named after its owner ('pas nécessairement un souverain Lagide'). The *agri publici* are generally considered to have been old royal domains.

1836. Kyrene. Testament of Ptolemy VII Euergetes II (Physkon), 155 B.C. *SEG* IX 7; XLVIII 2056*. A.Laronde, *Quaderni di archeologia della Libya* 16 (2002) [2003] 99-108, argues that prior to the publication of Physkon's testament the Kyrenaians may have revolted against the king rather than that Physkon's brother Ptolemy VI Philometor had tried to assassinate him. He draws attention to Physkon's building activities in Kyrene, in an attempt to win the hearts and minds of the Kyrenaians, with special reference to the new gymnasium (on which see our lemma no. 1835), and suggests that the Samothrakian Gods invoked in LL. 24/26 may have to be connected with Physkon's visit to Assos (Athenaeus 9.375 (d)); similarly the mention of Helios in the same lines may reflect Physkon's relations with Rhodes. More in general L. rejects the negative picture of this king in the literary sources, which heavily focus on his physical handicaps and cruelty [For an earlier discussion of this text by L. see *SEG* XXXVIII 1883].

1837. Kyrene (area of: el Guba - Kelida). Fragment of a boundary stone, reign of Nero. *SB* 5904 (*SEG* XXXII 1605; XXXIX 1720). S.M.Marengo, *Quaderni di archeologia della Libya* 16 (2002) [2003] 267-270, argues that P.J.Sijpestein's suggestion to identify the θεοῦ Σεβα[στ]οῦ ἔκγονος with Nero (cf. *SEG* XXXII) is confirmed by a similar expression in *SEC* 190, *SEG* IX 352 (with the reading in LL. 13-17 as suggested in *SEC*,

app.cr.: Τι(βερίου) Καίσαρος | [Σεβαστ]ο̣ῦ̣ [κα]ὶ || θεοῦ Σε|[βα]στοῦ ἔγγο|νος), and *SEG* XXVI 1816 (a). These three stones are cippi concerning a *restitutio agrorum*; in all these texts Nero is styled Τι. Καίσαρος Σεβαστοῦ καὶ θεοῦ Σεβαστοῦ ἔγγονος: 'descendant of Tiberius and Augustus'. M. suggests that *SB* 5904 also is a fragment of such a cippus text [For *SEG* IX 352 see also F.A. Mohamed, *Quaderni di archeologia della Libya* 18 (2003) 223; cf. C.Dobias-Lalou, *BE* (2004) no. 452. Incidentally, the suggestion by E.Van 't Dack (cf. *SEG* XXXIX) to correct [ἔ]νατος Αὐτοκράτωρ into [ὕ]⟨π⟩ατος is supported by the reading Αὐτοκράτωρ, ὕπατος in the above-mentioned three cippi, Pleket]. C.Dobias-Lalou, *BE* (2004) no. 454, points out that in *BE* (1988) no. 1012 she already suggested that our fragment belongs to a cippus concerning *restitutio agrorum* [M. acknowledges this herself in a postscript on 270].

1838. Kyrene. List of priestesses of Hera, 102 A.D. *SEG* IX 182 (L 1641*). G.Paci publishes his new edition of this text (see *SEG* L 1641) now also in *Quaderni di Archeologia della Libya* 16 (2002) [2003] 271-284 (ph.).

1839. Kyrene. Two honorary epigrams for equestrian victors, both called Neon, late 2nd/early 1st cent. B.C. Rectangular white marble block with mouldings (partly lost); probably a base later reworked to be inscribed: on one of the large sides two epigrams in two columns (A left of B); now lying in the north-west area of the Strategeion (sanctuary of Apollo), which is not necessarily the original provenance (it may have been brought here from the agora). Ed.pr. C.Dobias-Lalou, *Quaderni di Archeologia della Libya* 16 (2002) [2003] 145-149 (ph.; French translations); in R.Hodot (ed.), *La koinè grecque antique* V. *Alternances codiques et changements de codes* (Nancy 2004) 77-82, D.-L. presents a catalogue of 43 epigrams found in Kyrenaika (no texts); our texts are mentioned on 81 no. 34. Ed.pr. adds (*per ep.*) that the reading is difficult and that she intends to revise some of her interpretations.

A: Ὄρχαμον ἠϊθέων Διονυσίω υἱέα [--]
  ἄνδρασι μαρμαρέα φθέγγεται ἅδε λίθος·
παντέσι δ' ἆρ' ὀνύχεσσιν[⏑ –⏑⏑ –]εσιν ἵππος
4 στεψαμένωι τελέαν ἅρματι καμμονίαν·
οὐδὲ μὲν Ἑρμεία⟨ο⟩ σόφων ἀδαημόνα μύθων
  πατρὶς ἐνὶ λιπαροῖς ἔτρεφε γυμνασίοις,
εὖ δὲ καὶ Ἡρακλῆϊ μεμηλότα· τοιγὰρ ἀέθλωι
8 εἶσα καὶ ἐκ Μουσᾶν εἶσα διανύσατο·
[ε]ὐ[ίπ]πω τόσα φαμὶ Νέων Καρνήιω ἆδος
  [–⏑⏑ –⏑⏑ – –⏑⏑ –]ανίδαι

B: Δ̣ο̣ί̣ας Θευχρήστο̣ιο̣ Νέωνα κλειν[ὸν ἀμίλλας]
  γράμμα καὶ ἐσσο̣μένο̣ις φθέγγεται [–⏑⏑ –]
αἰνετὸν ἐν Μο̣ύσαισι, μεμηλότα δ' Ἡ[ρακλῆϊ]
4 στεψάμενο̣ν διδύμας κλῶνα διφρηλασί̣ας,

πάππου Ἀριστάρχοιο φερώνυμον· ἦ γὰρ ὁ φύσας
υἱεῖ πατρώιαν τάνδ' ὀνύμανε φάτιν
[–⏑⏑ –] καὶ τέχναι Ἕλλαδος ἀνύσ[⏑ ––]
8 καὶ διὰ κυανέας στέλλεται ἁ[λμαίας]
οὗ σε πάλαι μέγα θάμβος ι[–⏑⏑ –⏑⏑ ––]
⟨ἀ⟩θλητᾶν τοίους παῖδας ἀεξομέ[ν –]

Dated by ed.pr. on the basis of the letter forms which resemble those of *SEG* IX 5 (ca. 110 B.C.); circular letters hardly above the line || the disposition of the text exactly reflects the verses and includes indentations of the pentameters initio || the two poems were engraved to form a pair on account of the homonymy of the honorands. A similar case in Kyrene can be found in the iuxtaposition of two funerary epigrams for two homonymous sisters: *SEG* XX 747/748 (XLI 1697 [see also F.Chamoux, *Études d'archéologie classique* 8, Nancy 1992, 35-41; *non vidimus*]). Our epigrams were written by the same poet (Neon from text A?; cf. below ad A L. 10), and echo each other (cf. A L. 2 and B L. 2, though φθέγγεται has a different subject; A L. 4 and B L. 4; B L. 3 and A L. 5 and 7; bucolic diairesis both in A L. 7 and B L. 5; cf. also below ad B L. 7), ed.pr., who points to Homeric and, more remarkably, Pindaric reminiscenses || **A.** this poem may be the description of a relief showing Neon as a victor in horse race, probably achieved at Kyrene || 1. in fine either [Νέωνα] (cf. L. 9; but to be read in L. 1 with synizesis) or an adjective like [κλεινόν] (cf. B L. 1), ed.pr. || 3. δ' ἄρ', ed.pr. [rather δ' ἄρ', a common combination of particles in epic poetry, Martin]; probably [ἰσάνεμος ὠ]κέσιν; ἵππος has probably a collective value, since chariot races (also in Kyrene) were almost invariably organized for teams of 2-4 horses (*biga, triga, quadriga*), ed.pr. || 5. ΜΕΙΑΣ, lapis || 8. εἶσα = ἶσα: iotacism probably under the influence of Homeric forms with prothetic vowel, only attested in the feminine form ἐϊσ-, ed.pr. [or simply the common orthography of *iota longum* in the late Hellenistic period?, Martin] || 10. [....]ΝΑΤΥΠ[.....]ΟΠΑΣΑΣ[...]ΑΝΙΔΑΙ, likely to include a form of τύπος *vel sim.* (or ἔτυπον) and πᾶσα or a form of ὀπάζω, ed.pr., who points out that the precise meaning of LL. 9/10 remains unclear: Νέων is either a vocative (perhaps with τυ (L. 10) as an accusative of the personal pronoun, 2nd person singular) or, preferably, a nominative (as a redundant subject of φαμί); in the latter case, Neon is also the poet who wrote the two epigrams || **B.** 5. φερώνυμον: plays on the double sense of ὄνυμα ('name' and 'renown'), ed.pr. || 7. probably ἀνύσ[α] (cf. διανύσατο - though in a different context - in A L. 8), ed.pr. || 7-8. the sense must be that the Kyrenaian honorand showed his abilities to the whole of Greece after having crossed the sea, ed.pr. || 9. θάμβος ΙΩΠ or ΙΠΠ; the latter would implausibly make θάμβος a spondaeus, ed.pr., who considers the possibility that a sigma was omitted: θάμβος ⟨σ⟩ιω- (form of σιωπά or σιωπάω?) or perhaps θάμβος ⟨σ⟩ωπ- (form of σωπά or σωπάω) || 9-10. the sense must be that Neon went to Greece (πάλαι and the Pindaric echoes in the whole text may point to Delphi), where the exploits of generations of Kyrenaian athletes amazed the participants in the games long since; the lacuna in L. 9 requires: 1) a vocative like Κυράνα (probably at the end of the verse); 2) a verb having θάμβος for subject and σε for object: 3) a participle in the accusative going with σε and governing τοίους παῖδας ἀεξομέ[νους]: 'it is amazing that you, Kyrene, let grow such sons of athletes', ed.pr., who cautiously adds that inserting all of this into the three metrical feet availabe is not easy [can a negative construction (οὔ σε) be excluded? The pair μέγα θάμβος could be considered an autonomous apposition, without a proper syntactic function in the sentence, as in Apoll. Rh. 1.220; it seems difficult to restore θάμβος ἰ[δέσθαι] suggested by this possible parallel, Martin] || 10. ΘΛΗΤΑΝ, lapis.

1840. Kyrene. Cleaning of the water tank on the terrace above the sanctuary of Apollo, 1st cent. A.D. *SEC* 112. F.A.Mohamed - J.Reynolds, *L'Africa romana* 14 (2002) 1656/1657 note 6, report that J.Reynolds and R.G.Goodchild, after re-examination of the inscription, clearly read (Μ(ᾶρκος) Ἀντώνιος) Μάξιμος instead of [Κ]ασ[κέλ]λιος, as suggested in *SEC* by analogy with *SEC* 4 (a), in spite of G.Oliverio's reading Μάξιμος (notebook; see *SEC* 112, app.cr.). See also our lemma no. 1841 app.cr. ad LL. 1/2.

1841-1842. Kyrene (area of: Wadi el Gehia). Two epitaphs, 69/70 (?) and 98/99 A.D. Two inscriptions found in 1990/1991 in a rock-cut tomb with two chambers in Wadi el Gehia, a few km south of el Beida and the ancient site of the Asklepieion of Balagrae. Edd.pr. F.A.Mohamed - J.Reynolds, *L'Africa romana* 14 (2002) 1653-1657 nos. 1/2 (translations); cf. also C.Dobias-Lalou, *BE* (2004) no. 451.

1841: 1653-1655 no. 1 (ph.). **Epitaph of Lyon, 69/70 A.D.?** Rock-cut inscription in an incised *tabula ansata*, under the first two niches of the outer chamber; traces of blue paint in the letters.

("Ετους) ρ̣ʹ (?), ἐπὶ ἰ̣αρέḷω̣ς Μαξίμω, | Χυάχι ςκʹ, | Λ̣ύ̣ων Ἀν||δρόκλευς | vacat (ἐτῶν) ακʹ

1. Year 100 (era of Actium) = 69/70 A.D., on the assumption that ρʹ is the correct reading; alternatively, π̣ʹ or ρ̣ι̣ʹ may be read, edd.pr. || 1-2. the eponymous priest of Apollo at Kyrene; a Maximus (Μ(ᾶρκος) Ἀντώνιος Μάξιμος) is known in this function in the 1st cent. A.D. (*SEC* 112; see our lemma no. 1840); he was a member of a prominent family; his father was probably Apollo priest in 56/57 A.D., edd.pr. || 4. initio: or Α̣, edd.pr. || 6. ακʹ, D.-L., who points out both in L. 3 and 6, the unities precede the tens; καʹ, edd.pr.

1842: 1655-1657 no. 2. **Epitaph, 98/99 A.D.** Two fragments of a limestone stele found in the outer chamber; perhaps recently placed there for protection; inscription on the flat frame (A) and in the recessed field (B).

A: ("Ετους) ρκθʹ, ἐπ̣[ὶ ἱαρέως --], Ἐπίφι ηʹ [---] **B:** Ο[---] | -----

1. Year 129 (era of Actium) = 98/99 A.D.; ἱαρέως, edd.pr. [but cf. our lemma no. 1841 LL. 1/2, Tybout]; superscript bars above L (= ἔτους) and the figures, edd.pr.

1843. Kyrene (area of: Wadi Bu Nabeh). Epitaph of the veteran L. Fufius Secundus, ca. 150 A.D. Marble stele with mouldings above; found in 1993 lying in the grass at the southern end of Wadi Bu Nabeh, 3 km west of Kyrene; originally it probably stood in front of a tomb cut into the rock-face of the Wadi bank. Edd.pr. F.A.Mohamed - J.Reynolds, *L'Africa romana* 14 (2002) 1657-1660 no. 3 (ph.; translation).

Λ(ούκιος) • Φούφιος • (?) | [Σε]κόνδος | οετρανὸς • λεγ(ιῶνος) | α´ Εἰταλικῆς || vacat (ἐτῶν) • ξ´

4. Superscript bar above A || the *Legio I Italica* has no connection with Kyrenaika; either Fufius was a native Kyrenaian who had returned home after service or he belonged to the 3,000 veterans sent to the Kyrenaika by Trajan after the Jewish revolt of 115-117 A.D. (cf. *SEG* XVII 584); this contingent must have been drawn from several legions, and may have included men from the Danubian *legio I Italica*, edd.pr.

1844. Kyrene. Epitaph of the boxer Antonianus from Ephesos, ca. 200-250 A.D. *SB* 5892; *SEG* XX 752; XL 1599 (cf. LI 2207). See now F.Chamoux, *Quaderni di archeologia della Libya* 16 (2002) [2003] 321-325 (ph.). For Ch.'s argument see *SEG* XL 1599 and LI 2207 (the latter lemma is based on an elaborated version of the article now published in *Quaderni*).

1845. Kyrene. Graffiti and dipinti in the 'Tomba dei *Ludi*, ca. 150-200 A.D. L.Bacchielli, *Quaderni di archeologia della Libya* 16 (2002) [2003] 285-312, reports on the various paintings on the four walls of this tomb; it was discovered in 1823 by the French traveller J.-R.Pacho; in the 1960s it was rediscovered and subjected to long, intensive investigations. The paintings concern hunting-scenes, gladiatorial combats, equestrian and athletic games, and musico-theatrical shows. The paintings representing the latter, carry most of the graffiti and dipinti. On 297 (ph.), he mentions a graffito written in a gladiatorial scene: ['Ε]πίκτητος | [ὀπλ]ομάχος; for the latter term he refers to a gladiator from Spanish Gades who died in Brescia and is called *myrmillo* and *oplomachus*. On 302-304, B. adduces two graffiti written near theatrical scenes and already seen by Pacho (dr.). He suggests reading *CIG* 5149 (b) as follows: ἀλλ' ἐψόφηκεν ἡ θύρα· προέρχεται ὁ πατήρ; the letters ΚΡΟΥϹ̣[--] αὐτός probably should be restored as κρούσ̣[ομαι] αὐτός ('I myself shall knock (on the door' [for the confusion concerning the texts of heterogeneous provenance collected under *CIG* 5149, see *SEG* XLII 1674 app.cr. in fine]). B. adduces parallels for ψοφέω from Menander's comedies. On Pacho's drawings, reproduced by B., and on his own color photographs, many graffiti can be seen, but, as C.Dobias-Lalou writes in *BE* (2004) no. 448, they 'ne suffisent pas à satisfaire la curiosité'. The publication of these texts is entrusted to J.Reynolds.

1846. Teucheira. Demography of the Jewish community. See our lemma no. 1745 sub (3).

1847. Unknown provenance. Unintelligible inscriptions on a statuette, undated. Gray-white marble statuette of a female figure; scribblings on front, back, right and left side; found standing on a ledge in a German bunker somewhere between Tripoli and Tobruk in 1941 by an Australian soldier; now in the Collection of Small Sculpture of Macquarie University.

Ed.pr. P.W.Rovik, *Mediterranean Archaeology* 15 (2002) 81-94 (dr.), who interprets the statue as a 'Libyan Athena', with stylistic elements of North African character. She considers the inscribed signs as Greek letters [nothing can be made of these 'letters', shown on the dr. on 83; actually very few, if any at all, can be identified as belonging to the Greek alphabet with certainty, while some certainly do *not* belong to that alphabet; D.Jordan apud R., 84 note 7, rejected the possibility of a magic inscription; the same note reports an anonymous suggestion 'that the inscriptions may be Greek-style nonsense script', which seems a most reasonable assumption - if the statuette is not a forgery altogether, a possibility perhaps dismissed by R. too quickly in view of the curious find circumstances, Tybout].

UNKNOWN PROVENANCE

1848. Unknown provenance. Dedication (?) on a limestone statuette, ca. 725-625 B.C. Fragmentary 'Cypriote style' statuette of a woman carrying an offering; inscription along the arm; now in the Louvre. Ed.pr. A.Hermary, *Musée du Louvre. Département des antiquités orientales. Catalogue des antiquités de Chypre. Sculptures* (Paris 1989) 483 no. 998. See now N.Kourou - V.Karageorghis (et alii), *op.cit.* (cf. our lemma no. 1466) 27 no. 6.

[---]αιστα

Last part of the name of the dedicator; Doric dialect, ed.pr.

1849. Unknown provenance (Knidos, Kalymnos or Asia Minor?). Dedication on a limestone statuette, ca. 725-625 B.C. 'Cypriote style' statuette of a man carrying a ram, both standing on a plinth; inscription engraved vertically down the back of the human figure; said to come from 'Knidos or Kalymnos or Asia Minor'; now in the Hermitage in St. Petersburg. Mentioned by O.Waldhauer, *Catalogue des sculptures antiques de l'Ermitage* (St. Petersburg 1912) 168; A.Hermary, *RDAC* (1991) 175 no. 9. On the basis of a photograph C.Kritzas - C.Molisani apud N.Kourou - V.Karageorghis (et alii), *op.cit.* (cf. our lemma no. 1466) 27 no. 5 (ph.), read the inscription as [Ε]ὐμε̄θίδος (genitive of the female name Εὐμε̄θίς). K.-K. mention as an alternative 'Εὐμηθίδης ... if the scribe was not well educated'. Sceptical A.Johnston, *ZPE* 144 (2003) 163-165 (dr.), who hesitatingly suggests [-]υμεō ἱρός, i.e., '(statue, e.g. ἀνδριάς) sacred to --umes'; possibly Δρύμης, which might be an epithet of Apollo (variant of Δρύμας, attested for Miletos) or a male wood-nymph.

1850. Unknown provenance. Dedication to Athena, late 6th cent. B.C. Bronze phiale. *Kunst der Antike* 15/06/1998 (Basel 1998) 42 no. 102; *non vidimus*. Mentioned by A.Sideris, *art.cit.* (cf. our lemma no. 571) 179 (text in majuscules).

Διασημέα (?) [ἀνέ]θηκεν Ὠντιθάλϝος τῆ⟨ι⟩ Ἀθηνα⟨ί⟩ηι τῆ⟨ι⟩ Ἀζησίη⟨ι⟩ ἑκατόν

ΔΙΑΣΗΜΕΑ [ΑΝΕ]ΘΗΚΕΝ ΩΝΤΙΘΑΛϜΟΣ ΤΗ ΑΘΗΝΑΗΙ ΤΗ ΑΞΗΣΙΗΕΚΑΤΟΝ, S. [we tentatively suggest this reading on the basis of the transcription; Ὠντιθάλϝος = ὁ Ἀντίθαλϝος?; Ἀζησίη⟨ι⟩ (cf. *SEG* XXXV 308) rather than Α⟨ὐ⟩ξησίη⟨ι⟩; the mention of Azesia/Auxesia suggests a provenance from Epidauros or Aigina, but this is contradicted by the Ionian forms (Ἀθηναίη, Ἀζησίη), Chaniotis].

1851-1856. Unknown provenance. Dedications to the Dioskouroi, early Roman Imperial period. Ed.pr. R.A.Kearsley in *Actes* -- (cf. our lemma no. 1368) 401-416 (ph.; translations), publishes the following texts now in the Burdur Museum. Detailed discussion of the iconography of the stelai: female figure flanked by two riders; local origin, as argued by Robert; identification with the Dioskouroi probably due to 'cultural influence which followed on the heels of Rome's ... dominance' (406). For Anatolian rider-gods see *SEG* XLIX 2489. For dedications to the Dioskouroi from the area of Balboura see *SEG* XLVII 1793-1797. [For uninscribed rock-cut reliefs in the territory of Köstek in western Pisidia, representing a standing female deity flanked by two riders, see M.Özsait in G.Labarre (ed.), *Les cultes locaux dans les mondes grec et romain* (Actes du Colloque de Lyon, 7-8 juin 2001; Lyon-Paris 2004) 103-113, Pleket].

1851: 402. **Dedication to the Dioskouroi.** Limestone relief representing two riders flanking a standing female: Ἀ̣[γ]άθων Ὀσα̣[ει] | Δ̣ιοσκόροις εὐχήν vacat

1852: 403. **Dedication to the Dioskouroi.** Abraded limestone altar moulded above, with relief representing two dismounted riders holding a weapon, their horses and a crescent which probably represents the central female figure (deity) in other reliefs; primitive style of carving.

Διογ̣έ̣ν̣ης | [Φρ]ονιμᾶς δὶς | [Δι]οσκόροις ἐπη|κόῳ εὐχήν

1853: 403/404. **Dedication to the Dioskouroi?** Limestone altar moulded above; two palmette akroteria at both corners of the moulding; inscription on the moulding above the relief representing two standing men holding a spear and a shield; between them a standing female wrapped in a cloak and with headcovering.

Μ̣ε̣μ̣ν̣ονος Ἀτ̣|τάλου εὐχὴ̣ν̣ | ἀ̣ν̣έ̣θοντο

Because of resemblance of the relief representation to the cult of the Dioskouroi as found on coins of Pisidian cities, ed.pr. tends to relate this altar to the cult of those gods [ed.pr. translates: 'they set up the dedication of Memnon, son of Attalos'; the inscription may, however, well have begun on

the missing part above the akroteria: [two persons, sons | daughters] of Memnon, son of Attalos, dedicated this stone, Pleket].

1854: 406. **Dedication to the Saviors Dioskouroi.** Limestone relief representing a standing female flanked by two riders on horseback; inscription on the plinth below the relief: Διοσκόροις [σ]ωτῆρσι εὐχὴν̣

Ed.pr. tends to relate the epithet σωτῆρες to influence by the Roman military.

1855: 407. **Dedication to the Dioskouroi, the bringers of good news.** Limestone relief representing a standing female with headcovering, flanked by two riders on horseback; inscription below the relief.

Διοσκόροις εὐα̣γγελί[οις] | v v Λούκιος Π̣ρ̣[είμου? εὐχὴν]

[1. For the epithet see *SEG* XXXIII 1072 (Μήτηρ Εὐαγγελία), Pleket] || 2. or Π̣ρ̣[εῖμος εὐχὴν], ed.pr., who suggests that the dedicant was a Roman and that the epithet, in combination with the Roman name, may point to 'the importance of the army in the Romanization of the Pisidian region'.

1856: 407/408. **Dedication to the Saviors Dioskouroi.** Limestone relief representing a standing female raising her arms, flanked by two riders on horseback; in the pediment above the relief an eagle; inscription on the bands above and below the relief: v v Διοσκόροις v v v v σωτῆρσι Γάϊος Οὐέττιος v ἐπιταγὴ ἀνέθηκεν

1. σωτῆρσι: see our lemma no. 1854 || 2. (κατ') ἐπιταγή(ν), ed.pr., who for Vettii refers to several inscriptions from Pisidian Antiochia, from which this *nomen* may have been disseminated.

1857. **Unknown provenance. Dedication to Hekate, 3rd cent. A.D.?** White-yellowish marble thymiaterion in the shape of a miniature column; on the upper section of the shaft a relief representing the bust of the triple Hekate; inscription below. Offered for sale at Gorny & Mosch, Giessen; cf. catalogue *Auktion 16. Oktober 2002. Kunstwerke der Antike*, no. 119, 18 no. 3046 (ph.; text in majuscules); we read the text from the photograph.

Καρικὸς | Σιοκκάρου | Ἑκάτῃ | εὐχήν

[2. Σιόκκαρος seems previously unattested; the reading is certain, Tybout].

1858-1860. Unknown provenance (eastern provinces). Dedications to Zeus and Theos Hypsistos on bronze lamp hangers, probably 3rd cent. A.D. N.Fran-

ken, *MDAI(I)* 52 (2002) 369-381 (ph.; inscriptions in deficient transcriptions), presents a catalogue of seven bronze objects (plus one more in an addendum on 381) consisting, from top to bottom, of a suspension hole, an inscribed or blank *tabula* (*ansata* or without *ansae*), and two dolphin appliques entwined at their tails. Formerly interpreted as parts of Roman banners ('Vexillumaufsätze'), F. shows that they actually belong to lamps, adducing as parallels a terracotta lamp hanger from Pergamon (inscribed Ἀγαθὴ | Τύχη on both sides of the *tabula*; see our lemma no. 1200), and an (anepigraphic) bronze lamp from the antiquities market which, unlike the other examples, is completely preserved. Five bear inscriptions, three of which are dedications to Theos Hypsistos; apparently lamps of this type played a role in the cult of that deity (cf. also *TAM* V 1 1400: dedication of λυχναψία to Theos Hypsistos). A certain provenance is known only for F. 371 no. 5 = *IGBulg* V 5261 (dedication to Zeus; Novae); F. 371 no. 3 = *SEG* XXX 1791 (dedication to Theos Hypsistos) is said to be from Asia Minor. F. supposes that the other hangers come from eastern provinces too, and that those bearing the inscriptions *SEG* XXX 1791 and in our lemma no. 1859 were manufactured in the same workshop [the latter, if not dedicated in Hypaipa, is also likely to come from Asia Minor]. We present the remaining three inscriptions, not included in previous *SEG* volumes.

1858: 370 no. 1. **Dedication to Theos Hypsistos.** Mentioned in W.-D.Heilmeyer - L.Giuliani - E.Goemann (et alii), *Antikenmuseum Berlin. Die ausgestellten Werke* (Berlin 1988) 238/239 (Vitrine 18, 3 no. 3) (translation).

Ἄετις | Θεῷ | Ὑψίστῳ | εὐχήν

1859: 371 no. 4. **Dedication to Theos Hypsistos.** E.H.Williams in S.Campbell (ed.), *The Malcove collection. A catalogue of the objects in the Lilian Malcove collection of the University of Toronto* (Toronto 1985) 54 no. 49, who already described the object as a lamp hanger.

Λαυδίκη Ὑπαιπη|νὴ Θεῷ Ὑψίσ||τῳ ἀνέθη|κεν

1860: 371 no. 7. **Dedication?.** Until 1931 in the collection of F.Trau in Vienna; present wherebouts unknown; W.Kubitschek, *JÖAI* 29 (1935) 44/45.

Συνβιώσεως | ξυστοπλα|τειτῶν, τα|μιεύοντος || Στεφάνου

[F. reads (...) συνβιωσεως, supposing that the inscription is unintelligible as it stands and that its beginning was originally written on another part of the lamp; this assumption seems unnecessary if one understands: '(Dedication/gift) of the association of the ξυστοπλατεῖται'; the indication of the treasurer's term of office makes it likely that the object was a dedication (or donation) rather than an owner's inscription. Rather than 'residents in the *Ξυστοπλατεῖα' (i.e., 'Xystus Street', *LSJ*,

Suppl. 1), the association may be that of shopkeepers, merchants or craftsmen active in that street; many professional associations are named after the place of their members: see *SEG* LI 2278 initio; in an Ephesian latrine, members of an association πλατείας Βραγχιανῆς had a reserved seat along with τραπεζεῖται, κανναβάριοι, ἐριοπῶλοι, λεντιυφάνται, and κανῖται (*I.Eph.* 454 = *SEG* IV 541), Tybout].

1861. Unknown provenance (Asia Minor; Kyzikos?). Epitaph of Dionysios, 2nd cent. B.C.? Rectangular marble stele; in a recessed niche a relief representing a standing man clad in chiton and himation and a very small servant at right; inscription above on the frame of the niche; now in the Museum Calvet at Avignon. Cf. O.Cavalier, *Revue du Louvre* 52, 1 (2002) 88 no. 5 (no Greek text; French translation; ph.), who assigns the object to 'Grèce de l'Est, région de Cyzique?'; we read the text from the photograph.

Διονύσιος Μουκουδίου

1862. Unknown provenance (Hierapolis in Phrygia, or area?). Epitaph of Antonius Chariton, ca. 150-200 A.D. Large white marble block divided into two relief-fields by a large edge. The block was illegally exported to Germany and returned to the Turkish authorities. The upper relief is larger than the lower one; the block may have served as the cover of a tomb. Inscriptions on the fasciae above the upper relief (A) and between the two relief-fields (B). Upper relief: in the center a standing woman (Antonia Artemeis) and man (the deceased) holding a scroll in his left hand; left of the couple a girl, holding a pomegrenate in her right hand, and two females (a girl and a somewhat older female) standing on a sockle and each holding a bird (stork, swan or crane) in their hands; right of the couple a standing boy, another boy standing on a socle and holding a lotus-flower in his right hand, and a young man holding a horse at the rein; the young man wears boots, a short tunic and 'Faszien' around his body; in his left hand he holds a pruning knife. All the children are sons and daughters of the couple. Lower relief: fourteen children next to each other; twelve girls flanked by two boys, wearing children's clothes but for the rest looking like 'small adults' ('kleine Erwachsene'); they are probably the couple's *threptoi* (see inscription B). Edd.pr. H.Gregarek - G.Petzl in *Studien --- Kleinasien* V (cf. our lemma no. 1179) 165-179 (ph.; German translation), who argue that the children standing on sockles are likely to have died; they refer to Pfuhl-Möbius 357, 628/629, 635 and *TAM* V 1 207.

A: Ἀντώνι(ο)ς Χαρίτων, ἀγαθὴ ψυχή, πᾶσι φίλοις χαίρειν, παροδείταις δὲ μάλισ[τα]

B: Ἀντωνία Ἄρτεμεις ἰατρείνη Ἀντωνίῳ Χαρίτωνι ἀνδρὶ ἰδίῳ καὶ τέκνοις καὶ θρεπτοῖς μνείας χάριν

On iconographical grounds edd.pr. date the stone to ca. 150-200 A.D. and tend to assign the relief to the region around Phrygian Hierapolis; as close parallels they adduce *SEG* XXXIV 1298 and L.Robert, *OMS* VII 556/557 || because of the representation of the young man holding a horse at the rein and the absence of any professional tool in the hands of the deceased, edd.pr. suggest that Antonios may have been a horse-breeding landowner ('reich begüterte anatolische Familie' (177); 'wohlhabender Auftraggeber' (178)), who also claims a certain *paideia*, as shown by his scroll || B. [for ἰατρείνη see now E.Samama, *Les médecins dans le monde grec* (Genève 2003) 15/16].

1863. Unknown provenance (northern Greece/Thrace?). Epitaph of Kleonikos, 2nd cent. A.D.? Rectangular limestone stele with a triangular pediment (central rosette and small curved ribs in relief) and corner akroteria (only the left one is extant); in a recessed niche between two pilasters a crude relief representing the bust of a man clad in a cloak; inscription on a slightly raised field between the pediment and the niche; on the back a large cross (medieval reuse). Offered for sale at Gorny & Mosch, Giessen; cf. catalogue *Auktion 16. Oktober 2002. Kunstwerke der Antike*, no. 119, 87 no. 3448 (ph.). We read the text from the photograph: Κλεόνικον ἐ|τῶν δριάκον|τα πέντε ἡ σύν|βιος μνήμης χά||ριν· χαῖρε

Provenance: northern Greece/Thrace, catalogue || [2-3. δριάκοντα for τριάκοντα].

1864. Unknown provenance (Macedonia? Asia Minor, perhaps Mysia?). Epitaph of Zethis, Roman Imperial period (208/209 A.D.? or 273 A.D.?). Marble stele with relief of a funerary banquet in a square frame. Man with large head and hands reclining on a *kline*, in his left hand a *kantharos*. Seated woman left; female servant left, male with jug and flat bowl (?) right; in front of the *kline*, a table with fruit and bread or cakes. Inscription and incised tools (hammer after L. 2 and pliers or compass, following the hammer and cutting into the month name in L. 3) below the relief. The stele is illustrated in the catalogue *Münzenhandlung Gerhard Hirsch Nachfolger, München, Auktion 222 (24./25. 9. 2002)* 22 no. 261 (ph.; no text). Ed.pr. T.Corsten, *Gephyra* 2 (2006; forthcoming) (ph.; German translation), who tentatively assigns the stele to Mysia (except Kyzikos) on the basis of form, style and era used. W.Günther (Munich, *per ep.*) suggests a provenance from the Balkans rather from Asia Minor because of the era [probably the Macedonian provincial era; the name Zethis also suggests a provenance from Macedonia (or Thrace), Chaniotis].

Κομοδία · Ζηθίδι τῇ ἰδίᾳ ἀδελ-
φῇ μνείας χάριν·
vv ἔτους ςντʹ, Δύσ - σθρου ε̣ʹ,
4 vacat ἐτ(ῶ)ν ληʹ vacat

Date: 2nd-4th cent. A.D., catalogue || 1. both names are unattested so far, ed.pr. || 3. year 356, most probably of the Sullan era, i.e. 272/273 A.D.; Δύσθρου = Δύστρου, the 5th month of the Macedonian calendar (approximately March); this would give March 272 A.D. for the death of Zethis, ed.pr. || 4. on the photo it seems as if a wrong letter had been written for *omega*, ed.pr.; ἐτôν ιηʹ, G.

1865. Unknown provenance. Christian epitaph of Longus, 4th cent. A.D. Limestone column inscribed with two inscriptions (nos. 157 and 219), the later of which (no. 219) is upside down with respect to no. 157. Ed.pr. B.H.MacLean, *Konya Museum* 77/78 no. 219; P.J.Thonemann, *EA* 36 (2003) 93, corrected LL. 9-12; we incorporate his version in the text below.

῞Ηλιος Πρόκλος
βουλευτὴς ἀνέσ-
τησεν Λόνγῳ τῷ υἱῷ
ζῶντι κὴ φρονοῦτι ἀ-
νέστ ν ησεν τὴν μνήμην
ταύτην· βούλομη δὲ αὐτῷ
χάριν· ποιήσῃ πρόβατον κεῖστ' Ἰ(ησοῦς) Χ(ριστὸς) [σὺν]
Αὐγούστᾳ ἀδελφῇ· ΙΣΒΗ [ca. 4]·
ὃς δὲ ἂν ἐπισβιάσετη ἢ ποσοίσ[ι]
χ⟨εῖ⟩ρα τὴν βαρύφθονον,
δώσι Θεῷ λόγον· τὸν θεόν σοι· μὴ ἀδικήσῃ[ς]

2. Councillor of either Iconium, Lystra or Laodikeia Combusta, ed.pr. || 6. βούλομη for βούλομαι, ed.pr. ('I wish him (God's) grace') || 7-8. 'May J(esus) Ch(rist) make (him) lie down (as) a sheep [with] Augusta, (his) sister', ed.pr. || 9-10. ὃς δὲ ἀν ἐπισβιασετῃ ΗΠΟΣΟΙΣ | χῆρα τὴν βαρύφθονον, ed.pr.; T. sees in L. 10 initio ΧΙΕΡΑ, with *epsilon* and *iota* reversed; ποσοίσι for προσοίσι is very common || 12. μὴ ἀδικήσῃ, ed.pr., who mistranslates 'Do not wrong your God'.

1866. Unknown provenance. Christian epitaph, reign of Constantine the Great or later. Terracotta plaque with christogram inserted between LL. 1/2. Ed.pr. B.H. MacLean, *Konya Museum* 78/79 no. 222 (ph.). A.Łajtar, *EA* 36 (2003) 51/52 (translation) and P.J.Thonemann, *ibidem* 93/94, independently offer the same reading in LL. 10/11, where ed.pr. printed a majuscule text.

Μνῆμα εἰερέ-
ων τῆς κατο-
λικῆς κὲ ἀποσ-
τολικῆς ἁγίας
τοῦ Χ(ριστο)ῦ ἐκλησίας·
ἐνορχίζω ὑμᾶς
τὸν κλῆρον τὸν νῦ[ν]
κὲ τὸν [ΤΟΥ] ἐπερκόμε-
νον κὲ πάντας τοὺς
ἐν τῷ γένῳ μου Π(ατέ)ρα κὲ
Υ(ἱὸ)ν κὲ ἅγι(ον) Π(νεῦμ)α τὸν τά-
φον κοσμήσατε

6. ἐνορχίζω for ἐνορκίζω || 8-9. ἐπερκόμενον for ἐπερχόμενον || 10. γένῳ for γένει || 10-11. ΠΡΑΚΕΙΥΝ κὲ ΑΓΙΠΝΑ, ed.pr.; T. points out that ΠΡΑ, ΥΝ and ΠΝΑ all carry abbreviation marks; for the formula see also our lemma no. 1355.

1867. Unknown provenance. Epitaph of Lucius Heuretos, 4th/5th cent. A.D. Limestone block; inscription in a recessed panel. Ed.pr. B.H.MacLean, *Konya Museum* 79 no. 223 (ph.; translation); republished by P.J.Thonemann, *EA* 36 (2003) 94, whose text we give.

[- - - - - - -]
Α[.. Εὔ]ρετος
ἀ̣ν[έστη]σα τῷ̣
πα[τρὶ] Λ̣ου(κίῳ̣) Εὐρ-
έτ[ῳ̣ π]ρ̣ε(σ)β(υτέρῳ̣) μνήμ-
ης [χάρ]ιν· εἰ δέ
τι[ς ἕτ]ερον ἐ-
πε[νβά]λι, δώσι
λό[γον] τῷ̣ Θεῷ̣

The lettering closely resembles that of *MAMA* I 218 ('conceivably even the same mason'), T.; delta = d || 2. Α[....]Ρ̣ΕΤΟΣ, ed.pr. [perhaps Α[ὐρ(ήλιος) Εὔ]ρετος , Pleket] || 4-5. ΠΑ[...]Λ̣ΟΥΕΥΡΙΕΤ[.. π]ρ etc., ed.pr., who suggested [πανά]ρετος or, less likely, [πολυά]ρετος || 5. ΠΡΕΒ = πρε(σ)β(υτέρῳ), ed.pr.; T. points out that this abbreviation is very common || 9. a bar above ΘΕ.

1868. Unknown provenance. Graffito on a kylix, 550-525 B.C. Lakonian kylix in the Collection of the University of Zurich; inscribed after firing. C.M.Stibbe, *Laconian Drinking Vessels and Other Open Shapes. Laconian Black-Shaped Pottery. Part 2* (Amsterdam 1994) 176 E 20 (ph.). G.Nenci, *Studi Italiani di Filologia Classica* Ser. 3, 16 (1998) 3-7 (ph.), rejects the reading Εὐγένιος κύλιξ ϝιπειᾶτις ('of Euegenes the kylix wipeiatis') suggested by A.W.Johnston (apud Stibbe), because the name Εὐγένιος is not attested earlier than the Imperial period. Instead, he reads εὐγένιος κύλιξ Αἰπειάτις ('Sono una nobile kylix epeate'), Αἰπειάτις being the ethnic of the Lakonian village Αἴπεια (*Il.* 9.152); this would be the first attestation of the adjective εὐγένιος, which was hitherto only attested in Hesychios (s.v.) [N. did not notice that Εὐγένιος was (correctly) understood by J. as the genitive of Εὐγένης ('I am the Aipeian kylix of Eugenes'), Chaniotis].

1869. Unknown provenance (Egypt or Ptolemaic Empire?). Signature on a gold ring, late 3rd cent. - ca. 150 B.C. Gold ring of a massive type generally considered Ptolemaic; oval silver intaglio representing Alexander with elephant-scalp headdress and aegis: portrait type created on coins of Ptolemy Soter, repeated on later Ptolemaic and Seleukid coins; inscription sinistrorsum below. The object surfaced in the antiquities market in London; for a very similar ring see our lemma no. 1870. Ed.pr. D.Plantzos, *AK* 45 (2002) 71-77 (ph.).

Κάλλιπος ἐπόει

Date: late 3rd cent. - ca. 150 B.C., mainly on stylistic criteria (similarity with Ptolemaic coins), ed.pr. || the cutter was previously unknown, ed.pr., who collects examples of Κάλλιπος for Κάλλιππος (71 note 1).

1870. Unknown provenance (Egypt or Ptolemaic Empire?). Signature on a gold ring, late 3rd cent. - ca. 150 B.C. Gold ring with an oval silver intaglio representing the portrait of a bearded man; inscription at right [sinistrorsum?; the inscription is illegible on the ph.]; its type is highly similar to that of the ring presented in our lemma no. 1869. Cf. *Gems of the Ancient World. Galerie Nefer Exhibition Catalogue, Summer 1996* (Zurich) no. 20 (*non vidimus*). Mentioned by D.Plantzos, *AK* 45 (2002) 73 (with note 10) and 77 (ph.).

Δρόμας ἐποίει

Material, size and proportion suggest proximity of origin and date of this ring and that in our lemma no. 1869; the artists, however, worked in a considerably different style: they may have shared the same goldsmiths, P. || the cutter was previously unknown, P. [to P.'s single example (77 note 43) of the rare name Δρόμας, taken from *LGPN* III A (Achaia), add *SEG* XLVII 1635 (2) (Miletos), Tybout].

1871. Unknown provenance. Inscriptions on gold or silver rings and a gem, 1st-4th cent. A.D. Four inscribed gold or silver rings and one gem offered for sale at Gorny & Mosch, Giessen; cf. catalogue *Auktion 16. Oktober 2002. Kunstwerke der Antike*, no. 119 (ph.; texts in majuscules unless stated otherwise). We present concise descriptions. **Gold rings: 1) A:** Ιαω; **B:** ΕΗΩ ΞΙ ΕΥΩΕΗΙΕΗΓΙΗΛ (black jaspis gem; Abrasax; (A) on his shield, the magic inscription (B) running around the figure; we give the text of the catalogue, which can not be checked on the basis of the small photograph; 2nd/3rd cent. A.D.; 42 no. 3134); **2)** 'Ομόνοια (cameo; clasped hands; inscription below; 2nd-4th cent. A.D.; 42 no. 3142); **3)** owner's monogram including A, K and twice Y (or one O and one Y?) (no text in the catalogue; inscription on the bezel; Byzantine period; 44 no. 3160). **Silver ring: 4)** Κρητικίοῦ (owner's inscription on the bezel; small O and Y under and above the elongated right hasta of H, respectively; Roman Imperial period; 45 no. 3173). **Gem: 5)** Κύρου (dark gray jaspis; bust of Athena with a Corinthian helmet; owner's inscription at left running along the rim; ca. 1st cent. A.D.; 58 no. 3283).

1872. Unknown provenance (Asia Minor or Syria?). Christian amulet against headache on a gold leaf, early 2nd cent. A.D. Rectangular gold lamella, originally folded; said to come from Asia Minor or Syria; now in a private collection in London. Ed.pr. R.Kotansky in *Magic and Ritual* -- (cf. our lemma no. 1974) 37-46 (ph.; translation), who adduces parallels for all expressions from other magical documents; the text shows an absence of 'magic characters' and of the standardized formulas typical of later magic texts. Cf. also M.Sève, *BE* (2003) no. 145.

Ἀπόστρεφε,	κῃ σου, τὴν
Ἰησοῦ, τὴν	κεφαλαρλ-
Γοργῶπα ⟦η . .⟧	γίαν εἰς δό-
4 καὶ τῇ παιδίσ-	8 ξαν ὀνόμα-

τός σου Ἰαω Ἀ-
δωνάϊ Σαβα-
ώθ, ι ι ι [--] (?)
12 [ο . . . . .]

Οὐριήλ traces ⟦--⟧
⟦πιρ . . ω⟧
Οὐριήλ, Γαβρι-
16 vacat ήλ vacat

Dated on the basis of the lettering: 'an upright bookish style typical of the early second century CE', ed.pr. || erasures and traces of previous text suggest an earlier draft which the scribe did not always carefully follow, ed.pr. || 1. the unusual present imperative underlines continuity: the bearer suffered from a chronic rather than an acute affliction; migraine is likely, ed.pr. || 2. the Christian aspect of the amulet is restricted to the use of Jesus' name; given its early date, one might presume that the text may well derive from a Hellenistic Jewish milieu that has simply appropriated Jesus' name for its magical properties (cf. *SEG* XLV 2314); the Christian character, however, is ascertained by the expression παιδίσκη σου (see below ad LL. 4/5), ed.pr.; the presence of the name Jesus is remarkable; however, there is nothing in the magical formulas specifically Christian or liturgical: a Jewish milieu seems probable, S. || 2-3. the traces seem to show ΤΗΙ | ΓΟΡΓΩΠΑΗ [ed.pr.'s ΓΟΡΓΩΠΠΑΗ seems to be a printing error: ph. and dr. do not show a double pi, Tybout]; on the assumption that there is no erasure, it would be possible to suggest τὴν | Γοργώ, πάντα, κτλ. ('Turn aside ... the Gorgo altogether, and for your maidservant, the headache'; an alternative would be τῆι Γοργώπᾳ ('Turn aside ... for Gorgopa (who is) also your maidservant, her headache'); however, καί in L. 4 would appear to introduce a second bearer; this makes the reading possible only on the assumption that the scribe has reproduced a faulty model. The most plausible reading is Γοργῶπα (cf. *LSJ* s.v. γοργώψ: 'grim-eyed', 'fierce-eyed'), referring to a menacing demon to be averted in Jesus' name: evidently a mythological figure representative of the Headache, for which a severed Gorgon head would serve well. The Perseid myth of the Gorgon is used in a magical context otherwise; Ἰησοῦς on our amulet may have supplanted Περσεύς, ed.pr.; rather τῆι Γοργώπαι, which would provide the personal name normally expected in this sort of documents, S. || 4-5. παιδίσκη σου seems an equivalent of the Pauline use of δούλη/δοῦλος σου, ed.pr. || 7-8. κεφαλαρλγίαν for κεφαλαλγίαν, ed.pr. [cf. our lemma no. 949 L. 14: κεφαλαγτίαν for κεφαλαλγίαν] || 7-9. one would have expected εἰς τὴν δόξαν τοῦ ὀνόματος σου; σου either refers to Iao Adonai Sabaoth, or to Jesus of L. 2 (which would require a period: σου· Ἰάω κτλ.), ed.pr. || 9-11. the deviation from the normal order Iao Sabaoth Adonai may have arisen from a correction; in L. 10 initio above Δ traces of a Π from a previous text not completely erased, ed.pr. || 12-14. the text, containing several traces of aborted writing, is very uncertain; one expects three or four angels here (viz. Μιχαήλ, Γαβριήλ, Ῥαφαήλ, Οὐριήλ), ed.pr.

1873-1874. Unknown provenance (Smyrna?). Inscriptions on lead weights, ca. 150-200 / 3rd cent. A.D. Ed.pr. P.Weiß, *EA* 34 (2002) 143-147 (ph.), publishes two lead market-weights from the antiquities market.

1873: 143-146 no. 1. **The agoranomos M. Au(relius) Kladeros (certainly from Smyrna), ca. 150-200 or 3rd cent. A.D.** Weight in the shape of a pelta with inscriptions on both sides; below on side (A) the stamp of the official.

A: Μ(άρκου) Αὐ(ρηλίου) Κλαδέρω|τος **B:** ἀγορανόμο|υ

Stamp: Μ(ᾶρκος) Αὐρ(ήλιος) Κἱλαδέρἱως ἀγορἱανόμος

For the shape cf. *I.Smyrna* 783, 793, 798B; A.de Ridder, *Les bronzes antiques du Louvre* II (Paris 1915) no. 3317, all from Smyrna, ed.pr. || the name Κλαδέρως (rather than Κλαδ. Ἔρως) is new, ed.pr., who refers to many names on -έρως; Κλαδέρως may be derived from κλάδος ('Schößling; Sprößling') and thus be similar in meaning to Παιδέρως.

1874: 146/147 no. 2 (ph.). **The hipparchos Aur(elius) Philippos (perhaps from Smyrna), 3rd cent. A.D.** Hexagonal weight with inscriptions on both sides.

A: ⟨Α⟩ὐρ(ηλίου) Ι Φιλίππἱου β′ **B:** ἱπἱπάρἱχου

'Probablement au III^e s., après 212 A.D.', S.Follet in *An.Ép.* (2002) [2005] no. 1439; for weights of hipparchs cf. *SEG* XL 1129; they were formerly attributed to Kyzikos, since the eponymous official of this city was the hipparchos; however, given the fact that market weights are nowhere signed by eponymous officials, that the genitive of ἵππαρχος/ιππάρχης in Kyzikos is usually ἱππάρχεω, and that none of the known weights were found in or near Kyzikos, but one near Smyrna, the latter city might (but need not necessarily) be the better candidate for the origin of this and the other items, ed.pr.; contra M.Sève, *BE* (2003) no. 157 || A. Λ instead of A in Αὐρ.

1874 bis. Unknown provenance. Inscription on a bronze handle, 200-250 A.D. *SEG* XXXI 1591 (XLVI 2244*). E.Künzl, *Medizinische Instrumente der römischen Kaiserzeit im römisch-germanischen Zentralmuseum* (Mainz 2002) 13-16 and 16 no. A 5 (ph.; dr. text in majuscules), republishes this bronze handle probably from Ephesos. For K.'s comments we refer to *SEG* XLVI 2244; in addition to the two parallels mentioned *ibid.* and now discussed again (dr.), K. (15) signalizes a fourth object inscribed Ὑγείνου Ι Καναπυλίου Ι νεωποιοῦ, this time on the handle of a folding knife in the shape of a lion's foot. He also mentions (*ibid.*) a handle with the same mouse-decoration as on the three Hygeinos handles mentioned in *SEG* XLVI, which emerged in the antiquities market at Amsterdam in 1999: 'Der Signierende ist ein Elpidephoros *neopoios*'; H.Engelmann apud K. (15 note 85) identifies this Ἐλπιδηφόρος with the homonymous archon of the Ephesian Mouseion on record in *I.Eph.* 2119, 2294, 3245, and 3418 (late 2nd cent. A.D.). For the same argument in a more concise form see E.Künzl - G. Koeppel, *Souvenirs und Devotionalien. Zeugnisse des geschäftlichen, religiösen und kulturellen Tourismus im antiken Römerreich* (Mainz 2002) 65-67 (dr.) [no further references to the two new objects, which might lend support to K.'s view that the handles belong to objects distributed as *xenia* by neopoioi at the beginning or the end of their term of office or on the occasion of a festival: writing implements (rather than surgical instruments), folding knives and perhaps other utensils].

1875. Unknown provenance (Syria, Palaestina or Egypt?). Defixio on a lead tablet, 3rd/4th cent. A.D. Rectangular lead tablet inscribed on one side; now in a private

collection. Ed.pr. S.Gaffino, *ZPE* 140 (2002) 185-194 (ph.; French translation of LL. 22-31), on the basis of a photograph and of data communicated to her by J.Gascou; cf. also M.Sève, *BE* (2003) no. 145.

λισσωθ αλισσωθ μου μευρακτρα
θασσιμο̣ρ αχωρ αραμεχρεμειν
στικψψ θαβαψραβου θαιβαφριξ
ζαμενη θ̣ζ αταρατα κυφαρθ αννα
αννα̣ Ερεσχιγαλ πλανγαριβοωθ
εοηι̣αλη Θαθ Θαθ διαραξ σωεαρα
σιερσιερ συνμυθαφεννωιβαθα
ω αγιλαεχοιρεγακεστρευ ιω αξ
αρ̣νευκορυννευ̣κνυωρε αλισσω
σωχ δωδεκακιστη ἀκρουροβόρε
σωχ αρουχ με σουχιηρ ανοχ ανοχ
βριταδινδρ̣α σκυλμαχαλ βαθρα-
ηλ εμαβριμαχρημιλλαοστρακι
ν αμου σαληι̣ νασαυ Τατ χολ ασσω̣ρ
σανγαρμαδουλερεβολσαρδουλ
σ̣αρδουχ ασια̣ι̣ψ̣ρω ζαραχω [..]ιβι
βαρβηλ σωβουχος Αρου ωρι Αζηλ
ωβαδαων ιω ωβαδαων βερβερ σωχ
ω υυυ φθωβαλλαι μαχχαμ αρχωθ
βασαρα βαθαραρ ιιενπε Βες χιωχ
φορ φορ ιυζζε ιυζζε χυχ χυχ χυχ·
θαιο̣ὶ μεγάλοι καὶ στήλη Πλούτονος
τῶ̣ν̣ καταχθωνίω⟨ν⟩, κατασχέσται, κλίναται
εἰς πυρετὸν καὶ τριταία⟨ν⟩ τὼν Νόνον, τὴν
ἔτεκεν Σωπάτρα, ἤδη, ταχύ· ὁρκίζω ὑμᾶς
[κ]ατὰ τῆς ὑμεταίρα⟨ς⟩ δυνόμεω⟨ς⟩, ὅτι κατάσ-
[χ]εσται, κλίναι εἰς κράβατων Νόνον,
[τ]ὴ̣ν ἔταικεν Σωπάτρα, ἤδη, ταχύ· ναί,
[ν]αί, μὴ ἐκβῇ καὶ μὴ ἀνα⟨σ⟩τῇ τοῦ κρα-
[β]ατίου αὐτοῦ, ἀλ⟨λ⟩ὰ κριθῇ αὐτο⟨ῦ⟩ τὴν ψυ-
[χ]ὴ̣ν ε̣ἰ̣ς̣ τὸ κράβατον, ἤδη, ταχὺ ταχύ

Dated by ed.pr. on the basis of the letter forms and the word κράβατον *vel sim.* (LL. 27, 29/30, and 31), which occurs from the 3rd to the 8th cent. A.D. || provenance: possibly from the Near East: 'syro-palestinien' (Gascou) or Egypt (ed.pr. in view of the parallels with *Supplementum Magicum* no. 42 from Hermoupolis, for which see below ad LL. 1-21) || in this lemma letters between < > have always been omitted on the tablet || the text consists of two main sections: *voces magicae* (LL. 1-21) and a request to the gods of the Underworld (LL. 22-31). The latter is a 'κατακλιτικόν' (cf. forms of κλίνω in LL. 23, 27, and 30) meant to strike down the victim, here Nonos son of Sopatra, on his/her bed, bound by severe illness (especially fever) || 1-21. ed.pr. adduces numerous parallels for the *voces magicae*, especially providing a detailed comparison (tabular surveys on 190) with those in

R.W.Daniel - F.Maltomini (edd.), *Supplementum Magicum* I/II (Opladen 1990/1992) no. 42 (very similar except for a few insignificant variants) and Audollent, *DefixTab* 305 (more fragmentary but also yielding striking parallels) [we do not summarize ed.pr.'s ample comments on the individual vocables and formulas, conveniently presented in a line-by-line commentary on 191-194] || 22. θαιοί for θεοί; Πλούτονος for Πλούτωνος, ed.pr.; στήλη Πλούτονος: 'La mention ... sort de la banalité; le terme pourrait désigner les caractères magiques de la formule', S. || 23. καταχθωνίων for καταχθονίων; κατασχέσται for κατάσχετε or κατάσχεσθε (also in LL. 26/27); κλίναται for κλίνετε or κλίνατε, ed.pr. || 24. τριταίαν τῶν Νόνον, τὴν for τριταῖον τὸν Νόνον, ὅν, ed.pr. || 26. ὑμεταίρας δυνόμεως for ὑμετέρας δυνάμεως, ed.pr. || 28. τὴν ἔταικεν for ὅν ἔτεκεν, ed.pr. || 30. ἀλα for ἀλλά?; κριθῇ for κλιθῇ?, ed.pr.

1876. Unknown provenance. Mosaic inscription, 3rd/4th cent. A.D. *SEG* XLVII 2226. For κρα and κρακουκρε (the onomatopoetic sound of the bird represented) A. Martin, *AC* 71 (2002) 387, points to Aristoph., *Birds* 710, where the cranes are characterized by the participle of the verb κρώζω. For the mosaic's motif, derived from the repertoire of Nilotic scenes, see M.J.Versluys, *Aegyptiaca Romana. Nilotic Scenes and the Roman Views of Egypt* (Leiden-Boston 2002) 477 no. 54; cf. R.A.Tybout, *JRA* 16 (2003) 508 note 12.

1877. Unknown provenance. Inscription on a magical gem, Roman Imperial period. A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) no. 308. A.Mastrocinque, *JSJ* 33 (2002) 164-170 (dr.), argues that the name Ἰούδας on the reverse is related to Jewish traditions concerning Judah, the son of Jacob, who is actually represented in the leontocephaline demon holding a Gorgo's head in his hand on the obverse (*Gen.* 49.9, where Judah is described as a young lion, is one of several associations of Judah and/or his tribe with the lion). M. points to the importance of the 12 Hebrew tribes in the tradition of magical gems (cf. e.g. Delatte-Derchain, *op.cit.*, no. 462). He also argues that in the religious doctrines of Jewish sects, probably under the influence of Egyptian religion and iconography, lion-headed demons were interpreted as Jewish heroes, angels (especially Ariel) or even Yahweh (cf. e.g. C.W.King, *The Gnostics and their Remains*, London 1887, pl. 50.2; dr.; gem with the lion-headed god and inscription ἑκατοντομάχε, the Greek translation of a military charge in Hellenistic Jewish armies, and the frequent association of the name of the Jewish god Ιαω with leontocephalines). On our gem, the angelic name Μιχαήλ is probably concealed anagrammatically in the two identical magical inscriptions on the obverse (L. 1: ΙΜΑΧΑΛ [sinistrorsum, as read by M.]).

1877 bis. Unknown provenance (Bactria?). Magical gem, Roman Imperial period. *SEG* XLIV 841 and 1568 (no. 109). D.Jordan in *op.cit.* (cf. our lemma no. 1930) 61-69, republishes the gem, perhaps from Afghanistan, with an armed Cupid and Ἀκτιωφι on the obverse and an inscription on the reverse (ph.; dr.; Italian translation). He assigns it to the group of incantations using black magic.

Οὗτος ὁ λ(όγος)
{λόγος} (?)· Αβαι-
χωρμυιδ· Φίμ-
ωσον τὸν δ(εῖνα), ὃν
ἔθεκεν ΤΟΝΟ, ἕν-
α μὲ ἀντιβάλῃ μ-
οι, εἰς ἕκαστον π-
ρᾶμμα, ὃ ἄν τι
βάλ(λ)ω αὐ-
τῷ

1-2. ὁ λ[εγόμενος] | λόγος, ed.pr.; ὁ {λ} | λόγος, *SEG* XLIV 1568; mistakenly copied from the model by the gem-cutter as part of the text, J. || 2-4. Ἀβαι|χωρμυιδφιμ·| ὦσον τὸν δ[εῖνα], ὃν, ed.pr.; Ἀβαι|χωρμυιδφιμ·| ὢς (ῥ ὅς) ὄντον (εἴ)δον (ῥ ὄντων εἴδων), *SEG* XLIV 1568 || 5. ε(τ)εκεν, ed.pr.; for ἔτεκεν, J. || 5-7. Τονοεν|άμ· ἐὰν τι βάλη[ι] μ|οι, ed.pr.; τὸν {ο} ἕν|α με, ἀντιβαλῇ μ|οι, *SEG* XLIV 1568; TONO may also be a mistake of the cutter (cf. LL. 1/2), who copied the letters which in fact indicate the place where to inscribe a personal name, J.; ἕν|α μὲ = ἵν|α μὴ, J. || 7-10. π|ρᾶ(γ)μα ο' ἀντι|βάλ', αω, αὐ|τῷ, ed.pr.; (γ)|ράμμα ὃ ἀντι|βάλ(λ)ω αὐ|τῷ, *SEG* XLIV 1568 [this reading is preferable: 'so that he may not oppose me in each affair in which I oppose him', Chaniotis]; πρᾶμμα for πρᾶγμα ('civil suit'), J.; ΒΑΛΑΩ, gem.

1877 ter. Unknown provenance. Magical gem, Roman Imperial period. A.R. Mandrioli, *La collezione di gemme del Museo Civico Archeologico di Bologna*, Bologna 1987, 134 no. 268. A.Mastrocinque in *op. cit.* (our lemma no. 1930) 103-118 (ph.), studies the gem, kept in the Museo Civico in Bologna, with the depiction of Kronos (obverse) and a boar with a lion-headed snake (reverse); the inscription is incised on the obverse in two concentric circles around Kronos. On the basis of many parallels, M. argues that these words represent infernal and nocturnal gods and places the gem in a Near-Eastern context.

οχλοβα ζαραχω βαριχαμμω βαλ | ξι κηβκ χαμσι

1878. Unknown provenance. Bronze bread (?) stamps, ca. 5th-7th cent. A.D. Three inscribed bronze bread (?) stamps; offered for sale at Gorny & Mosch, Giessen; cf. catalogue *Auktion 16. Oktober 2002. Kunstwerke der Antike*, no. 119 (ph.; texts in majuscules). We present concise descriptions, omitting 120 no. 3630, a circular stamp with four unclear Greek letters in relief around a cross: 1) Εἷς Θεὸς ὁ βοηθῶν πᾶσι (circular; relief letters around an open christogram in the center; 120 no. 3628); 2) ΒΑΙCΗ | christogram (ΒΑ sinistrorsum, with the Α lying turned to the left; circular; small indentation; 120 no. 3629 [Βαση(λείου) for Βασι(λείου)? Chaniotis]); 3) Φλαβιανοῦ (rectangular; incised letters; ligatures: ΙΑΝ, Ȣ).

1879. Unknown provenance. Inscriptions on bronze crosses, Byzantine period. Inscribed bronze crosses (small 'enkolpia' except for our no. 1 below; no. 11 is a leaden 'Kreuzanhänger') with incised representations; offered for sale at Gorny & Mosch, Giessen; cf. catalogue *Auktion 16. Oktober 2002. Kunstwerke der Antike*, no. 119 (ph.; texts in majuscules; the readings can only occasionally be checked on the basis of the small photographs; no dates; we omit two inscribed crosses considered 'mittelbyzantinisch'). We present concise descriptions:

1) Ὁ ἅγηος Γ|εόργηο|ς (procession cross; St. Gregory with extended arms clad in a long robe; inscription above; 118 no. 3602); **2) A:** Μήτηρ Θ(εοῦ) **B:** Θε/(ο)ῦ (Maria *orans* with raised arms; (A) above; (B) on the left and right branch; 118 no. 3606); **3) A:** Μή(τη)ρ Χ(ριστ)ο(ῦ) **B:** Ὁ ἅγηος Στέφανος (obverse: Maria *orans* with raised arms; (A) above; reverse: St. Stephanos with extended arms clad in a long robe; (B) above; 119 no. 3607); **4) A:** Μή(τη)ρ Χ(ριστ)ο(ῦ) **B:** Ἡοάνι|ς [for Ἰωάν(ν)ης] (obverse: Maria *orans* with raised arms; (A) above; reverse: St. John with extended arms clad in a long robe; (B) above; 119 no. 3609); **5) A:** Ἰ(ησοῦ)ς Χ(ριστὸ)ς / νηκᾷ **B:** Μ(ήτη)ρ Θ(εο)ῦ (obverse: Jesus on the cross clad in a long robe; above a X; inscription (A) on the left and right branch; reverse: Maria *orans* with raised arms between two trees; (B) above; 119 no. 3611); **6) A:** Ἰ(ησοῦ)ς Χ(ριστὸ)ς / νηκᾷ **B:** Μ(ήτη)ρ Θ(εο)ῦ (obverse: Jesus on the cross clad in a long robe; above a X; inscription (A) on the left and right branch; reverse: Maria *orans* with raised arms between two saints; (B) above; 119 no. 3612); **7)** Μή(τη)ρ Χ(ριστ)ο(ῦ) (Maria *orans* with raised arms; inscription above; 119 no. 3613); **8)** Ὁ ἅγηο|ς Ν(ι)κόλ|ας (St. Nicholas with extended arms; inscription above; 119 no. 3616); **9)** Θεόδορ|ος † (St. Theodore with raised arms; inscription above; 119 no. 3618); **10)** Ἰ(ησοῦ)ς Χ(ριστό)ς **B:** Μ(ήτη)ρ Θ(εο)ῦ (obverse; Jesus on the cross clad in a long robe; (A) above; reverse: Maria *orans* with raised arms; (B) above; 120 no. 3623); **11)** Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ (small lead cross; the division of the letters over the object is unclear and cannot be checked on the basis of the small ph.; 120 no. 3627).

1880-1883. Unknown provenance. Magical gems in the National Archaeological Museum, Madrid, undated. Thirteen gems, four of which bear Greek inscriptions (nos. 1-4). Ed.pr. F.Marco-Simón in *op. cit.* (cf. our lemma no. 1930) 87-101 (ph.), who provides ample parallels for the magical terms and signs used.

1880: 87/88 no. 1. Oval jasper, on the obverse: ΟΡΒΗΘ | ΘΗΝΘΗΡΕΒΟΘ; on the reverse ΣΑΣΩΠΤΗΑ | ΣΩΡΙΜΜΑ | ΣΩΡΙΜΜΑ | ΝΩΜΜΑΤΑ.

1881: 89-91 no. 2. Oval 'moonstone', inscription on the obverse: ΟΙΟΔΗΟΥΑΥΡ | ΟΒΑΚΚΑΣΙΧΥΧ | ΚΕΡΑΤΑΓΑC | ΖΖΡ

[For κερataγας see our lemma no. 1930].

1882: 91-93 no. 3. Oval carnelian agate, on the obverse standing Hermes and inscription (L. 1 above, LL. 2/3 below, rest around Hermes); on the reverse a sequence of the seven vowels. Obverse: ΗΙΗΙΑΕΥ | ΟΜΟΝΙΧΑΡ | Ο vacat ΑΗ vacat ‡ | [---]CII-ΑΙΑΙΑΙΙCΩΗΡΑΩΟΥΡΩΟΥ[- -]ΡΑΟΥΕΧ[- - -]; reverse: ΑΙΟΥ | ΗΕΩ

Obverse L. 3. in fine: ‡ is a sign for the numeral 3 or the Triad, ed.pr.

1883: 93/94 no. 3. Oval carnelian agate, on the obverse left hand holding an ear, inscription around: ΜΝΗΜΟΝ hand Μ

Variant of μνημόνευε, ed.pr.

1884. Unknown provenance. Magical gem, undated. In a study of archetypes and series of gems, A.M.Nagy in *op.cit.* (cf. our lemma no. 1930) 153-179, presents as an example a collection of several gems with a depiction of a gorgoneion and Hekate (157-164), one of which is unpublished (158 no. 2; ph.). The agate is kept in the Ermitage at St. Petersburg; gorgoneion on one side, Hekate on the other, inscription around the rim: ΩΡΟΜΑΝΔΑΡΗΣ

1885. Vacat.

VARIA

1886. Alphabet. In a catalogue of an exhibition on the history of writing organised by the University of Athens, the University of Würzburg and the Epigraphical Museum in Athens, C.B.Kritzas in V.Lambrinoudakis – U.Sinn – C.Kritzas (edd.), *Ἱστορία τῆς γραφῆς* (Athens 2002) 37-45, sketches the development of the alphabet in the Greek world. In a catalogue (45–57 nos. 30–51; ph.) C.Kritzas (34/35, 37–42, 45–47, 51), V.Lambrinoudakis (30–32), U.Sinn (33), and M.Tsouli (34, 41, 43/44, 48–50) describe the following inscriptions: *IG* I^3 93 (39), 110 (40), 459 (35), 1084 (36), 1211 (38), and 1273 bis (37); *IG* II^2 4488 (48); *IG* V 1 720 (41) and 1232 (42); *IG* VII 175 (51); *IG* XII 3 1153 (44); *IG* XII 7 141 (43); *SEG* XII 87 (47); *Agora* XXV 651 (34b), 946 (34 a), 1050 (34 g); *I.Cret.* IV 72 (45); *LSAG*^{2} 199 no. 20 (49); Beazley, *ABV* 400 (31); Beazley, *ARV*^{2}17 (32). See also our lemmata nos. 794 and 992 ter.

I.Touratsoglou et alii, *Ἡ ἑλληνικὴ γραφή* (Athens 2002), is the Greek version of *The Greek Script* (Athens 2001; see *SEG* LI 2296). The volume presents color photographs inter alia of the following texts [the numbers refer to figures; we supply the bibliographical references, Chaniotis]: *IG* I^3 110 (36), 689 (37), 782 (34), 1194 (33), and 1211 (104); *IG* II^2 2865 (77) and 4488 (75); *IG* IV 492 (25); *IG* XII 3 762 (24); *IG* XII 9 1189 (120); *SEG* XI 244 (31) and 1180 a (35); XIV 303 a (26); XXXV 790 (105); XXXVIII 619 (76); *I.Cret.* IV 65 (23); A.De Franciscis, *Stato e società in Locri Epizefiri (L'archivio dell'Olympieion Locrese)* (Naples 1972) 23 (42).

B.B.Powell, *Writing and the Origins of Greek Literature* (Cambridge 2002) 112-124, returns to the subject of the possible association between the introduction of the alphabet and early Greek literature (cf. *SEG* XXXIX 1764; XLI 1742; XLVI 2257; XLVIII 2101).

[For the history of the Greek alphabet see now also E.Wirbelauer in R.Rollinger – C.Ulf (edd.), *Griechische Archaik. Interne Entwicklungen – externe Impulse* (Berlin 2004) 187–206; R.Wachter, *ZPE* 146 (2004) 61–74, to be presented in *SEG* LIV].

See also our lemma no. 1925.

1887. Ambassadors to Roman emperors and authorities. Continuing his earlier study on ambassadors (cf. *SEG* LI 2275), C.Habicht, *Archaiognosia* 11 (2001/2002) 11-28, examines the 149 inscriptions concerning embassies sent by Greek cities to the emperor or the senate or to Roman governors (on 23–27 an alphabetically ordered list of the communities who are known to have sent ambassadors; on 14/15 a list of embassies sent to Roman emperors). Remarks on the destination of the ambassadors (mostly Rome or the place where the emperor was present during a journey), the travel-costs, and the objectives of the embassy (ἐλευθερία, νεωκορία, ἀσυλία, ἀτέλεια, or other privileges). Cf. P.Gauthier, *BE* (2003) no. 183, and M.Sève, *An.Ép.* (2002) [2005] no. 41.

1888. Amphoras. Y.Garlan, *REG* 115 (2002) 149-215, presents a critical review of 309 recent publications on amphora production, trade, and stamps (1997-2001).

1889. Architecture. Handbook. Not surprisingly in view of her earlier studies on the subject (cf. inter alia *SEG* XLII 735, XLIX 2401, and L 1686), M.-C.Hellmann fully integrates epigraphical and other written ancient evidence throughout her handbook *L'architecture grecque*, vol. 1. *Les principes de la construction* (Paris 2002). The value of inscriptions for the study of Greek architecture is illustrated especially in an introductory section (22-28; building contracts; accounts; dedications of buildings), in the chapter on the financing of constructions (56-69; costs; public and sacred funds; public loans and subscriptions; donations of private benefactors and kings; modes of payment), and in the sections on craftsmen and working conditions (70-73), masons' and assembling marks (88-91), and reparations and maintenance (95-98). On 338 an index of inscriptions; we mention the references *ibid.* printed in bold, signalizing inscriptions presented in translation fully or partially, and mostly discussed at some length [we give H.'s pp. between parentheses]: *IG* II^2 463 (282/283), 1666 (24/25), 1668 (281), and 1673 (58); VII 3073 (72); XI 2 199 A (50); XII 6 1 1 = *SEG* I 367 (62); XVIII 343 (63; cf. now also Y.Grandjean - F.Salviat, *Guide de Thasos*, Athens/Paris 2000^2, 89/90); XXII 457 = XXVII 134 = *LSAG*^{2} 357 no. 33 (28); XXXIII 1040 (63); XLII 1577 = *IGR* I 1254 = *SB* 8323 = *I.Pan* 38 (28); *IvO* 651 = *SEG* XLIX 480* (51); *I.Délos* 4 (28), 104-24 (96/97), 290 (67), 365 (50), and 502 A (67); *Tit.Cam.* 158 (62); *I.Didyma* 39 (26) and 479 (64); *OGIS* 46 (60/61); G.Radet - P.Paris, *BCH* 10 (1886) 500 (52); J.Bousquet, *BCH* 62 (1936) 389-395 (99). Cf. also the *comparatio numerorum* for H.'s *Choix d'inscriptions architecturales* -- in *SEG* XLIX 2401.

For a detailed review see M.Sève, *Topoi* 12/13 (2005) 447-460.

1890. Architecture. Building inscriptions in the 4th cent. A.D. A.Lewin in L.Lavan (ed.), *Recent Research in Late-Antique Urbanism* (Portsmouth, R.I., 2001) 29-37, adduces a great number of Greek and Latin building inscriptions from the period of Constantine the Great to Julian and shows that after and in spite of confiscations of civic treasury under Constantine and Constantius II, the cities continued civic building and paid for it out of their own pocket. In addition, imperial benefactions and private funds played a role. Provincial governors

had increasingly been granted supervisory control over the planning and administration of civic building work financed by civic revenues. Discussion of the dossier concerning building activities of P. Ampelius, governor in Achaia ca. 360 A.D.: *SEG* XI 465 (Sparta) and *IG* XII 9 907 (*Syll.*^{3} 905; Chalkis); *SEG* XLI 412 (XLVI 516*; Megara).

See also *IG* XIV 455 (*SEG* XLIII 623; from Katane; concerning Fl. Felix Eumathius, governor of Sicily; costs to be paid from the πολιτικαὶ προσόδοι) [For P. Ampelius see also A.Lewin, '*Il dossier di Publio Ampelio*' in *Atti del XIII Convegno internazionale dell'Accademia Costantiniana* (Naples 2001) 621-646; *non vidimus*)].

1891. Architecture. Inscriptions on fountains in Asia Minor. C.Dorl-Klingenschmid, *Prunkbrunnen in kleinasiatischen Städten. Funktion im Kontext* (Munich 2001), studies the architecture and function of fountains and makes ample use of inscriptions. On 18-20, she gives an overview of ancient terms: κρήνη, ὑδρεῖον, ὑδρεγδοχεῖον, νυμφαῖον. On 119-121, D.-K. briefly summarizes the functions of different types of inscriptions on and in connection with fountains in the cities of Asia Minor: orders of cleanliness are frequently inscribed not on the fountain, but in the agora; the number of dedicatory inscriptions on fountains increases in the Roman Imperial period (cf. *I.Ephesos* 424; German translation); building inscriptions were also used in the context of city rivalries (cf. 150-158); fountains were often named after their dedicators (e.g., *I.Sardis* 17, quoted on 18/19); local themes are not referred to before the Roman Imperial period. On 167-260, she gives a catalogue (arranged alphabetically according to cities) where the relevant inscriptions are mentioned, sometimes also quoted fully or in part.

1892. Architecture. Terminology: ἀναγραφεύς and παράδειγμα. T.L.Shear, Jr., in *Καλλίστευμα* 395-402, collects examples from literature and inscriptions (mostly building accounts) of the two technical terms ἀναγραφεύς and παράδειγμα, maintaining that παράδειγμα means a 'model' rendered in different materials such as wax, clay, stone, plaster, or wood [on παράδειγμα see *SEG* XLV 1171], while ἀναγραφεύς is properly a 'template' supplied by the ἀρχιτέκτων for use by the stone-cutters and probably made of a thin sheet of flexible lead, such as that found by G.Dontas on Kerkyra and published by J.Travlos, *Hesperia* Suppl. 19 (Princeton 1982) 172. Among the inscriptions most frequently cited are *IG* II^2 244, 1666, and 1680.

1893. Archives. T.Vourvouri in W.Hoepfner, *Antike Bibliotheken* (Mainz 2002) 30, presents a brief overview of archives, the relation between original (in the archives) and copy (on stone or bronze in public places), financing of inscriptions, and places of erection (on stelai, walls, etc.).

1894. Army. H.van Wees in A.Chaniotis - P.Ducrey (edd.), *Army and Power in the Ancient World* (Stuttgart 2002) 61-82, argues that in the Archaic and Classical period Greek armed

forces were rarely capable of acting as a political force in their own right, were not closely associated with certain social classes and did not actively support regimes which would promote their class interests. Political regimes in Archaic and Classical Greece were usually established and overthrown by quite small but highly organized groups, and sometimes by broad popular movements. In his response, V.Gabrielsen, *ibid.* 83-98, critically reviews these opinions, discussing the ownership of weapons (cf. *IG* I[3] 1; *IG* II[2] 1424 a), the liability to serve in war, the organization of Greek armed forces, the reliability of Aristotle's claim about a close connection between different forms of constitution and particular branches of the army, and several *coups d'état* in the Archaic and Classical periods (in Argos in 417 B.C., and in Athens in 411 and 404/3 B.C.). G. maintains that the ownership of weapons *did* have a significant impact on the balance of power at a very critical moment. With regard to the relation between military service and social class in Athens, G. rejects the conventional view that the θῆτες were permanently excluded from the κατάλογος (discussion of *IG* I[3] 60) and argues that nothing justifies any special connection between ζευγῖται and *hoplites*. In this context, G. discusses references to the Solonian property classes in the 5th and 4th cent. B.C. (*IG* I[3] 46 LL. 43-46 = Meiggs-Lewis, *GHI* 49 LL. 39-42; A.E.Raubitschek, *Dedications from the Athenian Akropolis* (Cambridge, Mass. 1949), no. 372; *IG* II[2] 30; *SEG* L 134*), maintaining that, even though 4th-century Athenians entertained a notion about the Solonian *tele* as divisions of the citizen body that were distinguished from one another by the level of wealth owned by their members, in practice there must have been citizens classed as θῆτες who were well off or wealthy men, just as there must have been πεντακοσιομέδιμνοι who were relatively poor men. See also our lemma no. 39.

A.Chaniotis, *ibid.*, 99-113, discusses various aspects of the interaction between garrisoned soldiers and local population in Hellenistic cities. Foreign garrisons were held responsible for the amputation of autonomy (*IG* II[2] 448; *IG* XII 9 192; *SEG* XL 758; *LSCG* 46) and their soldiers were involved in legal disputes and conflicts (e.g. *I.Iasos* 2; cf. *IG* XII 6 1 169; *I.Labraunda* 46). Legal factors (citizenship), and to some extent religious practices (cult associations, the worship of particular deities) separated the foreign soldiers from the native population they were sent to subordinate; very often they remained within their own group, socialized with other soldiers, and avoided marriages with the natives (cf. *IG* XII 3 1296; *SEG* VIII 269; *I.Cret.* II v 19). On the other hand through the real or imaginary protection (φυλακή) they offered (*IG* II[2] 1225; *IG* XII 3 328; *IG* XII 8 156 A; *OGIS* 9; *Staatsverträge* 492 and 549) and through the promotion of the dynastic cult (*IG* II[2] 1299, *IG* IV 854; *IG* XII 3 331, 464, 1390/1391; *I.Cret.* III IV 4 and 18; *OGIS* 20 = *SEG* XXXI 1348) they familiarized the native population with elements of the Hellenistic monarchical ideology; they also played an important part in the diffusion of cults, especially of Egyptian deities (*IG* XII 3 443, 463, 1389; *SEG* VIII 714; XXXI 1521; *I.Cret.* III IV 14). Depending on the conditions of their service, the soldiers participated in local cults (*IG* XII 3 1296; *OGIS* 113) and in the gymnasium; sometimes even a solidarity with the natives could come about (*IG* II[2] 666). Individual members of the garrison could distinguish themselves as benefactors (*IG* XII 5 1061; *SEG* XXXV 1183; *OGIS* 329) and occasionally the garrison could even initiate the creation of a new civic community together with the native population (cf. *SEG* XLVII 1745) [Cf. id., *War in the Hellenistic World: A Social and Cultural History* (Oxford 2005) 80-82, 88-93, 104-106, and 149-154]. In his response, J.Ma, *ibid.* 115-122, comments on various aspects of Hellenistic garrisons, such as the distinction between φυλακή and φρουρά, the

various functions of royal garrisons, the burden of billeting and quartering, and the social, religious, and economic interaction between soldiers and native population, making ample use of inscriptions (*IG* XII Suppl. 644; *SEG* XXIX 1613; XXXIII 1183; XXXVI 1221; XXXIX 1285; XLVII 1745; *OGIS* 229; *Amyzon* 166; *Labraunda* 4; *ISE* 34 and 81).

N.Sekunda, *Hellenistic Infantry Reform in the 160's BC* (Lódz 2001), attempts to show that the Seleukid and Ptolemaic heavy infantry were reorganized and equipped under the influence of the Roman army during the 160s. He recognizes evidence for this reform primarily in the contemporary iconography, but also exploits literary and epigraphic sources. In addition to the inscriptions mentioned in our lemmata nos. 1497 bis, 1595, 1782 bis, and 1786 bis, S. also briefly discusses the epitaph of Διοσκουρίδης Ἐξαβόου Πισιδεὺς Βαρβουρεύς (Mendel, *op.cit.* (cf. our lemma no. 1595) no. 102; ph.; S. 78/79 and 146-148) and evidence for the service of 'Tarentines' in the Thessalian cavalry (cf. *IG* IX 2 509 = *ISE* 130; S. 146) [see the criticism of B.Helly, J-C.Decourt, *BE* (2004) no. 206]. S. discusses the organisation of the Ptolemaic army (17-83) and the Seleukid infantry (84-114) For a review see G.Davies, *AJA* 109 (2005) 119-121.

1895. Associations. Asia Minor: professional associations. Cf. *SEG* LI 2278. On the basis of epigraphical and papyrological evidence, C.Zimmermann, *Handwerkervereine im griechischen Osten des Imperium Romanum* (Mainz 2002), studies the associations of craftsmen in the Greek East of the Roman Empire. She discusses the following subjects: juridical status and practice, terminology (σύνοδος, ἐργασία, τέχνη, κοινόν, πλῆθος, πλατεῖα, συνέδριον, προεδρία, the rare terms σύστημα, φυλή, συμβίωσις, and, attested only once each, συναγωγή, συνήθεια, συμπόσιον, συντέλεια), internal organization (among others, the offices of προστάτης - often patron rather than active member of an association-, ἐπιμελητής, ἡγούμενος, γραμματεύς), membership, property of assocations, professions. On 191-213 a catalogue of associations, arranged alphabetically according to professions, with the relevant documentation (no texts), literature and occasional remarks; on 214/215 chronologically arranged tables with designations of associations; on 215-218 tables showing the geographical distribution of associations; on 219-223 a list of names of members of associations with their professions.

For a review see O.M.van Nijf, *Gnomon* 78 (2006) 175-177; for religious activities in associations see our lemma no. 1979; cf. also our lemma no. 1896.

For the catalogue, we give a *comparatio numerorum/paginarum* [Z.'s catalogue entries are not numbered] with Corpora and *SEG* [*CIG* 2929 (p. 206) mentions the same man, but it is not *I.Tralleis* 79; delete *CIG* 3442 (p. 199), *I.Anazarbos* 122 (p. 213), *I.Fayoum* 71 (p. 212: in *I.Fayoum* II p. 71 there is only a reference to *I.Fayoum* 122); instead of *IGRR* IV 581, 608 read *IG* IV 581, 608, Corsten.]

IG		Z. pp.	*SEG*		Z. pp.	*SEG*		Z. pp.
IV	581	210	IV	539	200	XXIX	1191	204
	608	198	VIII	584	209		1195	207
X 2 1	291	208	XXIX	1183	209		1198	199
XII 2	109	210		1184	197	XXXI	1026	204
	271 [not 217]	198		1186	211		1036	204

SEG		Z.pp.
XXXII	1234	204
	[not *SEG* XXXIV]	
XXXIII	1017	212
	1165	191
XXXIV	1124	198. 203
XXXV	1024	200
	1110	198
	1111	200
	1572	198
XXXVI	1051	204
XL	1045	197
	1063	204
	1088	204
XLI	1201	196
XLIII	812	200
XLIV	1354	207

CIG	
1134	210
1135	198
2171 c (add.) [not 2171]	198
3154	192
3304	210
3408	201
3485	201
3495	193
3496	195
3497/3498	194
3499	196
3504	205
3639	213
3858 e (add.)	198
3905 [not 3905 m]	207
3908	207
3924	195
3938	191

IGBulg		
II	674	203
III.1	908	196
	916	211
IV	2078	206
V	5585	197

I.Perinthos	
49	193. 201
117	207
131	203

TAM		
III	4	212
	62	212
	114	209
V 1	79-81	210
	82-84	205
	85	202
	86	198
	146	209
V 2	914	201
	933	205
	935	194
	936	212. 213
	945	194
	965	195
	966	193
	972	195
	978	195
	986	196
	989	195
	991	195
	1002	210
	1019	202
	1029	194
	1081	194
	1346	201

IGR		Z. pp.
I	717	196
	782	193
	1117	199. 207
	1122	196
	1151	202
	1155	212
	1329	202
	1482	211
III	360	194
	442	209
	896	205
IV	643	198
	790	212
	816	208
	822	208
	863	191
	907	210
	1184	194
	1205	201
	1213	194
	1216	196
	1226	205
	1239	195
	1242	195
	1244	193
	1252	202
	1259	212
	1265	194
	1632	199

I.Alexandreia Troas	
122	213

I.Anazarbos	
3	205

I.Didyma	
107	212
522	192

I.Ephesos	
215	193
445	200
454	200. 202
547	192
549	211
585/586	192
596	196
636	192

I.Ephesos	Z. pp.
727	201
1384	212
2079	208
2080/2081	211
2115	207
2212	192
2213	201
2402	201
2441	192
2446	206
3075	211
I.Ilion	
171	213
I.Iznik	
73* [in *I.Iznik* II.1 p. 327; not no. 73, Corsten]	213
I.Kyzikos	
97	203
211	197
409	202
I.Laodikeia am Lykos	
50	191

I.Magnesia	Z. pp.
114	193
I.Magn. am Sipylos	
18	201
I.Prusa	
1036	208
I.Side	
30	191
I.Smyrna	
218	210
721	192. 213
I.Tralleis	
6* [p. 218; not no. 6]	195
79	206
ALA	
181 vii	207
Roueché, *Performers and Partisans*	
45.12 D	196
45.39 P	193
46 J 8	194

IGLS	Z. pp.
9156	213
9158-9160	193
9161/9162	213
I.Fayoum	
122	196
GIBM	
IV 1069	196
CIJ	
II 777 [now also Ameling, *IJO* II 196]	200
*Syll.*³	
1263	192
OGIS	
495	210
BE	
(1971) no. 647	208
no. 652	198
An.Ép.	
(1914) no. 191	195
(1929) no. 122	200
(1985) no. 804	207
(1992) no.1606	196

1896. Associations. Asia Minor: professional and religious associations. J.N.Arnaoutoglou, *RIDA* 49 (2002) 27-49, argues that professional and religious associations in Asia Minor flourished during the Principate (90 attestations in Lydia, 79 in Phrygia, and 78 in Ephesos) and were not affected by restrictive Roman legislation. Trajan's interventions in Bithynia, on record in Pliny the Younger's correspondence (book 10), are not to be interpreted as reflections of a general policy hostile to associations. The intervention of the Roman governor in Ephesos (*I.Eph.* 215; late 2nd cent. A.D.) against the local bakers, is directed against the *hetaireiai* among the latter, not against the associations as such.

1897. Associations. Dionysiac artists. On the basis of literature and numerous inscriptions, J.Lightfoot in P.Easterling-E.Hall, *op.cit.* (cf. our lemmata nos. 1137-1145) 209-224, examines the guilds of Dionysiac artists in the Hellenistic period (cf. *SEG* LI 2279). She addresses the following topics: developments concerning performances from the Classical to the Hellenistic period; emergence of Dionysiac associations and their dealings with the cities; status of different kinds of actors; pay of the artists and fines for not honoring their contracts; inter-guild rivalries; importance of piety in connection with festivals and performances; ritual activities of the associations besides public performances; connection to the ruler-cult [cf. our lemmata nos. 1191 and 1198]; self-assertion of Dionysiac associations vis-à-vis the cities.

1898. Associations. Semitic associations in the Greek world. M.-F.Baslez in *Influenze vicino-orientali* -- (cf. our lemma no. 809) 235-247, gives an excellent overview of the private associations (ethnic, cult, professional associations) founded by persons of Semitic origin (Phoenicians, Syrians, Cypriots). Particular features of these associations were the interest in the preservation of traditional rites (πάτρια; cf. the designations of cult officials and cult objects associated with traditional rituals: ἀνάγιος, ἀρχιζάπφης, ἀρχιθιασίτης, cf. *maezeah*, ἀργυροταμίας, βαστάγεις, δειπνοκρίτης, ναμαραν, ειγαν), the worship of the ancestral gods (πάτριοι θεοί, πατρῷοι θεοί), the concept that the association was founded by a divinity (see our lemma no. 761), and the great significance of the banquet. In the case of the Syrian associations, which had a more durable organisation, one observes an amalgamation of Syrian and Greek traditions in the cult of Συρία θεά/'Αταργάτις. The members of the associations participated in the public festivals of their cities of residence. An influence of the Semitic associations on Greek religious practices may be recognized in the figure of the θεραπευτής and the concept of the θεραπεία as a religious service (cf. *IG* II^2 1329; VII 4149; *I.Délos* 1510, 2224, 2227, 2231, 2237, 2248, 2251, 2253, 2274, and 2628; *IGLS* 2733 and 4028; *Syll.*^{3} 545, 996, 1042, and 1106; *OGIS* 90).

B. adduces the following texts: *IG* II^2 337, 1261, 1277, 1289/1290, 1301, 1315, 1323, 1329, and 1337; XI 4 1114; XII 3 6, 10, 31/32, 104, and 178; *I.Délos* 1519/1520, 1720, 1774, 1776, 1778-1783, 1789, 1791, 1796, 2222, 2225-2234, 2237, 2247, 2250-2254, 2256, 2258/2259, 2271, 2274, 2283, 2288, 2365, 2420, 2531, and 2628; Maiuri, *NS* 496. See also our lemma no. 761.

1899. Athletics. O.M.van Nijf in S.Goldhill (ed.), *Being Greek under Rome. Cultural Identity, the Second Sophistic and the Development of Empire* (Cambridge 2001) 306-334, publishes an extended and revised version of an earlier article (*SEG* XLIX 2405; cf. *SEG* L 1335).

1900. Black Sea. The Pontic community. Focusing on the use of the name Ποντικός/Ponticus, S.Mitchell in A.Bowman et alii (edd.), *Representations of Empire. Rome and the Mediterranean World* (Oxford 2002) 35-64, discusses the question in which sense the regions and communities around the Black Sea had a distinctive identity. Neither physical geography nor

1907. City. The title of μητρόπολις. P.Arnaud in R.Escallier (ed.), *Les enjeux de la métropolisation en Méditerranée* (Nice 2002) 23-37, analyzes the meaning of the title μητρόπολις carried by 37 cities in the Greek provinces of the Roman empire. *Non vidimus*; cf. P.Arnaud, *An.Ép.* (2000) [2005] no. 67.

1908. City. Urbanism in Asia Minor during the Republican and Roman Imperial period. H.Halfmann, *Städtebau und Bauherren im römischen Kleinasien. Ein Vergleich zwischen Pergamon und Ephesos* (*MDAI(I)* Beiheft 43; Tübingen 2001), examines the periods of substantial building activities in municipal public spaces in Asia Minor through the example of Pergamon and Ephesos and tries to discover the events by which they may have been caused. The study is based on the results of the excavations of both cities and on inscriptions, which are too numerous to be listed here; a list of the texts used is given on 114-116. – **11-35** (late Republic-Augustus): there is only little building activity to be found in Pergamon, since there was hardly any need to add to the existing substance; the few private donations were given by members of the local aristocracy. Ephesos, however, was dominated by Italian immigrants who spent fortunes on embellishing the city, mostly in accordance with their own traditions. – **36-44** (Ephesos in the 1st cent. A.D.): whereas there is hardly any building activity in Pergamon in this period, there was under Nero a still unexplained building boom in Ephesos which had suffered severe earthquake damage under Tiberius. This boom is perhaps in part to be connected with Balbillus who is known as benefactor of the city (*I.Ephesos* 3041/3042). It is not until Domitian that the city itself begins to finance buildings. – **45-62** (Pergamon in the 2nd cent. A.D.): activities in Pergamon start under Trajan on a large scale, including the construction of the lower city; Hadrian took special care of the promotion of the Asklepieion; most of this (and several other works) was paid for by private individuals. – **63-83** (Ephesos in the 2nd cent. A.D.): in contrast to previous times, when private individuals (not necessarily Ephesians themselves) sponsored public building only on a limited scale, we know of several great Ephesian benefactors from Trajan onwards who finally became members of the imperial aristocracy, e.g. Ti. Claudius Aristion and the Vedii (who, however, both aroused the envy of their fellow-citizens; for the Vedii see our lemma no. 1128). This new building boom was perhaps a reaction to the embellishment of Pergamon. – **84-92** (the late 2nd and the 3rd cent. A.D.): it was in this period that sponsorship for buildings was replaced by support for agonistic contests, so that in both cities only few new buildings were erected (besides, most necessary buildings were already there and all that was needed was their maintenance which is less attractive for benefactors) and a general decline in this regard is to be noticed, which, however, started in Pergamon earlier than in Ephesos. Ephesos benefited at first from its location as an important station to the theatres of war in the East and from the - in comparison to Pergamon - open-mindedness of its population. By the mid-3rd cent., caused by different reasons, the climate changed completely and the culture of building and other private munificence came almost to an end. – **93-106**: by way of conclusion, H. states that there is no general rule to be detected which was applicable to all cities of the Roman Empire as far as architectural and social developments are concerned. Important for each single city was the relationship to the reigning emperor which could manifest itself by financial

support. As the study shows, building activities varied between cities in terms of period, intensity as well as social, historical and geographical background of the benefactors.

For a review see M.Kohl, *Topoi* 12/13 (2005) 621-625.

1909. City. Urbanism in the East during the early Roman Imperial period. Among the mostly archaeological papers of a colloquium, held in 1988 Cologne under the title *Kontinuität und Diskontinuität in den Städten des frühkaiserzeitlichen Kleinasiens* and published as C.Berns et alii (edd.), *Patris und Imperium: kulturelle und politische Identität in den Städten der römischen Provinzen Kleinasiens in der frühen Kaserzeit* (Leuven 2002), some contributions use or are entirely based on epigraphical evidence.

H.Engelmann (93-95) shows how the tradition of the civic élites to embellish their hometowns by donating pieces of art reached a new apogee and became almost a political ideal in the Roman East during the Early Empire. He makes use of the following Greek inscriptions (quoted in the notes): *IG* II^2 4209; *Tit.Cal.* 130b; *SEG* XXXIX 1206 (Ephesos); *I.Ephesos* 510-514a; *I.Erythrai* 102; H.Hepding *MDAI(A)* 32 (1907) 329/330 no. 61 (Pergamon); *IGR* IV 908 (*I.Kibyra* 62); *CEG* 767 (Salamis).

J.Poblome – M.Zelle (275-287), in a study of the changes in table ware in Western Asia Minor, brought about by the coming of Rome, quote some inscriptions mentioning potters: *CIG* 3408 (*I.Magnesia am Sipylos* 18; *TAM* V 2, 1346), 3485 (*TAM* V 2, 914; Thyateira); *I.Tralleis* 218; *I.Ephesos* 2402. See also our lemmata nos. 1031 and 1460 bis.

1910. Coinage. S.Psoma, *op.cit.* (our lemma no. 579) 125–146, discusses the terminology and the use of bronze coins (χαλκοῦς, κόλλυβος) and their relation to obolos (125-146; see especially *IG* II^2 1672/1673, and 2777; *IG* IV^2 1 102, 105/106, 110, 115, and 119; *IG* V 1 1390, 1433, and 1532; *IG* V 2 6; *IG* VII 2420 and 3498; *SEG* XXIII 326; XLVII 196; XXXII 450; *I.Oropos* 325; *I.Didyma* 457; *Syll.*^{3} 1011).

1911. Death. Afterlife. A.Samellas, *Death in the Eastern Mediterranean (50-600 AD)* (Tübingen 2002) 11-26, offers some brief reflections on pagan views concerning death and afterlife. In the case of premature death inscriptions record different reactions: resignation and despair but also belief in the immortality of the deceased in the companion of the gods. Immortality could be considered a reward for the virtuous; on the other hand epithets like ἥρως had no otherwordly character, but simple meant 'the departed'. In some cases salvation was perceived as regeneration of the universe. Consecration of the deceased to a deity (ἀφιερόω + dative) does not mean the deification of the deceased but it made more effective the protection of the tomb. Brief discussion of *GV* 1166 (*SEG* XXIX 1003); *I.Smyrna* 539; *TAM* V 1 477; *SEG* XXXIV 1266; XXXV 1427; XXXIX 1673. On 180-192, civic funerary rituals for (prematurely) deceased members of the urban elites are discussed, with special reference to *I.Olbia* 12; *SEG* XXVIII 953, and L 1109.

1912. Death. Funerary practices. Under the title 'Pots for the Living, Pots for the Dead. Were Pots Purpose-made for the Funeral or Reused? Can Inscriptions Throw Light on the Problem?', H.S.Roberts in A.Rathje et al. (edd.), *Pots for the Living, Pots for the Dead* (Copenhagen 2002) 9–31, presents epigraphic (*CID* I 9; *LSCG* 97 LL. 8–10) and archaeological evidence which suggests that pots used for the funeral or as grave goods were sometimes brought from the house and sometimes purchased. In the case of initiates in the Dionysiac–Orphic mysteries, R. detects connections between the grave goods and the religious beliefs of the buried initiates: e.g., the pottery found in the grave of an 'Orphic' in Pelinna (*SEG* XXXVII 497) includes a statuette of a maenad; a woman buried at Lokroi was grasping in her hand a vase shaped as a maenad, which possibly marked her as an initiate of Bacchic mysteries; such maenad–vases are also found in Olbia, where the presence of 'Orphics' is attested (*IGDOP* 94); the 'Orphic' lamella of Pharsalos (*SEG* XXIII 410), which refers to the water of Mnemosyne, was found inside a hydria; the two skyphoi and the lamp found outside the Hipponion tomb (*SEG* XXVI 1139) may be connected with a final rite of libation, a jug and hydriae may be allusions to the lakes of the Underworld.

1913. Economy. Diocletian's Edict of Prices. A.Polichetti in L.De Blois - J.Rich (edd.), *The Transformation of Economic Life Under the Roman Empire. Proceedings of the Second Workshop of the International Network Impact of Empire (Roman Empire, c. 200 B.C. - A.D. 476), Nottingham, July 4-7, 2001* (Amsterdam 2002) 218-231, studies the effect of labor costs on the prices of products in Diocletian's edict of prices, arguing that Diocletian aimed at reducing the labor costs and prices of relatively expensive products and at protecting the buying power of the upper classes.

1914. Economy. Tax transfer in the eastern part of the Roman Empire. L.de Ligt in L.de Blois–J.Rich (edd.), *The Transformation of Economic Life under the Roman Empire. Proceedings of the Second Workshop of the International Network Impact of Empire*, Nottingham July 4-7, 2001 (Amsterdam 2002) 48-66, studies the 'taxes-and-trade-model' (K.Hopkins, *JRS* 70, 1980, 101-125) and its relevance for the eastern provinces, especially Asia. On the basis of the *Monumentum Ephesenum* (*SEG* XXXIX 1180; cf. already *SEG* LI 1574 for some of L.'s arguments), *SEG* XLVII 1806 (Dereköy/Lycia) and P.Herrmann–K.Z.Polatkan, *Das Testament des Epikrates und andere neue Inschriften aus dem Museum von Manisa* (Wien 1969) no. 1 (Nakrason/Lydia), he argues that the *decuma* was paid in cash. Not all the money thus collected will have been sent to Rome, but may have been used in part for administrative or military purposes in the region itself, since there was not enough cash from other sources available; this part was then deducted from the sum due to the state, and the transport of cash across the Roman Empire was diminished in this way.

1915. Economy. Textile manufacturing. After an introduction on the various theories about the (un)importance of the textile industry for the ancient economy in general, M.Kleijwegt

in W.Jongman - M.Kleijwegt (edd.), *After the past. Essays in ancient history in honour of H.W.Pleket* (Leiden-Boston-Köln 2002) 81-134, focuses on the role of sanctuaries for the manufacturing of specific clothes for, *inter alia*, religious purposes. In addition to other workers employed directly by the temple and independent entrepreneurs earning their income in the precinct of the temple, there is evidence for textile workers working for, or in the context of, a temple. Special discussion of *SEG* XXXIV 1124 (Ephesos) and *SEG* XXXV 1572 (Gerasa). Both inscriptions concern the cult of Artemis and mention γναφεῖς and λευκανταί 'of the goddess'. K. underlines that temples both created the need for special clothes (see some *leges sacrae* concerning specific clothes to be worn by worshippers and visitors, temple-inventories recording textiles stored in temples (e.g. *SEG* XXXVIII 1210 and 1213/1214) and evidence for statues of deities being provided with clothes) and apparently satisfied that need themselves.

1916. Emperor. Trajan: building activities and other material benefactions. M.T.Boatwright in P.A.Stadter - L.Van der Stockt (edd.), *Sage and Emperor. Plutarch, Greek Intellectuals, and Roman Power in the Time of Trajan (98-117 A.D.)* (Leuven 2002) 259-277, collects and discusses the evidence, inter alia Latin and Greek inscriptions, for construction and embellishment in Italy outside Rome and the provinces, undertaken by Trajan mostly in the context of patronage of cities and sanctuaries. About three-quarters of the more than sixty constructions compiled were primarily utilitarian (roads, bridges, canals, harbors and aqueducts); of the other donations eight concern sanctuaries. Greek inscriptions briefly discussed are *SEG* XXX 1254 (*Aphrodisias and Rome* 55; B. 262 and 273 note 14; if R.'s suggestion that this text and another on the same base recording earthquake damage refer to the same occasion (an earthquake between 102 and 116 A.D.) is correct, it is surprising that the Trajanic text does not mention the quake); *I.Cret.* II VI 2 and IV 331 (B. 262); *I.Kourion* 108/109, and 111 (B. 263/264; the texts show Trajan's cooperation with governors and locals; in 111, the sanction of the governor is written in larger letters than Trajan's own name and titles).

1917. Emperor. Philippus Arabs. The epigraphic evidence is fully exploited by C. Körner, *Philippus Arabs. Ein Soldatenkaiser in der Tradition des antoninisch-severischen Prinzipats* (Berlin-New York 2002), in his study of the life and reign of this emperor. Besides an overview of the epigraphic evidence from Dacia, Moesia, Pannonia, and Thracia concerning his reign (140-145) and of the inscriptions from Philippopolis in Arabia (51/52 and 218/219), K. discusses in detail the *rescriptum* addressed to the κοινὸν τῶν Ἀραγουηνῶν in Phrygia (*IGR* IV 598 = *OGIS* 519; 181-189). In an appendix (329-385), he presents a prosopography of the senatorial officials and procurators on record for his reign.

1918. Epigrams. Epigrams of southern Asia Minor and the Near East. R.Merkelbach - J.Stauber, *SGO* IV, publish the fourth and last text volume of their invaluable collection of epigrams (ph.; dr.; German translations; for vol. I and II/III see *SEG* XLVIII 2118 and LI 2292, respectively). Volume IV covers the southern coast of Asia Minor (Lycia, Pisidia,

Pamphylia, and Cilicia), Syria, Palaestina, and Arabia, as well as Mesopotamia and Ikaros (Persian Gulf). Of a total of 167 epigrams, there are five Greek inedita, which we present in separate lemmata: see our nos. 1423, 1446/1447, 1453, and 1732. At the end of the volume (under no. 23, on 457-471) M.-S. present addenda (11 new or omitted epigrams) and corrigenda (five epigrams) to vol. I-III; for nos. 23/02, 23/05, and 23/11, see the *comparatio* below; 23/14 = *SEG* XLV 1701; for the other texts see our lemmata nos. 1119, 1155, 1164, 1176, 1337/ 1338, and 1423.

D.Feissel, *BE* (2003) no. 556, points to an omission: a fragment of a pagan hymn copied at Jerusalem (J.Germer-Durand, *RBi* 3, 1894, 259 no. 3; cf. H.Seyrig, *Syria* 12, 1931, 319/320), and wonders whether 22/14/03 (*OGIS* 610; *PAES* III 437; dedication of the church of St. George in Zorava; 515/516 A.D.) is metrical at all: 'prose rythmée' is equally possible; for a correction in the Latin epigram 22/15/01 see id., *BE* (2003) no. 601 [another omission is *SEG* XLIX 2084 (A): not included in vol. IV or the Addenda in vol. V; for this Christian epigram from Skythopolis, see now E.Magnelli, *ZPE* 152 (2005) 57-60, Tybout].

In the meantime vol. V (2004) appeared, containing very complete indices, concordances, and two categories of 'Addenda et corrigenda' to vol. I-IV: **1)** pp. 1-16: register of all additions and corrections, including many new readings and observations, as well as references to: **2)** pp. 17-49: a section containing new epigrams and corrected and/or expanded versions of texts already included in vol. I-IV. We list the new readings in the Greek epigrams of vol. IV given in (1), all by E.Sironen (12-16 [we omit changes in accentuation, iota adscriptum instead of subscriptum or vice versa, and a few other very minor corrections]):

17/08/04 (Sidyma; in L. 11 ὑποβαίνων instead of ὑποφαίνω[ν])

17/18/01 (Rhodiapolis; in L. 10 perhaps Κ[αίσαρ]ος Λουκίου instead of Κ[....]ẠΣΛΟΥΑΙ-νου)

18/01/19 (Termessos; in L. 3 ὑπὸ instead of ἀπὸ)

20/05/97 (Apamea; in L. 4 initio [-- σταθε]ροῖς; previously unrestored); 20/13/03 (Heliou-polis; in L. 4 προ[γ]ọ́νων instead of προ[..]ηνων)

20/21/01 (Anasartha; in L. 7 ὑπὸ instead of ἀπὸ)

20/25/01 (Oshroene; in L. 1 δ' instead of θ')

21/01/01 (Besara; in L. 6 σὺν instead of οὺν (printing error))

21/04/01 (Apollonia, Palaestina; in L. 2 in fine either ạ̓[(ε)ίδ]ων, as suggested by Merkelbach in the app.cr. (cf. 21/22/01 L. 15, S.) or ạ̓[ί]ων, which would better fit the lacuna; ạ[..]ων, lapis)

21/08/01 (Hebron; the emendation in L. 6 (Μουσῶν ⟨σ⟩υνδοιάς; ΟΥΝΔΟΙΑC, lapis) cannot be accepted, since an accusative is required (though Μούσας νῦν δοιὰς would hardly yield a better reading); in L. 7 θεοτ[ερ]π̣ῆ̣ πά̣ν̣τα instead of θεοτ̣[ερπέα πάν]τα)

21/09/01 (Marisa; in L. 4 the stone has τοἱμάτιον instead of θοἱμάτιον)

21/21/03 (Hippos; in L. 2 perhaps ταῦτα [ἐν]ὶ ἡγεμόνεσσιν; previously unrestored); in LL. 6/7 δυloῖν ἐτέοιν instead of δυloῖν ἐτέων)

22/10/99 (Il-'Asim; in L. 4 ἐπέτρε[πε --] rather than ἐπέτρε[ψε --])

22/42/99 (Bostra; in L. 2 in fine ζωοὶ δὲ ΓΕΓ̣Ι[..]Ị̣Σ (form of γέγηθα?); not read by M.-S.)

22/71/01: see our lemma no. 1732.

For other individual texts see our lemmata nos. 1424, 1450, 1458 in fine, 1544-1546, 1589, 1672, 1712, and 1732.

Various epigrams can now be added to *SGO* IV; in addition to the two mentioned above in the second paragraph of the present lemma, those included in the Addenda et Corrigenda of *SGO* V (new: 24/30 = 17/01/08; Kibyratis, to be published by T.Corsten in *Adalya* (2006); 24/31 = 19/18/02; Hierapolis Kastabala, to be published by M.Sayar; 24/32 = 19/18/03; between Kastabala and Anazarbos, to be published by M.Sayar; added: 24/33 = 20/13/99 = *IGLS* 2860; Helioupolis; 24/34 = 20/27/02 = *IG* XIV 1374 = *IGUR* 722 = *IGR* I 192 = *GV* 722 (Nisibis; see our lemma no. 986); also *SEG* L 1352 bis and 1354 bis (Oinoanda), 1361 (Elaiussa-Sebaste) and the epigram in our lemma no. 1679 (Sepphoris); to vol. II add L 1226; to vol. I add L 1179 and our lemmata nos. 1087/1088, 1094, 1204, 1214, 1269, 1456 ter, 1457, and 1459.

In the concordance of vol. V, references to *SEG* (130-135 [incomplete list]) go as far as vol. XLVIII (plus one reference only to XLIX). For the epigrams in *SGO* I-V included in *SEG* XLIX-LI see the concordances of these volumes (XLIX p. 930; L p. 755; LI pp. 934/935); in addition we supply the following references missing in the lemmata and/or the concordances of vol. XLIX-LI [In the Concordance of LI, correct *SGO* II 09/09/14 into 09/09/15 (cf. the correction ad LI 1708 in the present volume under Addenda et Corrigenda), and correct and add as follows: III 16/33/02 = LI 1792 (instead of 1791) and III 16/33/03 = LI 1791 (omitted in Concordance), Tybout].

SGO	*SEG*	*SGO*	*SEG*
I		IV	
01/12/02	L 1104 bis	17/06/02	L 1354
01/20/12 = IV 23/02	XLIX 1531	17/19/03	L 1349
02/09/33 = V 24/06	L 1099	18/04/02	L 1301
04/02/13 = IV 23/05	L 1191	18/07/01	L 1300
06/02/05	L 1216	18/13/04	L 1345
07/06/07 = IV 23/11	LI 1691	19/15/02	LI 1861
		19/17/02	LI 1849 bis
II		19/21/02	LI 1735
08/02/01	L 1219	21/09/01	LI 2028
09/12/01	L 1222	22/71/02	XLIX 2101
10/03/01	L 1225	23/02 = I 01/20/12	XLIX 1531
		23/05 = I 04/02/13	L 1191
III		23/11 = I 07/06/07	LI 1691
12/03/99 = V 24/17	XLIX 1976		
13/01/01	LI 1866	V	
14/04/03	LI 1868	24/06 = I 02/09/33	L 1099
16/07/01	L 1251	24/17 = III 12/03/99	XLIX 1976
16/33/03	LI 1791		

1919. Epigrams. Narrative structure and reception. M.Díaz de Cerio, *Habis* 30 (1998) 189-204, studies the development of the narrative structure of funerary epigrams from the

Archaic to the early Hellenistic period, referring to *GV* 51 A, 62, 68, 75, 77, 83, 327, 452, 1127, 1171, 1207, 1209, 1213, 1387, 1413, 1652, 1814, and 1831.

P.Bing in M.A.Harder - R.F.Regtuit - G.C.Wakker (edd.), *Hellenistic epigrams* (Leuven 2002) 39-66, expresses doubts on whether inscribed epigrams were really read, despite the fact that the texts presuppose audience participation, and argues that at least up through the early Hellenistic period only exceptional persons actually stopped to read an inscription; there is no instance in ancient literature in which the hoped for communication between wayfarer and inscription was carried out. Inscriptions were, in general, secondary features of the monument, not meant to excite the attention of viewers; it was laborious to read an inscription, and weathering was a serious obstacle. Attitudes toward inscribed epigrams began to change in the course of the Hellenistic period, due to the interest of poets and scholars. Brief comment on *IG* IX^2 1 51 (62 note 50); *IG* XII 3 540 (44); *CEG* 304 ; *GV* 1248 (55), 1353 (52), 1620 (58 note 42), and 1625 (53 note 31).

1920. Epigrams. Women in epigrams compared to mythological heroines. See our lemmata nos. 942 and 1672.

1921. Epigraphy. History of the *Inscriptiones Graecae*. In a small volume published by the Berlin-Brandenburgische Akademie der Wissenschaften, R.M.Errington - K.Hallof, *Inscriptiones Graecae* (Berlin 2002), sketch the development of writing (3-6), present a short introduction to the practical aspects of the study of inscriptions (7-13), and give an overview of the history of the *IG* from A.Boeckh to the current projects (14-28; English summary on 29/30). The volume contains photos of the following inscriptions: *IG* I^3 55 (17); II^2 333/334 (9), 1609 (4), 1622 (9); V 2 357 (11); IX^2 1 4 786 (3); XII 6 1 42 (10), 262 (8); XII 6 2 610 (10); *SEG* XVI 475 = *RC* 28 = Rigsby, *Asylia* no. 8 (26) [now republished by D.Bosnakis – K.Hallof, *Chiron* 33 (2003) 242-245 no. 19, Chaniotis]; *SEG* XLVIII 1112 (25); Rigsby, *Asylia* no. 176 (5).

1922. Epigraphy. Introduction to Greek epigraphy. B.H.McLean, *An Introduction to Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great down to the Reign of Constantine (323 B.C.-A.D. 337)* (Ann Arbor 2002), offers a comprehensive manual paying attention to the following topics with a wealth of significant details: **1)** 'General matters': editorial sigla; paleography, punctuation, abbreviations and numerals; inscriptions as archaeological artefacts; onomastics and prosopography of Greek and Roman names; calendars, eras and dating of inscriptions; **2)** 'The nature of Greek inscriptions': classification; decrees; dedications; epitaphs (including Jewish and Christian); manumission inscriptions; **3)** 'Selected topics': urban government and magistrates; Roman administration and functionaries; orthography; epigrams (metre); Greek and Roman coinage and its commodity value. Many helpful lists and tables. The volume is concluded by an Appendix on electronic tools, an extensive list of abbreviations used for epigraphical and related publications (387-472!), Indices of Greek and Roman terms and personal names, as well as a general index. Ph. of inter alia *IG* IV^2 1 126 (*Syll.*^{3} 1170); XI 4

1248; XIV 2131 (*GIBM* 1114); *SEG* XXXVI 1036 (details); *I.Délos* 1779; *Aphrodisias and Rome* 28; *I.Eph.* 2, 10, and 1320, 1408; *GIBM* 142, 176, 399/400, and 1034.

1923. Epigraphy. Introductions to Greek epigraphy. Starting from F.Ghinatti's recent manual (see *SEG* XLVIII 2124 [see *ibid.* in fine for its problematical aspects, also underlined by C.L.]) I.Calabi Limentani, *Epigraphica* 64 (2002) 147-155, reflects on the emergence of Greek epigraphy as an autonomous branch of antiquarian and scholary activities; brief discussion of previous manuals, inter alia by J.Franz (1840), S.Reinach (1855), W.Larfeld (1898-1902), and M.Guarducci (1967/1968), and of the introductions with a didactical purpose by J.H.Hondius (1938), A.G.Woodhead (1959/1981[2]), L.Robert (1961), and G.Pfohl (1966). At the end C.L. deplores that manuals did not pay attention to the 'Rôle des inscriptions dans la vie antique' (L.Robert) [but see now *SEG* LI 2295 and our lemmata nos. 1922 and 1925 for publications which fully account for the subject, Tybout].

1924. Epigraphy. Museum collection: C.del Pozzo. See our lemma no. 978.

1925. Epigraphy. Script. P.Easterling - C.Handley (edd.), *Greek Scripts. An Illustrated Introduction* (London 2001), includes two concise general essays relevant to epigraphists (both with many ph./dr.): J.Reynolds, 'The Greek of inscriptions' (11-21), stresses diachronic developments in her discussion of inter alia the early alphabet (table of letter forms), the social context of inscriptions, and styles of writing (boustrophedon; stoichedon) and lettering. On 17, R. publishes a photograph of an unpublished dedication from Aphrodisias: see our lemma no. 1035 bis. H.B. Mattingly, 'Pots and potsherds' (23-30), discusses some examples of early lettering on vases, inter alia the famous Nestor cup (*SEG* XIV 604 (XLVIII 1278*) and the kylix of Arkesilas (*SEG* L 379), and devotes a second section to 'the story of the ostraka (487-416 B.C.)' in Athens.

1926. Epitaphs. The use of Θ in Latin epitaphs. *SEG* LI 2301. Elaborating upon the study of I.Mednikarova (see *SEG* LI 2301), P.Kruschwitz, *ZPE* 138 (2002) 109-112, presents a list of 19 early examples of Θ drawn from *CIL* I^2 (18 from Rome, all dated to the 1st cent. B.C.; no earlier attestations at all). They all occur in epitaphs of freedmen or slaves, mostly bearing Greek names; though not known from Greek epigraphical practice, the emergence of Θ in this milieu may imply that the letter was originally the abbreviation of θ(άνατος), θ(ανών), *vel sim.*. In the 19 epitaphs, Θ is not syntactically integrated, and consequently should be considered, at least in this collection, a generic symbol/*siglum* referring to death rather than a specific abbreviation [See also M.Dondin-Payre, *ZPE* 140 (2002) 284-286, for another Latin text with Θ attached to the names of four freedmen; unknown provenance, probably from Rome; 1st cent. A.D., and I.Canós I Villena, *L'epigrafia grega* -- (cf. our lemma no. 1000) nos. 153/154, Tybout].

1927. Finances. Resources and revenues of Greek cities. In a useful overview of the way Greek cities treated their finances, L.Migeotte, *LEC* 70 (2002) 13-26, warns against generalisations and sketches the various types of resources and revenues (e.g., leasing of public land, revenues from harbors, customs such as πεντηκοστή and διαπύλια, direct and indirect taxation), the distinction between δημόσια χρήματα and ἱερὰ χρήματα, the financial planning (μερισμός and διάταξις), the contributions of citizens and foreigners (liturgies, εἰσφορά, ἐπίδοσις), the various expenses (e.g. building works, sacrifices, festivals, defence, ephebic training, purchace of grain and olive oil), and the role of the council and the assembly in decisions concerning the finances of the polis.

1928. Finance. Roman *publicani* and Greek cities. Based mainly on inscriptions, N.Ehrhardt in *Festschrift Deininger* 135-153, examines conflicts between cities of the Greek East and Roman *publicani* during the Republican period caused by controversial taxation by the latter. Besides literary sources for such cases in Ephesos (*Strabo* 14.1.26) and Herakleia Pontike (*FGrHist* 434 F 27.5/6), he uses the following inscriptions (summary of the contents): *RDGE* 23 = *I.Oropos* 308 (*IG* VII 413; *Syll.*^{3} 747); *RDGE* 25 = *IG* XII Suppl. 11 (Mytilene); *IG* XII Suppl. 261 (Andros); *SEG* XXXIX 1290 (Sardeis); XLIX 938 (Miletos); *Aphrodisias and Rome* 5; *I.Priene* 111 and 117; *Senatus consultum de Agro Pergameno* (*I.Smyrna* 589; *IGR* IV 262; *EA* 6, 1985, 70); *I.Ilion* 71 (*OGIS* 440; *IGR* IV 194; *ILS* 8770). From this evidence, E. concludes that the *publicani* were not always to blame since the reason for a conflict may have been in most cases a change in the status of the land on which they tried to impose taxes. If these changes occurred within the lustrum for which the society had rented the taxes, they attempted nevertheless to charge them on the original level since the *publicani* would not be compensated by the senate for any losses.

1929. Foreigners: Phoenicians, Carthaginians, and Numidians in the Greek world. G.Manganaro, *NAC* 29 (2000) 255-268, collects epigraphic testimonia for the presence of Phoenicians, Carthaginians, and Numidians in Greek cities and for the contacts of rulers of these areas with Greek cities - especially Athens, Delos, and Rhodes [cf. O.Masson, *BCH* 93 (1969) 679-700 and *SEG* XLII 1788. But *I.Histriae* 20 (260 with note 28) does not refer to a man from Carthage, but from Kalchedon; see *SEG* L 682, Chaniotis]. M. discusses briefly the following texts: *IG* II^2 141, 337, 342 (*SEG* XXXV 70), 418, 2946, and 8994/8995; XI 2 161 B L. 55; 223 B L. 11; XI 4 559, and 1115/1116; XII 9 900 a; *SEG* XXIII 277; XXXIV 355; XXXVI 758; XLVII 1466; *I.Délos* 50, 442 A LL. 41/42, 65/66, 100/101; 1450 A L. 62; 1519/1520; Durrbach, *Choix* no. 93. See also our lemmata nos. 769 and 933.

1930. Gems. A.Mastrocinque (ed.), *Atti dell'incontro di studio "Gemme gnostiche e cultura ellenistica", Verona, 22-23 ottobre 1999* (Bologna 2002), publishes the papers of a conference on Gnostic gems, in some of which also Greek inscriptions are published or commented upon. – **13-25**: On the basis of a rediscovered manuscript of A.Guarnieri in the library of Osi-

mo, G.Bevilacqua supports R.Merkelbach's interpretation (cf. *SEG* XLI 888) of a gem with Ares and Aphrodite (*IG* XIV 2413, 10), according to which Ares is called 'the most powerful on all earth' (Γῆς μὲν Ἄρης κρείττων πάσης). – **41-59**: A.Cosentino deals with exorcistic gems and the accompanying inscriptions which mention Salomon or quote passages of Psalm 91 attributed to Salomon. – **61-69**: see our lemma no. 1877 bis. – **83**: In a study of *ouroboros*, M.G.Lancellotti suggests reading CABAΩΘ | COΦH | AΔΩNAI on a gem published by J.Chiflet in his edition of Macarius, *Abraxas seu Apistopistus* (Antwerpen 1657) pl. XXV no. 105 (CAAΩE | COΦH | AΛΩNAI; *non vidimus*). – **87-101**: see our lemmata nos. 1880-1883. – **103-118**: see our lemma no. 1877 ter. – **119-134**: starting from the inscription OIOΔMOY-AYIOBABBAΞIXYXIOKEPATAΓACIZZI on an apparently unpublished gem in the National Archaeological Museum of Madrid, S.Michel studies the magic formula NYXEYA BOΛBAX which she regards as exorcistic and connects it with Chnoubis KEPATAΓAΣ ('horned') in his emanation as a lion-headed snake. – **153-179**: see our lemma no. 1884. - **181-194**: B.Nardelli republishes and comments on five intaglios from Salona.

1931. Gymnasium. The gymnasium in the Hellenistic period. K.Buraselis in T.Mandala (ed.),' *Ἑλληνικὰ Ἱστορικὰ Ἐκπαιδευτήρια στὴ Μεσόγειο ἀπὸ τὴν ἀρχαιότητα μέχρι σήμερα. Πρακτικὰ Συνεδρίου, Χῖος, 18-21/10/2001* (Chios 2002) 38-47, gives an overview of the education offered in the Hellenistic gymnasium focusing on the literary and musical education. He adduces the following inscriptions: *IG* II^2 1006 (φιλόσοφοι), 1009 (library of a gymnasium); XII 9 234 (ῥήτωρ), and 235 (Ὁμηρικὸς φιλόλογος); *SEG* XXXIX 1243 I LL. (3/4: τὴν μὲν ψυχὴν τοῖς καλλίσ|τοις συντρέφων μαθήμασιν); *Syll.*^{3} 577 (donation for γραμματοδιδάσκαλοι), 578 and 672 (donations for educational purposes), 959 (ἀνάγνωσις, ῥαψῳδία, ψαλμός, κιθαρισμός), and 1028 (ἀπόδειξις διδασκάλων); *I.Mylasa* 909 (ἐν γράμμασιν ἅμιλλα, ἀνάγνωσις, καλλιγραφία, φιλομαθία); *I.Priene* 114 (παιδευταί, γραμματικός, φιλολογία), 313, and 316 (graffiti of pupils).

1932. History. Anthology: historical inscriptions of the Hellenistic period. F.Canali de Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato. Testo critico, traduzione e commento. Supplemento ed indici* (Rome 2002), is identical with the book summarized in *SEG* L 1685, except for an appendix (244-248) summarized in *SEG* L 1211 (see also L 507 bis, 526, 689/690, 725 bis, 765, and 870). See also our lemmata nos. 888, 983, 1027, 1034 bis, 1147 bis, 1182 bis, 1193, and 1193 bis.

1933. Honorary statues. J.M.Højte in E.N.Ostenfeld (ed.), *Greek Romans and Roman Greeks. Studies in Cultural Interaction* (Aarhus 2002) 55-63, studies the inscriptions on honorary statues erected in mainland Greece for Roman honorands. In the earliest period of Roman involvement, the most frequent honor was the προξενία, but statues became more popular from the early 2nd cent. B.C., presumably under Roman pressure: we have ca. 250 examples until the reign of Augustus, with an increase towards the end of the Republic, and almost 300 in the prin-

cipate for the emperor (with the emperor's family included, this figure almost doubles). The concise texts always include the names of dedicator and honorand, in an order reflecting their relationship, the superior coming first (in Greek inscriptions; in Latin texts the honorand is always given first rank); in Greek texts, the honorand's name is given in the accusative, and only occasionally in the dative in honors for the emperor under the influence of Latin inscriptions; Greek was the language preferred, but the nomenclature and titulature were adapted to Roman practice. Donors were Greek administrative bodies and private individuals; the latter have largely disappeared by the end of the 2nd cent. B.C. but reappear after the reign of Tiberius: a phenomenon difficult to explain. Whereas the Hellenistic rulers preferred the Panhellenic sanctuaries, the Romans were more interested in a wider geographical distribution of their portrait statues: the bulk of the statues have been found in Delos, Athens, Delphi, Corinth and Olympia.

In a collection of essays dedicated to the (negative) perception of statues in antiquity, T.Pekáry, *Imago res mortua est. Untersuchungen zur Ablehnung der bildenden Künste in der Antike* (Stuttgart 2002) 177-186, collects literary and epigraphic testimonia concerning persons who declined the setting up of a honorary statue or an image. These testimonia include several Greek inscriptions: Λεύκιος Οὐάκκιος Λαβέων in Kyme (*IGR* IV 302 = *I.Kyme* 19; no. 9) declined a gold statue; a letter of Caligula limiting the number of honorary statues to four (*IG* VII 2711 = Oliver, *Greek Constitutions* 18; no. 13); a letter of Marcus Aurelius to Athens (Oliver, *Greek Constitutions* 196; no. 24) declining the erection of gold and silver statues and accepting instead a smaller bronze statue; a letter of Marcus Aurelius and Lucius Verus concerning the old statues in the *gerousia* of Ephesos (*I.Ephesos* 25 + Oliver, *Greek Constitutions* 170; no. 25); an oracle of Apollo criticizing the dedication of statues (*I.Didyma* 217). Latin texts are *CIL* IX 5439; XI 339, 1924, and 6123; *An.Ép.* 1913, no. 134);

1934. Identity. Elites: collective identities. After introductory chapters on the relations between the Roman authorities and the cities and on the political structure of the city (predominance of the urban councils; euergetism), E.Stephan, *Honoratioren, Griechen, Polisbürger. Kollektive Identitäten innerhalb der Oberschicht des kaiserzeitlichen Kleinasiens* (Göttingen 2002), examines the ways in which the urban elites developed their 'collective identity' and imposed it on their cities: coins, festivals, contests, processions, official titulature of the cities. S. adduces many epitaphs and dedications in which the erectors refer to their mother-city (Greek texts in the notes; German translation in the text). Subsequently, S. wonders whether there was something beyond the polis and its identity: accumulation of citizenships; regional, pan-Greek ('Greekness') and Roman identities. Regional Κοινά were not media for new collective identities; 'das Bewußtsein, Angehöriger des Imperiums zu sein, blieb auf die praktisch-politische Sphäre beschränkt' (259). Finally S. turns to villages, i.e., to the world of 'otherness' ('Alterität'), and quotes many inscriptions from Lydia and Phrygia. There is no *index locorum*. S. quotes so many inscriptions that we refrain from listing them. For a review see H.W.Pleket, *Gnomon* 77 (2005) 135-140.

For civic identity in Lycia, Pamphylia, and Cilicia see our lemma no. 1957.

1935. Identity. Greeks in the Roman Empire. L.Boffo, *Studi Ellenistici* 13 (2001) 275-298, examines the epigraphic expressions of Greek identity in the imperial period. The most important themes in this context (for each of which she quotes numerous inscriptions from Greece and Asia Minor) are the emphasis on Greek freedom, the commemoration of mythical founders, 'new founders', the connection of 'new' with mythical or historical founders, the connection of civic institutions with mythical or divine ancestors, Roman emperors as 'new founders', membership in the Panhellenion, and the celebration of the past. See also our lemma no. 946.

1936. Kings. For two studies on aspects of Hellenistic kingship see our lemmata nos. 1952 and 1958.

1937. Law. Abortion. K.Kaparis, *Abortion in the Ancient World* (London 2002), presents a comprehensive study of ancient attitudes towards abortion. The Greek epigraphic evidence is adduced in the chapter 'Abortion and the Law' (171-173): *IG* II^2 1366; *SEG* XI 72 LL. 106-109; XIV 529; *Syll.*^{3} 148; *LSAM* 84; *LSCG* 156 and 159. K. discusses in some detail the *lex sacra* from Philadelphia (*LSAM* 20; 214-218) [with no reference to the recent studies of this document summarized in *SEG* XXXI 1002 and XLVII 2340, Chaniotis].

1938. Letters on lead sheets. Discussing a new private letter on a lead sheets at Torone (see our lemma no. 656), A.Henry in *Torone* I 765-767, gives a list the other known letters written on lead sheets, including three inedita. **Athens**: 1) *Syll.*^{3} 1259; 2) A.E.Raubitschek, *Hesperia Suppl.* 7 (1943) 10/11; 3) *SEG* L 276; 4) ineditum (letter of the banker Pasion, to be covered in *SEG* LIII). **Berezan**: 5) *IGDOP* 23. **Olbia**: 6) *IGDOP* 25; 7) ineditum (Y.G.Vinogradov, *VDI* 118, 1971, 79; B.Bravo, *DHA* 1, 1974, 115; possibly a defixio and not a letter concerning a lawsuit). **Agathe** (Agde in Languedoc): 8) ineditum (4th cent. B.C.; it seems to concern commercial matters; cf. A.Grenier, *REA* 44, 1942, 288; J. and L.Robert, *BE* 1944, no. 90; M.Lejeune, *REA* 62, 1960, 62). **Emporion**: 9) *SEG* XXXVII 838; 10) *SEG* XXXIX 1088.

1939. Literature. Literature and philosophy under Trajan. P.A.Stadter - L.Van der Stockt (edd.), *Sage and Emperor* -- (cf. our lemma no. 1916), includes some essays in which Greek inscriptions are briefly discussed. J.Dillon, 'The social role of the philosophers in the second century century C.E.: some remarks' (29-40), culminates (38) in a quotation of *SEG* XLI 1044 [not *SEG* XL 950, as stated by D. *per errorem*] from Phokaia as a striking example of the all-round usefulness of the philosopher: L.Vibius Eumenes is honored as φιλόσοφος, στρατηγός, βούλαρχος, εἰρήναρχος, ἐφήβαρχος, γυμνασίαρχος and ἀγορανόμος (in this order): 'truly a paragon of all that the philosopher should be, except that he didn't publish!' [but the text is not completely preserved; moreover φιλόσοφος may well include his activities as a writer, Tybout].

E.Bowie, 'Plutarch and literary activity in Achaea: A.D. 107-117' (41-56), adduces the Syrian Ἰσαῖος, whose pupils included Hadrian, as an example of a sophist likely to have stayed in Athens for a longer time (*IG* II² 3632; cf. 3709; B. 43/44); a more certain resident was Σεκοῦνδος (*Philostr.*, *VS* 1.26; B. 44 and 54 note 9, where he argues that *SEG* XXIII 115, considered to honor a later, possibly related, Secundus, may well honor another man: 'Favorinus or Scopelianus, or another *rhetor* forgotten by the tradition in Philostr. *VS* 2.1.564; or the 'Ἡρώδης in the inscription could be the father of Herodes Atticus'); Ἀντιφῶν of Athens, poet of two funerary epigrams (*IG* II² 3963/3964 = *GV* 2025/2026) is identical to the homonymous victor in the *Mouseia* at Thespiai as a poet and actor (*IG* VII 1773; B. 45 [cf. I.E.Stephanis, Διονυσιακοὶ Τεχνῖται (Herakleion 1988) 59/60 no. 226 and 151 no. 787]); Κόϊντος Ποπμήιος Καπίτων, the honorand of *IG* II² 3800, may be the epic poet (ἐποποιός) on record in Athen. 350 C, who dedicated ὑπομνήματα to a Philopappos rather than an otherwise unknown Alexandrian as suggested in *RE* s.v. Capito no. 11 (B. 46); in the context of the issue of the relation between philosophy and political engagement, B. (48/49) discusses the case of Arrian, who, if he is identical to the Flavius Arrianus attested as a member of the *consilium* of C.Avidius Nigrinus at Delphi by *F.Delphes* III 4 290 (*Syll.*³ 827; 111-114 A.D.), 'was a Roman citizen of some distinction and at least temporarily resident in the area at the time'. The hearing recorded in the inscription was held at Elatea, ca. 25 km north of Chaironea; Arrian may have met Plutarch when present in the area [for related studies of B. see *SEG* XXXIX 1823 and our lemma no. 1940].

1940. Literature. Hadrian and Greek poetry. Under this title E.Bowie in E.N.Ostenfeld (ed.), *Greek Romans and Roman Greeks* (Aarhus 2002) 172-197, publishes an essay on the literary preferences and production of Hadrian and his circle. For the texts on stone see our lemmata 512, 984, 986, and 1001.

1941. Literature. Novel: the *Ephesiaca* of Xenophon of Ephesos. See our lemma no. 1953.

1942. Music. Musical notation. E.Pöhlmann - M.L.West, *Documents of Ancient Greek Music* (Oxford 2001), is a revised and updated edition of E.Pöhlmann's *Denkmäler altgriechischer Musik* (Nürnberg 1970), containing 61 documents (23 more than in P. 1970; texts with app.cr.; commentary on all musical aspects; transcription into modern stave). The documents on stone are nos. 19 (hymn to Asklepios from Epidauros; *SEG* XXX 390; XLIX 379*), 20/21 (the two Delphic hymns to Apollo *CID* III 1/2; *F.Delphes* III 2 137/138; *SEG* LI 611*; for *CID* III 2 cf. also our lemma no. 1978), 22 (hymn to Sinuri; *SEG* XLII 1011), and 23 (funerary epigram for Seikilos; *I.Tralleis* 219; *SEG* XLII 447; *GV* 1955; Merkelbach-Stauber, *SGO* I 02/02/07). No. 1 is a vase inscription from Eleusis (*SEG* XXXIV 57; contra A.Bélis, who interpreted the syllables in 57 Fr. 1 as the earliest Greek piece of musical notation, representing the sound of the trumpet blown by one of the Amazons depicted, P.-W. (8) argue that it 'is much more likely that we have to do simply with an unsophisticated attempt to express the

characteristic sound of the instrument in nonsense syllables') [For W.'s monograph on ancient Greek music, in which these six inscriptions are also presented and discussed, see *SEG* XLII 1777; P.-W. do not mention two other stones allegedly bearing musical notation: *SEG* XXXVIII 258 (rather an abacus: see LI 314*) and XLIX 843. For another monograph on musical notation in Antiquity see *SEG* XLIX 2447, Tybout].

1943. Music. Musicians. A.Scheithauer, *International Journal of Musicology* 7 (2000) 59-86, assembles the sources concerning 'star' musicians from the Roman East and exploits the information they offer for the social position of instrumentalists in the Roman Imperial period. S. focuses on the following themes: specialization in the playing of one or more instruments, onomastic practices and Roman citizenship, origin, career, honors and privileges, wealth, self-representation, and families of artists; on 81-86 a list of 40 star instrumentalists [all of them in the prosopography of I.E.Stephanis, *Διονυσιακοὶ τεχνῖται* (Herakleion 1988), Chaniotis].

In a thorough study of the role of *auletai* in the contests of the Roman Imperial period, J.-Y.Strasser, *BCH* 126 (2002) 128-134, makes a distinction between two types of χοραῦλαι: those who accompanied the pantomimes, known only from Latin literary texts and inscriptions from the west part of the Roman Empire, and those who performed compositions for aulos and chorus in contests. S. presents a list of 29 artists of the second type (χοραῦλαι or κύκλιοι αὐληταί; 129/130) and discusses their activities (brief discussion of *IG* XI 2 133; *IvO* 56; *I.Priene* 113 L. 80). See also our lemmata nos. 501 ter, 511, 528/529, 529 bis, 530/531, 537, 999, and 1034 ter.

1944. Onomastics. Latin cognomina in Greek inscriptions. To his earlier lists (cf. *SEG* LI 2320*), H.Solin, *Arctos* 36 (2002) 107-115, adds new cognomina and new parallels (partly from Greek inscriptions) to cognomina already known: Βαριανή (Variana), Βάριλλα (Varilla), Βάσσιλος (Bassil(l)us), Βαταός (Batavus), Γναῖος (unlike in Rome, this name was used as a cognomen or individual name in Greece, especially in Athens; cf. also our lemma no. 225; it may also represent the the Hellenized form of an Oscan praenomen), Ματινιανός (*Matinianus; new; see our lemma no. 1234), Νιγριανός (Nigrianus), Πρινκιπίων [S. only states that other rare forms belonging to this onomastic family, e.g. Principinus, -a, are on record in the Greek East too; *Principio is apparently new: not in I.Kajanto, *Supernomina*, Helsinki 1967, who only gives Principius, Tybout], and Φούσκιλλος (*Fuscillus; new; cf. Fuscilla). The three attestations of Σπόριος in Delian inscriptions (cf. *LGPN* I 411) are single names rather than praenomina or gentilicia; a Σπόριος Ῥωμαῖος in *IG* II^2 1938 L. 40 is perhaps a Roman called by his praenomen after his settlement in Athens. Cf. also our lemma no. 116. For the cognomen Οὐετρανός see our lemma no. 1948.

Id. in O. Salomies (ed.), *The Greek East in the Roman Context. Proceedings of a Colloquium organised by the Finnish Institute at Athens, May 21 and 22, 1999* (Helsinki 2001) 189-202, surveys the diffusion of Latin names used as personal names in Athens (*LGPN* II), Central Greece (*LGPN* III b), and Lydia (*TAM* V 1/2), comparing their diffusion with the diffusion of Latin *cognomina* in I.Kajanto, *Latin Cognomina* (Helsinki 1965) and discussing possible reasons for the relative popularity of names. In Athens the following names were most popular (the

numbers in parenthesis indicate the attestations, including feminine forms): Πρῖμος (95), Γάϊος (74), Ῥοῦφος (72), Μᾶρκος (70), Πόπλιος (65), Σεκοῦνδος (40), Μάξιμος (37), Φίρμος (27), Αὖλος (26), Βάσσος (26), Μαρκιανός (25), Φαῦστος (25), Κόϊντος (24), Λούκιος (23), Πωλλίων (23), and Δέκμος (22). Although this list includes those names that were popular in the Roman world, in general, many names from Kajanto's list of popular names were not fashionable in Athens. This may be attributed to euphonic reasons, but also to the fact that certain names (e.g., Felix, Fortunatus) had to compete with an already established Greek semantic equivalent (e.g., Εὐδαίμων, Εὐήμερος) or came into use in Rome at a late date (e.g., Ianuarius, Crescens, Victor). Latin *praenomina* became very fashionable, probably already in Republican times. The date of a name's first introduction into the Greek East was an important factor for its future diffusion. Other names, such as Ἀττικός/Atticus and Μάγνος/Magnus, may owe their popularity to their use by famous Roman name-bearers (cf. the popularity of Μουσώνιος, the name of the philosopher C. Musonius Rufus). The most popular names in Central Greece were Πρῖμος (30), Μᾶρκος (22), Κόϊντος (20), Ῥοῦφος (18), Γάϊος (17), Πόπλιος (16), Δέκμος (10), Λούκιος (10), Σεκοῦνδος (10), Φορτουνᾶτος (10), Ἵλαρος (9), and Μάξιμος (8). Here the attestations from the Republican period are few in numbers. One of them, Νέρων in Hyettos (*IG* VII 2823 L. 13; ca. 190-170 B.C.), either suggests the arrival of immigrants or connections with a Claudius Nero. In Lydia the following names occur most often: Ἰουλιανός (50), Λούκιος/Λεύκιος (36), Μᾶρκος (30), Ἰούλιος (29), Γάϊος (24), Πόπλιος (19), Βάσσος (17), Σεκοῦνδος (17), Παῦλ(λ)ος (16), Ἀντωνῖνος (12), Πρεῖμος (12), Αἰλιανός (11), Μαρκιανός (10), Ῥοῦφος (10), Παυλῖνος (8), Πωλλίων (6), and Φαυστῖνος (6). S. points to the popularity of the suffix -ianus/-inus, due to the late date of the sources, but also the absence of Felix, the most popular *cognomen* among soldiers.

1945. Onomastics. Γραπτή/Γράπτος. C.P.Jones, *SCI* 21 (2002) 165-168, argues that the names Γραπτή/Γράπτος, found in inscriptions and papyri from the Roman Imperial period (see *LPGN* s.v.), have nothing to do with tattooing. He suggests relating them to γραπτός ('painted' or 'sculpted'). A woman called Γραπτή is 'as pretty as a picture'. See also our lemma no. 501 ter.

1946. Onomastics. Λόγιος and Λόχος. In a note on the Latin *fasti* inscription A.Degrassi, *Inscriptiones Italiae* XIII 1 no. 20, where he reads in L. 48 on p. 286 the cognomen as Loc[h]us instead of Log[i]us, H.Solin, *Arctos* 36 (2002) 134/135, collects examples of Λόγιος and Λόχος, from epigraphical and papyrological sources. As to Λόγιος supposed to be on record in the Athenian inscription *MDAI(A)* 85 (1966) 103, S. wonders: 'ob aber Eigenname?' (134).

1947. Onomastics. Μωσῆς. M.H.Williams, *ZPE* 140 (2002) 279-283, continues her debate with T.Derda about whether or not Jews avoided Μωσῆς (and its equivalent Μουσαῖος) as a personal name prior to the 9th cent. A.D. (summarized in *SEG* XLVII 2297; cf. also 259 and

1839; D. argued in favor of avoidance). Once more she discusses *MAMA* III 607 (*CIJ* 793) from Korykos (refuting D.'s restoration [see already the comment of J.H.M.Strubbe in *SEG*]), and *CIJ* 713 from Athens (sticking to the restoration Μωσ[έως]; see already *SEG* XLVII 259). She agrees that *I.Cret.* IV 509 (*SEG* XXXVIII 911) from Gortyn and *CIJ* 1420 from Wadi el-Mukatteb in Arabia are not necessarily Jewish, but brings into play as new and certain examples a Moses ben Azri mentioned in the Talmud (2nd/3rd cent. A.D.), Μούσιος in *SEG* LI 2082 (from Zoara in Arabia; 358/359 A.D.), and Μούσσιος in *CIJ* 746 (*I.Eph.* 1677; 2nd/3rd cent. A.D.); the latter name was considered an equivalent of Latin Mussius by L.Robert (*Hellenica* XI/XII 383); contra W., who refers to the inscription from Zoara where it is clear from the Aramaic transcription that Μούσιος is the equivalent of the Hebrew name *Moshe*. All in all, W. sees 'persuasive evidence for Jewish use of the name' (282), though she underlines a lack of popularity in Jewish use during the Graeco-Roman period, which it shared with other venerable Biblical names like Abram and Aaron. Cf. in the same sense D.Feissel, *BE* (2003) no. 554: 'On reste néanmoins frappé de la grande rareté des documents allégués'.

1948. Onomastics. Οὐετρανός. Contra P.J.Sijpesteijn, *ZPE* 17 (1975) 255/256, H.Solin, *Arctos* 36 (2002) 138, points out that Οὐετρανός is not a ghost-name; admittedly, all examples adduced by Sijpesteijn refer to veterans (and *I.Eph.* 3287 A should be added: read Λούκις βετρανός instead of Βετρανός), but Vet(e)ranus is a current Roman cognomen; a papyrus records the Greek transcription Οὐετρανός.

1949. Onomastics. Τροχίλος. In a discussion of personal names in -ιλος in Mycenaean Greek, J.L.Garcia-Ramon, *Minos* 35/36 (2000/01) 432-436, adduces as a parallel the name Τροχίλος (*IG* II^2 1951; *I.ThessEnip* 74; cf. Τροχιλᾶς) and discusses the etymology of the latter name (from τροχίς/τροχίλος, the name of a bird).

1950. Politics. The creation of the province of Asia and the Italians in Asia Minor. On the basis of mainly literary evidence (especially Cicero) and some inscriptions, J.-L.Ferrary in *Les Italiens* 133-146, examines the effects of the creation of the *provincia Asia* on the establishment of Romans and Italians in Asia Minor, arguing *contra* R.Kallet-Marx (*Hegemony to Empire. The Development of the Roman Imperium in the East from 148 to 62 B.C.*, Berkeley 1995, 125-160) that the effects have been overrated by modern scholars. On 139/140, F. adduces *SEG* XXXIX 1243/1244 (cf. LI 1584) and shows the difficulties of the free cities to maintain their liberty in cases when a Roman citizen was involved in a capital trial. On 144, he adduces *OGIS* 438/439 (Poimanenon/Olympia) and *RDGE* 47 (*I.Pergamon* 268; extraordinary honors for the *proc. Asiae* Q. Mucius Scaevola), and *RDGE* 12 (*IGR* IV 262; *I.Smyrna* 589, with G.Petzl, *EA* 6, 1985, 70/71), *I.Priene* 111 LL. 112-123 and 134-143, *OGIS* 440 (*I.Ilion* 71), which show that the Roman authorities ruled in favor of Asian cities against tax abuses by *publicani*.

1951. Politics. 'Ασιάρχαι and ἀρχιερεῖς, Roman imperial period. P.Weiß in *Festschrift Deininger* 240-254, reacts upon the latest article by S.J.Friesen on the question of identity or non-identity of these offices (*SEG* XLIX 2402 [cf. also *EBGR* 1998 (2001) 185 no. 99; 1999 (2002) 366 no. 79 and 395 no. 181; 2000 (2003) 271 no. 56]) and supports convincingly the *communis opinio* that they in fact are identical. W. reprints and comments on *TAM* V 2, 950 and 954, and adduces also 951, 969 and 976; *SEG* XVII 505; *I.Ephesos* 692, 897, 3028; *I.Smyrna* 386; in addition, he refers to coins from Stektorion (*SNG Aulock* 3961; *LIMC* VIII 861/862) with the legend ἀσιάρχου κ(αὶ) τῆς πατρίδος which is clearly to be understood as ἀρχιερέως 'Ασίας (= ἀσιάρχου) καὶ τῆς πατρίδος. He suggests that ἀσιάρχης was used instead of ἀρχιερεύς in many cases since this title enhances the image of its bearer as 'leader of Asia', a usage which would run parallel to the use of titles for cities and the ensuing rivalry between the latter [See now also M.Carter, *GRBS* 44 (2004) 41-68, Pleket].

1952. Politics. Attalid kings: their relations to subject communities. After a brief survey of the meaning of κάτοικοι in Asia Minor (with reference to *I.Pergamon* 249; *RC* 47; Robert, *Villes* 76-78), B.Virgilio in id. (ed.), *Studi Ellenistici* 13 (2001) 57-73, focuses on several of those settlements which can with some confidence be regarded as having developed from military colonies. Mainly on the basis of *SEG* XLVII 1745 (cf. LI 1795), 1759; XLI 1086; XXIX 1516 (cf. XXXVII 1230); *I.Prusa* 1001; *OGIS* 751; *RC* 51; M.Segre, *Clara Rhodos* 9 (1938) 181-208, he concludes that through official documents the Attalid kings created the image of benevolent rulers. However, their benevolence seems to have been necessitated by the care for the economic welfare of the communities in question, not least in order to enable them to pay their taxes.

1953. Politics. *Eirenarchs* (and *diogmitai*) in Asia Minor, Roman Imperial period. Cf. *SEG* LI 2329. A.Zamai, *Patavium* 17 (2001) 63-83, examines the evidence for the office of εἰρηνάρχης from Asia Minor, where it is best attested, and distinguishes two types of *eirenarchs*: those who directed the necessary operations (policing the hinterland) from the cities, and those who themselves took part in these operations. The latter were mostly members of a lower stratum of citizens, as is shown by the mistakes in their inscriptions and representations in reliefs; their tasks required great personal courage and divine help (hence many dedications in rural areas, cf. our lemma no. 1364). They are mostly attested in southern Asia Minor (Pisidia, Pamphylia, Cilicia). *Eirenarchs* in the big cities, however (attested also in literary sources), were members of the élites, for whom the office was a costly affair, but they underwent no personal danger; cf. *SEG* XXXV 1365; *I.Ephesos* 624; 3070; *I.Side* Tep. 1; *IGR* IV 461.

J.L.Rife, *ZPE* 138 (2002) 93-108, tries to establish the date and the historical background of the *Ephesiaca* of Xenophon of Ephesos by studying the offices of two men mentioned in the novel, the τῆς εἰρήνης τῆς ἐν Κιλικίᾳ προεστώς in a part of the novel which takes place in Cilicia, and the ἄρχων τῆς Αἰγύπτου (quoting only literary and papyrological sources for the second). The former is clearly the officer who, widely attested in Asia Minor, is usually called εἰρηνάρχης in other sources (cf. *SEG* LI 2329). On the basis of 123 literary and epigraphic

testimonies (listed in an appendix on 107/108), he examines the terminology of the title, its geographical distribution (rare outside Asia Minor), the political and social standing of the office holders (members of the cities' upper class), their duties and sphere of operation (helped by διωγμῖται, the eleven attestations of which are listed on 108), and the chronological range of the attestations of the office (established in the early 2nd cent. A.D. at the latest, attested until the 5th cent.) [See now also C.Wolff, *Les brigands en Orient sous le Haut-Empire romain* (Rome 2003) 235-239: appendices with lists of references to *eirenarchs*, *diogmitai*, παραφύλακες and ὀροφύλακες, cf. B.D.Shaw's review in *JRS* 95 (2005) 270/271, Pleket)].

1954. Politics. Information and political life. L.Migeotte in J.Andreau - C.Virlouvet (edd.), *L'information et la mer dans le monde antique* (Rome 2002) 21-32, gives a very useful overview of the official flow of information in the Greek cities, focusing both on the temporary display of documents (administrative documents, proposals for the assembly, letters, accounts, charges, lists of participants or winners in contests, fiscal documents, leases of land, etc.) and on the public oral announcements through κήρυκες and ἱεροκήρυκες, especially in the theater and in the assembly (e.g., *IG* XII 6 1 172 A = *Syll.*^{3} 976; *Syll.*^{3} 495 and 672; *LSCG* 85 LL. 3-5; 98 L. 15; *Amyzon* 212-215 no. 26). Documents were temporarily displayed on wooden tablets (σανίς, δέλτος, πίναξ, πινακίς, πινάκιον, πέτευρον, γραμματεῖον, γραμματείδιον, λεύκωμα) or on walls (e.g., *IG* V 1 1432 LL. 24/25). Examples for the temporary display of documents include the gymnasiarchical law of Beroia (*SEG* XLIII 381 = *I.Beroia* 1), the Delian accounts of the *hieropoioi* (*IG* XI 2 145 L. 44; 148 L. 70; 161 A L. 89), accounts of the expenses for festivals (*IG* XII 7 515 LL. 87-89), lists of citizens (*SEG* XXVI 1306), and administrative documents in Delphi (ζύγαστρα; see *CID* II pp. 146 and 221).

1955. Politics. Law, constitutional and international. In a general essay on the theme 'Elementi di diritto costituzionale nelle iscrizioni greche del IV secolo A.C.', E.Lanzillotta, *RFIC* 138 (2000) 144-154, explores the concepts ἐλευθερία, αὐτονομία, κύριος, αὐτοκράτωρ, ἐς τὸν ἀεὶ χρόνον, and χώρα, found in an assortment of decrees and treaties from the Greek world. No new readings or restorations. Among the texts he adduces are *IG* II^2 41, 43/44, 97, 126, and *I.Priene* 1.

1956. Politics. Legal and social groups in Asia Minor, Hellenistic period. On the basis of numerous inscriptions, A.Sugliano, *Mediterraneo Antico* 4 (2001) 293-324, deals with the different social groups in the cities of Asia Minor during the Hellenistic period. By way of introduction, she argues that in the periodization of Greek (political) history, institutional history is not sufficiently taken into account, and that, despite royal power, the cities of Asia Minor did in general not lose their autonomy nor their democratic constitutions in the Hellenistic period. A change is, however, recognizable in the rising number of synoecisms and of bestowals of citizen rights. In connection with the rise of mercenaries, the cities took precautions not to elevate these too quickly to full citizenship (cf. e.g. *Milet* I.3, 33 e, 37 d). As to the conferment of

ἀτέλεια, S. stresses that cities were often more interested in its fiscal than legal aspect. S. then examines the different groups of inhabitants of a given city (notwithstanding the fact that the distinction is not always clear, depending on place and time) other than full citizens and their possible rise in status: νόθοι (presumably children of local fathers and foreign mothers; excluded from some civic functions, but otherwise close to citizens), πάροικοι (metics and temporarily resident foreigners; they could easily rise to citizenship, e.g. by paying a fixed sum), κάτοικοι (free non-citizens living in the city or its territory), slaves of different categories (royal, public, private), the indigenous population of the countryside (λαοὶ βασιλικοί and those subjected to the city; they could become πάροικοι), ξένοι, Ῥωμαῖοι (privileged in comparison to other foreigners).

1957. Politics. *Poleis* and civic identity in Lycia, Pamphylia, and Cilicia. A.Keen in *op.cit.* (see our lemma no. 1403) 27-40, attempts to answer the question to what extent the cities in these regions were perceived as Greek *poleis* by their inhabitants. On the basis of literary, numismatic and epigraphic evidence, he concludes that *polis*-identity is to be encountered at different places at different times: the cities founded during the Greek colonization (e. g. Phaselis, Soloi) conceived of themselves as Greek *poleis* from the outset, even if the Greek element declined in some cases in the course of time (e. g. Rhodiapolis); in other cities, it developed from the 6th cent. B.C. onwards. Whereas this general outline applies to all three regions considered, there are differences. Progress was slow in Lycia, although we find the term *polis* used already in the 5th cent.; however, these *poleis* did not act as political entities until shortly before Alexander. Pamphylia was ahead, whereas the case is not very clear in Cilicia, which may have been less advanced than the former two. Around the mid-3rd cent. B.C., however, at least Lycia had reached the same level of *polis*-identity as Pamphylia, although the Lycians also stressed their identity as a nation, which may eventually have led to the foundation of the Lycian League around 200 B.C. K. thinks that the reason for Lycia being the only federal state may have been (besides different relations to the Hellenistic kingdoms) that there was no common Pamphylian identity, and that Lycia was more hellenized than Cilicia. Cf. also our lemmata nos. 1403 and 1424.

1958. Politics. Roman provincial governors. G.Burton in *Oikistes* 113-128, uses various inscriptions from the eastern part of the empire in an attempt to describe the role of provincial governors as arbiters in conflicts between cities; they also confirm privileges awarded by the central government.

E.Meyer-Zwiffelhoffer, *Πολιτικῶς ἄρχειν. Zum Regierungsstil der senatorischen Statthälter in den kaiserzeitlichen griechischen Provinzen* (Stuttgart 2002), examines the way the governors ruled their provinces: they reacted upon petitions rather than took the initiative themselves; the qualities praised in governors are largely identical with the virtues of urban notables; discussion of the extent to which the provincials had access to the governors and the importance of *paideia* as a link between governors and provincials. Special study of *SEG* XXXVII 1186; XLIV 977; *F.Delphes* III 4 290-295 (*Syll.*^{3} 827 A-F; for this text see also D.Rousset, *Le territoire de*

Delphes (cf. our lemma no. 519) 91-106). In five appendices the author presents the epigraphical attestation of honors awarded to governors (as σωτήρ, κτίστης or πάτρων), of the *mandata principum* and of gubernatorial edicts outside Egypt.

For a detailed review see P.Eich, *SCI* 23 (2004) 213-238.

1959. Politics. Royal land in Asia Minor, Hellenistic period. Mainly on the basis of inscriptions, C.Mileta in D.Ogden, *The Hellenistic World: New Perspectives* (London 2002) 157-175, studies the political and administrative status of the hinterland of Asia Minor under the Hellenistic monarchies which he regards 'neither as feudal nor based on a constitutional principle'. In contrast to the Persian king who claimed to own the entire territory of Asia Minor, Alexander divided the territory into autonomous πόλεις on the coast and the subjugated hinterland, to which he, in some instances, added land which he confiscated from the cities. This was necessary because the χώρα of Greek cities was more productive than the royal possessions in the hinterland. This division was inherited by Alexander's successors, and the relation of the hinterland to the Hellenistic kings changed from a purely personal to 'a more official, constitutional character'. The kings developed agriculture and villages and founded military colonies for protection, but also with the aim of hellenization.

For the hinterland, most commonly called (βασιλικὴ) χώρα, M. suggests introducing the translation 'royal area' instead of 'royal land', since it comprised also 'income from communities, economic institutions and other sources' which was received in kind (φόρος). As the *Monumentum Ephesenum* (*SEG* XXXIX 1180; LI 1574*) shows, the royal area excluded, besides πόλεις, also ἔθνη (such as the Lydians) and δῆμοι (military colonies, indigenous sanctuaries, cities and other communities), where taxes were not directly levied by the king. Within the 'royal area', a special category (the 'royal domain') was made up by estates and residences which belonged to members of the royal οἶκος, depending on their position.

The 'royal area' was administered by provincial governors (called σατράπαι or, later, στρατηγοί); the provinces were divided into πόλεις and χώρα, and the latter in turn into τόποι (where the governors had full authority) and ἔθνη and δῆμοι with their territories (where the governors exercised only restricted authority in the sense that these units had certain administrative rights).

1960. Prosopography. Vettius Agorius Praetextatus. M.Kahlos, *Vettius Agorius Praetextatus: A Senatorial Life in Between* (Rome 2002), studies the life and career of this prominent pagan senator in the context of the social, religious, and cultural developments of the late 4th cent. A.D. The subjects discussed include his career (16-49), the role of religion in the aristocratic code of life (50-124), with particular emphasis on religious life in Rome, on the popularity of mystery cults, and on the restoration of pagan buildings, the cultural pursuits of senators (124-140), senatorial values and virtues (141-150), late antique concepts of immortality (172-179), and the perception of Praetextatus' life in the sources (151-171 and 180-208). An appendix (216–229) lists the primary literary and epigraphic sources. K. adduces information from

numerous Greek inscriptions, discussing in some detail *SEG* XV 322 (Thespiai; 10, 20, 34, 142, and 225) and *I.Cret.* IV 316 (Gortyn; 10, 20, 26, 47, and 225).

1961. Proxenoi. Honors for proxenoi. A comparative analysis of the honors bestowed upon *proxenoi* in Oropos, Delphi, Delos, Samos, and Ephesos by C.Habicht, *MH* 59 (2002) 13–30, shows the differences among these cities, especially with regard to the parallel award of citizenship and to the honors and privileges which accompanied the proxeny (crowns, statues, ἔγκτησις, ἀτέλεια, ἰσοτέλεια, ἔπαινος etc.). For the practices in the individual cities see our lemmata nos. 506, 517, 756, 804, and 1122.

1962. Religion. Asia Minor: Religious diversity in western Asia Minor. On the basis of inscriptions and the martyrium of Pionios (*Le martyre Pionios prêtre de Smyrna, édité et commenté par L.Robert, mis au point et completé par G.W.Bowersock et C.P.Jones, avec une préface de J.Robert et une traduction du texte vieux-slave preparée par A.Vaillant*, Washington D.C. 1994), G.Petzl in H.Blum, B.Faist, P.Pfälzner, A.-M.Wittke (edd.), *Brükkenland Anatolien? Ursachen, Extensität und Modi des Kulturaustausches zwischen Anatolien und seinen Nachbarn* (Tübingen 2002) 381-391, examines through select examples the religions of different periods and (ethnic) origins and their mutual relations in Lydia and Ionia. He concludes that indigenous religions survived through the Hellenistic and Roman periods, partially intermingling with Greek cults and partially refusing to do this (especially Christianity). In the same time, the belief in a Θεὸς Ὕψιστος grew, even among pagans. References to M.P.de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999) 128/129 no. 1.2; 130 no. 2.1 (*SEG* XLVI 1531); S.Mitchell in P.Athanassiadi–P.Frede (edd.), *Pagan Monotheism in Late Antiquity* (London 1999; cf. *SEG* XLIX 2495) 81-92.

For other aspects of religion in Asia Minor see our lemmata nos. 1963-1966, 1969, 1975/1976, 1979, and 1982/1983.

1963. Religion. Christianity: the 'Eumeneia Formula'. P.Trebilco, *Mediterraneo antico* 5 (2002) 63-97, examines the formula ἔσται αὐτῷ πρὸς τὸν θεόν: 'he or she will have to reckon/deal with God'. It is very frequently used in and around Eumeneia in Phrygia where there were strong Jewish and Christian communities, but also attested elsewhere; the dated texts range from 246 to 273/274 A.D., the others are probably ca. 300–early 4th cent. A.D. Since the god is not mentioned by name, it is only possible to distinguish (probable) Christian, Jewish and pagan users of the formula through various symbols or key-words; for Christians, these are: the terms Χριστιανοί, ἰχθῦς, ἐπίσκοπος and μάρτυς, christogram, cross. The identification of Jewish users is not so clear since there are neither Jewish symbols nor key-words. In this context, T. discusses Ramsay, *CB* I 562-564 nos. 455-457 and *CIJ* II 769 [now also in Ameling, *IJO* II nos. 171 and 176, respectively] which he regards as possibly Jewish without ruling out Christian origin. Pagan use is not attested in Phrygia itself. T. then lists several inscriptions for which a decision between Christian and Jewish origin is not possible [none of them in Ameling, *IJO* II],

among them, in a separate chapter, five texts from Eumeneia and Sebaste in Phrygia which mention city councillors who are sometimes regarded as Christians because of the 'Eumeneia formula'; however, only one of them is clearly Christian (Ramsay, *CB* I 526-528 no. 371: mention of Jesus; the others are ambiguous texts: Ramsay 519-525 nos. 359, 364, 368, and 560 no. 451; cf. our lemmata nos. 1340 and 1356). He concludes that Jews and Christians 'shared a good deal of common vocabulary' and that 'the communities may have been far less demarcated than has often been thought' [cf. A.Chaniotis, *EBGR* 2002 (2005) 471/472 no. 149, who suggests including pagans as well]. He finds support for this view in the canons of the council of Laodikeia in Phrygia which testify to a strong influence of Jews on the Christians in Phrygia; other evidence shows that good relations existed between pagans, Jews and Christians in the 3rd and 4th cent. A.D. The origin of the formula is equally impossible to determine for the same reasons (survey of the different views in scholarly literature).

1964. Religion. Christianity: parallels from pagan inscriptions. S.Llewelyn (ed.), *New Documents Illustrating Christianity. A Review of the Greek Inscriptions and Papyri Published in 1986-1987* (Grand Rapids MI 2002), offers texts and translations of the following pagan inscriptions including concepts, terms or *realia* [all very current] serving as parallels for similar items in the *NT* and/or early Christian literature (the comments focus on these specific topics): *SEG* XXXVI 1092 (E.A.Judge; 22 § 10; thanksgiving to Tiberius); XXXVII 198 (E.A. Judge; 19 § 8; contrast body/soul in epitaphs; cf. L. 2: [ψυ]χὴ δ' αἰθέρα εἰσανέβη), 886 (R.A.Kearsley; 27-31 § 12, especially 28/29; intercity rivalry: Ephesos and Sardis compete for the cult of Caracalla), 957 (J.R.Harrison; 7/8 § 4; 'Times of Necessity'; cf. LL. 10/11: ἐν καιροῖς ἀναγκαίοις), 958/959 (T.W.Hillard, 15/16 § 6 and 17/18 § 7, respectively; 958: 'Quasi-divine Honours for a Severe Governor'; cf. LL. 5-8: εὐεργέτης ... τῶν Ἑλλήνων καὶ πάτρων τοῦ δήμου [nothing 'Quasi-divine' or 'Severe' here]; 959: 'Roman Patronal Practice in the Greek East'; cf. LL. 3-5: ἀρετῆς ἕνεκα καὶ πάτρων τῆς πόλεως), 1096 (R.A.Kearsley 27-31 § 12, especially 30/31; see above sub *SEG* XXXVII 886), and 1210 (J.R.Harrison; 20/21 § 9; praise of ancestral honors); *I.Mylasa* 119 (J.R.Harrison; 1-3 § 1; 'A Share in all Sacrifices'; cf. L. 11: μερὶς ἐκ τῶν θυσιῶν πασῶν); *I.Smyrna* 616 (J.R.Harrison; 6 § 3; benefactor; cf. LL. 3 and 5: ἀνὴρ ἀγαθός and εὐεργέτης) and 826 (R.A.Kearsley; 23-26 § 11; Roman road in Asia Minor); *I.Hadrianoi* 24 (S.R.Llewelyn; 9-14 § 5; 'Faithful words'; cf. L. 2: πιστοὶ λόγοι [on this expression, see also the review of *New Documents -- 1986-1987* by R.Pierri, *SBF* 53 (2003) [2005] 485-488, Tybout]; G. Dagron - D.Feissel, *Inscriptions de Cilicie* (Paris 1987) no. 69 (J.R.Harrison; 4/5 § 2; 'Saviour of the People'; cf. L. 5: σωτηρία τοῦ δήμου).

1965. Religion. Confession Inscriptions from Lydia and Phrygia. On the basis of an examination of the narrative and syntactical structure of the so-called 'Confession Inscriptions', A.Rostad, *SO* 77 (2002) 145-164, argues that in most cases the description of the evil behavior (the 'confession') is only given as a reason for the subsequent appeasement of the deity; he argues that these inscriptions constitute 'testimonies of appeasement of divine wrath, rather than admittances of guilt' and that they therefore should be called 'reconciliation inscrip-

tions'. The procedure to appease the god must have consisted in resolving curses or oaths or in performing cleansing rituals which the temples offered in exchange for money or a sacrifice, after which the stele with the inscription was erected. R. bases his study mainly on G.Petzl's collection in *EA* 22 (1994) (see *SEG* XLIV 951) and quotes (passages of) the following inscriptions: nos. 1/2, 6, 10-12, 15, 19, 22, 37, 43, 47, 54, 58 (containing probably a cultic law regarding the erection of the stele), 65, 68, 76, 94, and 116. For a critical review of R.'s use of the evidence see A.Chaniotis, *EBGR* 2002 [2005] 465 no. 129, who adds some recent literature not taken into account by R. (e.g. *EBGR* 1994/1995 [1998] 295/296 no. 68 and 351 no. 305; 1997 [2000] 156 no. 72; 1998 [2001] 213 nos. 207/208; 1999 [2002] 384/385 no. 148; 2000 [2003] 299 no. 187) and points to some errors in the translations of the following texts: *EA* 22 (1994) no. 10, 12, 15, 43, and 47; ἐπιζητέω means 'pursue a case', not 'investigate'. Cf. now also A.Chaniotis in S.Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43 [For further studies on these texts see C.Brixhe's article mentioned in *BE* (2003) no. 463; R.Gordon, *JRA* 17 (2004) 177-196; E.J.Schnabel, *NT* 45 (2003) 160-188, Pleket.]

1966. Religion. Dionysos in Lydia and Phrygia. On the basis of archaeological, epigraphical and numismatic evidence, I.Tassignon, *Hethitica* 15 (2002) 233-244, examines the cult of Dionysos in Lycia and Phrygia during the Hellenistic and Roman Imperial periods. She distinguishes between Διόνυσος Καθηγεμών (the god of the Attalids, attested mainly in the cities) and 'les Dionysos locaux' (worshipped mainly in rural areas), among them a Ζεὺς Διόνυσος. These 'Dionysos locaux' are often also combined with other gods such as (Ζεὺς) Σαβάζιος and (Ζεὺς) Βρόντων, each of whom is an old Anatolian god of the sky and rural fertility and was regarded as Dionysos' father. The Attalids tried to impose the cult of 'their' Dionysos with its regulated cult practices to the detriment of that of the rural gods of this name in order to control the religious life in their kingdom.

1967. Religion. Εἷς Θεός in inscriptions from the Near East. C.Markschies in M.Krebernik - J.van Oorschot (edd.), *Polytheismus und Monotheismus in den Religionen des Vorderen Orients* (Münster 2002) 209-234, on 209-214 discusses examples of the formula Εἷς Θεός (ὁ βοηθῶν) used in Syria, Palaestina, and Arabia in different religious contexts in late Antiquity: Jewish (*CIJ* 848: El Dumeir, Hauran; door lintel), Christian (*IGLS* 536/537 and 543/544: Dâr Qita, north-west Syria; door lintels; especially used by Christians recently converted according to F.R.Trombley in the study mentioned in *SEG* XLIII 1289, p. 479 in fine), Samaritan (*SEG* XLI 1502/1503 and ca. 70 yet unpublished inscriptions from the Samaritan sanctuary on Mount Gerizim, re-used as floor slabs in the Church of Mary Theotokos *ibid.*), and pagan (*SEG* XLI 1544: Askalon, milestone with acclamation for the emperor Julian; A.Nock, *HThR* 33, 1940, 313: Egypt, gem with pagan oracle). M. argues that the use of the same formula by competing religious communities shows that it was unfit for the purpose of self-identification and for declaring one's own deity the truly one and only god (only additions can make it specific, e.g. Christian: Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ or Εἷς Θεός καὶ τὸ ἅγιον πνεῦμα). This view leads M. to question the validity ('Leistungsfähigkeit') of the concept of monotheism

understood as the sharply defined proclamation of the 'Einzigkeit' of the god (as opposed to poly- and henotheism); the Christian cult of angels and saints, and the notion of the divine Trinity, seem to undermine such a rigid interpretation. M. devotes the larger part of his essay (218-234) to reflections on divine beings in early Christian theology, especially the concept of Trinity which prevails over that of unity [However, even without adding specific terms or symbols, those inscribing Εἷς Θεός on the lintels of their houses, etc., may have projected the belief in their own 'one god' into the general formula. Also, the inscription if used by a single religious group in small communities like those discussed by M. may well have served to distinguish the members of that group from the other inhabitants: e.g. Jews from Christians in El Dumeir, or Christians from pagans in Dâr Qita (as M. himself seems to admit on 212); in these two places where religious adherences were well known to the locals, it must have been evident that Εἷς Θεός was the god of the Jews and the Christians, respectively || F. knows (213 note 11) L.Di Segni's study on Εἷς Θεός in inscriptions from Palaestina, but does not exploit her argument, for which see *SEG* XLIV 1340, Tybout].

1968. Religion. Epiphany and ritual purity. M.W.Dickie, *Eranos* 100 (2002) 109-127, argues that the regulations against the presence of ritually impure and morally stained persons in sanctuaries are connected with the anxiety aroused by the imminent arrival of the god. Their background is the feeling that the god might take umbrage, if he knew his sanctuary was desecrated by the presence of unworthy persons (cf. Callim, *h. Apoll.* 1-11). He supports this interpretation with references to the idea that a god appeared to virtuous persons. D. refers to the following texts: *IG* IV^2 1 128 (Isyllos' hymn in Epidauros [cf. now also A.Kolde, *Politique et religion chez Isyllos d'Épidaure*, Basel 2003, Pleket]); *SEG* XLIII 710 (Euromos); *LSAM* 29 (Metropolis in Ionia); *LSCG Suppl.* 59 (Delos) and 108 (Rhodes); H.Walmann, *Die kommagenischen Kultreformen unter König Mithridates I. Kallinikos und seinem Sohne Antiochos I.* (Leiden 1973) 82-89 (Arsameia; Kommagene) [Since these regulations do not forbid the presence of unworthy people only on the day of a festival, this cannot be the only explanation for the development of the idea of a moral impurity. The only text which explicitly states that the presence of an impure person disturbs the performance of rituals is missing in D.'s collection of evidence: *LSAM* 20 LL. 36-41 (Philadelpheia), Chaniotis].

1968 bis. Relligion. Θεὸς Ὕψιστος. G.W.Bowersock, *Hyperboreus* 8 (2002) 353-363, argues contra S.Mitchell (cf. *SEG* XLIX 2495) that Θεὸς Ὕψιστος in inscriptions is not always one and the same god, linked with Judaism. Many different gods, among them also the Jewish god, were worshipped under this name, as several inscriptions show, e.g. *CIRB* 1278-1286 (Kertch; the expression ἀδελφοὶ σεβόμενοι θεὸν ὕψιστον in 1281, 1283, and 1285/1286 is no compelling evidence for Jewish influence), *TAM* III 1 32 (Termessos), *SEG* XIX 847 (Andeda), and 852 (Sidibunda). In the same sense already M.Stein (cf. *SEG* LI 2354); also I.Dittmann-Schöne in U.Egelhaaf-Gaiser, A.Schäfer, *op.cit.* (cf. our lemma no. 1979) 83/84 with note 12. Cf. our lemma no. 744.

1969. Religion. Intermediary divine beings in Asia Minor. R.Verhave, *Lampas* 35 (2002) 242-260 (in Dutch, with brief English summary), analyzes the nature and the religious position of the divine beings Ἄγγελος and Θεῖον in inscriptions from Roman Imperial Asia Minor (catalogue on 259). She concludes that such beings may have acted as a kind of divine intermediaries. They occur in inscriptions testifying to henotheistic tendencies. Greek texts and Dutch translations of *TAM* V1 159 (ph.), *I.Stratonikeia* 1117, *SEG* XXXI 1080, and XLI 1185 (ph.).

1970. Religion. Isis and the Egyptian tradition. See our lemma no. 1750.

1971. Religion. Jewry: Jews in the Hellenistic and Roman cities. On the basis of literary, archaeological and epigraphical sources, the papers in J.R.Bartlett (ed.), *Jews in the Hellenistic and Roman Cities* (London–New York 2002) attempt further understanding of Jewish life in the cities of the Hellenistic and Roman world. We restrict ourselves to the papers using epigraphic evidence. – **22-38**: In an examination of the *communis opinio* that Jewish life centred on the synagogues, T.Rajak studies the term συναγωγή and other words as (1) designations for buildings with the same or similar function and (2) as one of several designations for Jewish communities. She adduces, among others, the following inscriptions: the Theodotos inscription (*SEG* VIII 170; L 1500*; *CIJ* 1404), *CIJ* 694 (Stobi), and Ameling, *IJO* II 196 (Hierapolis/Phrygia). R. concludes that συναγωγή was not 'the preferred designation' of a Jewish community (35), and that Jewish life in the Diaspora of the first and second cent. A.D. was not 'exclusively synagogue-based', but that the Jews worked 'within the broad framework of a spectrum of types of Graeco-Roman associations' (37). Only later did the term συναγωγή become associated solely with Jewish religion. – **55-87**: A.Fitzpatrick-McKinley argues (contra, e.g., H.C. Kee; cf. *SEG* L 1500) that already before 70 A.D. the terms συναγωγή and προσευχή were used to indicate a building and not only an assembly. Quoting (in English translation) *JIGRE* 22 (Schedia) and referring to several other relevant texts, she supports the view of P.W.van der Horst (cf. *SEG* XLIX 2480) that the two terms reflect locales. She goes on to discuss the 'origins of the synagogue' (*CIJ* 694; Stobi), the 'association of the Jews within the city' (*CIJ* 683, Pantikapaion; Ameling, *IJO* II 36, Kyme or Phokaia; *JIGRE* 22, Schedia; 27/28, Athribis), the 'importance of Jerusalem for Diaspora Jews' (reference to Ameling, *IJO* II 40, Smyrna), the 'attachment reflected in Diaspora synagogues', and 'ethnic tensions at Alexandria'. F.-M. concludes that the Jews, contrary to other ethnic groups, 'maintained their identity by centering themselves around the association of the synagogue' which 'may well have been modelled on the Graeco-Roman *polis*', without losing their connection to Jerusalem. – On **110**, S.Stern refers to *IGR* I 1024 (Berenike/Kyrenaika) to show that the Jews used a lunar calendar to calculate the date of the festival of Tabernacles (cf. also the Latin inscription *JIWE* I 145, Katane). – On **183/184**, G.Bohak uses, among other sources, *CIJ* 711 (Delphi) to show that Jews frequently 'assimilated into their [pagan] surrounding environment'.

1972. Religion. Jewry: burial in sarcophagi in the Roman Imperial period. G.Koch in L.V.Rutgers, *op.cit.* (cf. our lemmata nos. 1684-1688) 189-210, collects and discusses Roman Imperial sarcophagi used by Jews. Few were specifically manufactured for them (recognizable from menorahs, *vel sim.*); most were bought from stock (with general, pagan imagery) and 'Judaized' by later, minor adaptations and/or by means of inscriptions (references in notes, mostly from *CIJ* and *JIWE* II). K. finds 'Jewish' sarcophagi in Rome, Dalmatia, Asia Minor (especially Korykos and Hierapolis [for Hierapolis see *SEG* XLIX 1814-1836]), Syria (especially Sidon: lead sarcophagi), and Palaestina (Besara and Jerusalem; in (the area of) Jerusalem mainly ossuaries [see *SEG* LI 2025*]). Some inscribed sarcophagi from Rome are discussed at some length (190-200), especially *CIJ* 1 = *JIWE* II 556 (ph.; German translation; the deification of the deceased two year old Amelios is apparent from the iconography: child with a nimbus, riding on a pawn), also *CIJ* 109, 202, 287, and 419 (= *JIWE* II 277, 392, 612, and 63, respectively).

1973. Religion. Love magic. Proceeding along the lines set out in his monograph on ancient Greek love magic (cf. *SEG* XLIX 2485) C.A.Faraone in M.C.Nussbaum - J.Sihvola (edd.), *The Sleep of Reason. Erotic Experience and Sexual Ethics in Ancient Greece and Rome* (Chicago 2002) 400-426, studies the construction of gender both of agents and victims in love charms, with special attention to spells aimed at inverting the 'natural' gender of the victim. The general pattern is that of male agents seeking to convert women, believed to be chaste and self-controlled, into wild and passionate lovers (ἔρως-type, used in courtship), and of women using charms and love potions to make men, considered sexually aggressive, affectionate and subordinate (φιλία-type, mostly in existing relations). There are two significant exceptions: socially inferior men use *philia*-inducing magic to affect male superiors (e.g. in law courts), and courtesans or prostitutes aim the aggressive *eros*-type of charm at young men in hopes of gaining new customers; here, the social constructions are based on the 'effeminacy' of subordinates and the 'masculinity' of the socially autonomous. The notions of 'natural' female self-control and male lasciviousness are complementary to the 'misogynist' model (men conceiving of women as dangerously lustful beings) also widely attested in ancient literary sources, and prevailing in scholarly literature. F. adduces all sorts of sources, mainly drawn from literature; on 404/405 he briefly discusses three charms on gold or silver sheets, all of the *philia*-type: R.Kotansky, *Greek Magical Amulets* (cf. *SEG* XLIV 1737) nos. 40, 58 LL. 12-19 (= *SEG* XLI 1597), and 60.

See also our lemma no. 1974.

1974. Religion. Magic. K.Brodersen in C.Ulf - R.Rollinger (edd.), *Geschlechter - Frauen - Fremde Ethnien in antiker Ethnographie, Theorie und Realität* (Innsbruck 2002) 485-494, discusses the roles attributed to men and women in *defixiones*, focusing on texts that deal with lawsuits, competition among professionals, and love magic (for the latter see also our lemma no. 1973). He discusses the following texts (German translation): *IG* III App. 78 and 87; *SEG* XXVI 1113; Audollent, *DefixTab* 68 and 270; E.Ziebarth, *Sitzungsberichte der Preusischen Akademie der Wissenschaften, Berlin, Phil.-Hist. Klasse* 33 (1934) 1032 no. 5.

In an article on a curse in a Latin epitaph (*CIL* VI 20905), J.Evans Grubbs in *Vertis in usum* (cf. our lemma no. 935 bis) 230-242, on 237-239 briefly discusses similar 'prayers for justice / vengeance' in Greek documents, inter alia the lead tablets from Arkesine on Amorgos (*IG* XII 7 p. 1; cf. *SEG* XXXV 1825, XLIV 1760 bis, and XLIX 2484) and Pella (*SEG* XLIII 434; XLIX 757*), and epitaphs from Alexandria Troas (*I.Alexandreia Troas* 90; *GV* 1098; Merkelbach-Stauber, *SGO* I 07/05/04) and Mopsuestia (*LBW* III 1499; cf. *SEG* XXXV 1825).

1975. Religion. Μήν in Asia Minor. C.Brixhe in M.Fritz–S.Zeilfelder (edd.), *op.cit.* (our lemma no. 1421 bis) 60, points to the eminence of Men, called the son of Μεγάλη Μήτηρ in an inscription from Lydia (Petzl, *Beichtinschriften* 66 no. 55), in the Phrygian pantheon and to the epigraphic evidence for the importance of his sanctuary at Antiochia ad Pisidiam (*CMRDM* 160-294) which corroborates the report of Strabo 12.8.14.

1976. Religion. Montanism. W.Tabbernee in *Actes* --- (cf. our lemma no. 1368) 123-136, examines the relation between Christianity in general and Montanism in particular and service of Christians/Montanists in the imperial army. He presents texts and translations of *MAMA* I 170 (Tabbernee, *Montanist inscriptions* --- (see *SEG* XLVII 2323) no. 69) and 171 (Tabbernee, *Montanist inscriptions* --- no. 70). Both texts are from Laodikeia Combusta and mention an Εὐγένιος; T. argues that they are identical and that in both texts a 'Montanist-Novatian' church constitutes the background; text and translation of E.Gibson, *The 'Christians for Christians' inscriptions of Phrygia* (cf. *SEG* XXVIII 1078) no. 29 (Tabbernee, *Montanist inscriptions* --- no. 60; not necessarily a Montanist text) [For a new Montanist inscription from Ankyra indicating Jewish influence, see S.Mitchell, *SCI* 24 (2005) 207-223, Pleket].

1977. Religion. Orphics. A.Bernabé - A.I.Jiménez San Cristóbal, *Instrucciones para el más allá. Las laminnillas órficas de oro* (Madrid 2001), present a comprehensive study of the 'Orphic' lamellae. After discussing their form and the question of their unity (1-24), they present critical editions (257-281), Spanish translations (25-28, 87/88, 131-137, 183, 201, and 211-213) of the texts, and a detailed commentary (28-218); the latter focuses on the image of the underworld (28-86), rituals (88-130), the encounter with Persephone (137-178), the concept of the soul and of afterlife (201-209 and 219-242), literary features (243-253). On 286-341 R. and S.Olmos comment on the iconography inspired by these texts. We give a *comparatio numerorum* with the corpora and *SEG*, as well as with the new corpus by A.Bernabé, *Poetae Epici Graeci. Testimonia et fragmenta. Pars II. Orphicorum et Orphicis similium testimonia et fragmenta. Fasciculus 2* (München-Leipzig 2005).

IG XIV	*Instrucciones*	*PEG* II 2
638	3	476
665	16 m	496 m

SEG		*Instrucciones*	*PEG* II 2
XXIII	410	4	477
XXVI	1139	1	474
XXVII	226	6	484
XXXIV	338	16 e	496 e
XXXVII	497	7	485/486
XXXVII	820	8-10, 12	487-490, 492
XL	541	16 h	496 h
XLI	401	16 c/d	496 c/d
XLII	619	16 a/b	496 a/b
XLIV	750	2	475
	952	14	
XLV	646	13	493
	762	16 g	496 g
	783	16 f	496 f
XLVIII	1227	16 k	494

I.Cret.		
II XII 31	5	478-480
II XXX 4	15	481

In a survey of the significance of fire in the ideas and rituals of the 'Orphics' G.Betegh, *AArchHung* 42 (2002) 51-66 [detailed summary in A.Chaniotis, *EBGR* 2002 [2005] 434 no. 8], observes a striking convergence between the Derveni papyrus and the 'Orphic' lamellae from Thourioi (cf. *SEG* XXXVII 820; XLI 887; L 1748). Gold leaf C, which was found in the coffin of a cremated person, reveals connections between divinities and physical elements or parts of the cosmos that find close parallels in the Derveni papyrus (Demeter-earth, Zeus-air, Helios-fire, Moira παμμήστωρ-the wisdom of Zeus; cf. the use of the verb ἐμήσατο in connection with Zeus' creative power in the Derveni papyrus). The reference to death by lightning caused by Moira in lamella A1 from may be interpreted as a form of heroization. The cremation of the dead may have had an eschatological significance in Orphic rituals, representing the destruction of the body and the liberation of the soul.

C.Riedweg, *RHR* 219, 4 (2002) 459-481, observes that the texts on the 'Orphic' lamellae show a mixture of metrical lines and rhythmical prose; e.g., in the text from Pelinna (*SEG* XXXVII 497) three phrases in rhythmical prose (LL. 3-5) appear between the dactylic verses in LL. 1/2 and 6/7. This change in form correlates to a change in content, the dactylic verses containing a narrative section, the prosaic phrases commemorating a ritual performance (during the initiation or the funeral). Based on this observation, which applies in a different measure to all the texts - except for the text of the group C from Timpone Grande in Thourioi - R. argues that the prosaic texts are an adaptation of the poetical narrative, serving as a kind of libretto for the performance of the rituals during the initiation. He plausibly reconstructs the sequence of the texts in the original poem (*hieros logos*), in which a person (Orpheus?) gave instructions to the initiates for their journey to the underworld: death and *katabasis* of the soul (I), description of the

topography in the palace of Hades (II), meeting with Persephone and other gods (III), exchange of oral symbola (IV), allusion to the condition of the Blessed (V), final exhortation of the initiate (VI). We present R.'s reconstruction of the *hieros logos* (Greek text on 474-476, French translation on 471-474), which is compiled from the various surviving texts: **I**: *SEG* XXXVII 820 (Thourioi, Timpone Grande); **II**: *SEG* XXIII 410 (Pharsalos); XXVI 1139 (Hipponion); XXVII 226 bis (Thessaly); XLIV 750 (Entella); *I.Cret.* II XII 31a-c and 31 bis; *I.Cret.* II XXX 4 (Eleutherna); **III**: *SEG* XXVII 226 bis (Thessaly); XXXVII 820 (Thourioi, Timpone Piccolo); XLVIII 1227 (Sfakaki, Crete); **IV**: *SEG* XLV 646 (Pherai); **V**: *IG* XIV 638 (Petelia); *SEG* XXXVII 820 (Thourioi, Timpone Grande); XXXVII 497 (Pelinna); **VI**: *SEG* XXXVII 820 (Thourioi, Timpone Grande).

I: ἀλλ' ὁπόταμ ψυχὴ προλίπηι φάος Ἠελίοιο (...)

II: εὑρήσεις Ἀίδαο δόμοις ἐπὶ δεξιὰ κρήνην,
πὰρ δ' αὐτῆι λευκὴν ἑστηκυῖαν κυπάρισσον·
ἔνθα κατερχόμεναι ψυχαὶ νεκύων ψύχονται·
ταύτης τῆς κρήνης μηδὲ σχεδὸν ἐμπελάσηισθα·
πρόσθεν δὲ εὑρήσεις τῆς Μνημοσύνης ἀπὸ λίμνης
ψυχρὸν ὕδωρ προρέον· φύλακες δὲ ἐπύπερθεν ἔασι·
τοὶ δέ σε εὑρήσονται ἐνὶ φρεσὶ πευκαλίμηισι
ὅτ⟨τ⟩ι δὴ ἐξερέεις Ἄϊδος σκότος ὀρφνήεντος·
"τίς δ' ἐσσί; πῶ δ' ἔσσι;"
τοῖς δὲ σὺ εὖ μάλα πᾶσαν ἀληθείην καταλέξαι·
εἰπεῖν· "Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος·
αὐτὰρ ἐμοὶ γένος οὐράνιον· τόδε δ' ἴστε καὶ αὐτοί·
δίψηι δ' εἰμ' αὖος καὶ ἀπόλλυμαι· ἀλ⟨λ⟩ὰ δότ' ὦ[κα]
ψυχρὸν ὕδωρ πιέναι τῆς Μνημοσύνης ἀπὸ λίμ[νης]"·
καὶ δή τοι ἐρέουσιν ὑποχθονίωι βασιλεί⟨ηι⟩·
καὐτοί σοι δώσουσι πιεῖν θείης ἀπ[ὸ κρή]νης·
καὶ δὴ καὶ σὺ πιὼν ὁδὸν ἔρχεα⟨ι⟩ ἥν τε καὶ ἄλλοι
μύσται καὶ βάχχοι ἱερὴν στείχουσι κλε⟨ε⟩ινοί·

III a: εἰπεῖν Φερσεφόνηι σ' ὅτι Βάχ⟨χ⟩ιος αὐτὸς ἔλυσε·
"Πλούτωνι καὶ Φερσεφόνῃ ⟨χαίρειν⟩·"

III b: "ἔρχομαι ἐκ καθαρῶν καθαρή, χθονίων βασίλεια,
Εὐκλῆς Εὐβο⟨υ⟩λεύς τε καὶ ἀθάνατοι θεοὶ ἄλλοι·
καὶ γὰρ ἐγὼν ὑμῶν γένος ὄλβιον εὔχομαι εἶναι·
ἀλ⟨λ⟩ά με μο⟨ῖ⟩ρα ἐδάμασσε καὶ ἀστεροβλῆτα κεραυνῶι·
ποινὴν δ' ἀνταπέτεισ' ἔργων ἕνεκα οὔτι δικα⟨ί⟩ων·
κύκλο⟨υ⟩ δ' ἐξέπτην βαρυπενθέος ἀργαλέοιο·
ἱμερτο⟨ῦ⟩ δ' ἐπέβην στεφάνο⟨υ⟩ ποσὶ καρπαλίμοισι,

δεσποίνης δὲ ὑπὸ κόλπον ἔδυν χθονίης βασιλείης·
νῦν δ᾽ ἱκέτι⟨ς⟩ ἥκω παρ⟨ὰ⟩ ἁγνὴ⟨ν⟩ Φε⟨ρ⟩σεφόνε⟨ι⟩αν
ὥς με πρόφ⟨ρ⟩ω⟨ν⟩ πέμψηι ε⟨ἰ⟩ς εὐαγέων ⟨λειμῶνα⟩"·

IV: σύμβολα· Ἀν⟨δ⟩ρικε-
παιδόθυρσον· Ἀνδρικεπα-
ιδόθυρσον· Βριμώ· Βριμώ· εἴσιθ⟨ι⟩
ἱερὸν λειμῶνα· ἄποινος
γὰρ ὁ μύστης· ΑΠΕΔΟΝ

V: (...) λειμῶνάς τε ἱεροὺς καὶ ἄλσεα Φερσεφονείης·
κἀπιμενεῖ σ᾽ ὑπὸ γῆν τέλεα ἅσ⟨σ⟩απερ ὄλβιοι ἄλλοι (...)
καὶ τότ᾽ ἔπειτ᾽ ἄ[λλοισι μεθ᾽] ἡρώεσσιν ἀνάξει[ς]·

VI: (...) πεφυλαγμένον εὖ μάλα πάν[τ]α

In an appendix (480/481), R. adds further 'Orphic' testimonia to the evidence he had listed in the article summarized in *SEG* XLVIII 2187: *SEG* XLV 646 (Pherai) and 803 (Pydna); XLVI 456 (Elis); XLVIII 1227 (Sfakaki, Crete); our lemmata nos. 470 and 626.

C.A.Faraone in in *Vertis in usum* (cf. our lemma no. 935 bis) 259-270, points out that Pindar's *Isthmian* 6.66–75 ('I shall offer him a drink of Dirke's sacred water, which the deep–bosomed daughters of golden–robed Mnemosyne made to surge by the well–walled gates of Kadmos') alludes to eschatological ideas and in particular to the water of Μνημοσύνη mentioned in the 'Orphic' lamellae; this allusion expresses the idea that the praise poetry of Pindar provides a special kind of happiness that can persist even in the underworld.

In a chapter on 'The rise of the immortal soul' J.N.Bremmer, *The Rise and Fall of the Afterlife* (London 2002) 15-24, comments on Orphic views on the soul. In this context he briefly discusses Orphic *lamellae* in which the deceased is called a μύστης (Hipponion: see our lemma no. 950 bis; Pherai: *SEG* XLV 646; cf. L 1748; see also *SEG* XLV 762, 777, and 782/783). The gold leaves are passwords into a happy hereafter (Pelinna: *SEG* XXXVII 497; XLVII 753*; see our lemma no. 950 bis; Thourioi: *SEG* XXXVII 820; XLI 887*; cf. L 1748) and testify to the existence of Orphic-Dionysiac mysteries (see also the bone tablets from Olbia for the combination of Orphikoi and Dionysos: *SEG* XXVIII 659-661 [see now also *SEG* LI 788]). Three aspects of Orphic teachings are singled out by B.: 1) the coming into being of the kosmos, the gods and man; 2) eschatology; 3) the transmigration of the soul. As to (1), B. quotes parts of the Pelinna and Thourioi texts which show that in Orphism the notion existed of a guilt for which the deceased had to atone before being able to enter into the abode of the blessed. The Pherai and Thourioi tablets testify to a positive view of afterlife for the initiated: the deceased stay in beautiful meadows. B. concludes that 'Orphism was the product of Pythagorean influence on Bacchic mysteries in the first quarter of the fifth century' (24).

See also our lemmata nos. 470/471, 546, 586, 606, 626, 649, 825, 906, 951, 992, and 1912.

1978. Religion. Prayers. F.Chapot - B.Laurot, *Corpus de prières grecques et romaines* (Turnhout 2001), incorporated the following inscriptions in their collection (Greek texts, French translations, brief commentary and bibliography [between parentheses we give the nos. of Ch.-L.]): *IG* III 171 and IV 1 132 (G 69 and 93); VII 1828 (Pouilloux, *Choix* IV no. 48; G 97); *SEG* XVIII 561 (G 92); XXVI 821 (XLII 655*; G. 86); XXVIII 1568 (G 91); XLIII 434 (G 78); *I.Erythrae* 205 LL. 56-73 (G 70); *CID* III 2 (*F.Delphes* III 2 138; *SEG* LI 611*; see also our lemma no. 1942; G 85); *I.Philae* 28 (G 87), 158 (G 89), and 190 (G 88).

1979. Religion. Professional associations: their worship of gods in Asia Minor, Roman Imperial period. On the basis of numerous inscriptions, I.Dittmann-Schöne in U.Egelhaaf-Gaiser, A.Schäfer, *op.cit.* (our lemma no. 1192) 81-96, gives an overview of professional associations in Asia Minor related to a specific deity. Evidence is best for associations in the area of food production (especially agriculture, horticulture, fishing), while the many known associations of metal- and leatherworkers show less connection with a specific cult; attested is also a strong connection with the tutelary deities of their respective home towns (e.g. Artemis of Ephesos). The testimonies for such associations begin only in the Roman Imperial period, but it is sometimes difficult to distinguish between professional associations with relationship to a god and cult associations with relationship to a profession. Although in the first of these cases the name of the association contains the name of the god, the social and economic interests were more important. Certain gods are characteristic for certain associations: deities of rural or marine fertility (e.g. Demeter) for associations active in agriculture and fishing; Hermes, Herakles, and Athena, but also Asklepios, for those engaged in trade and service. There were apparently no separate Jewish and pagan associations, but Jews are frequent in 'pagan' professional associations; there are only three professional associations of Christian origin known in Asia Minor, all 5th–7th cent. Cf. *SEG* LI 2278; see also our lemma no. 1968 bis.

1980. Religion. Sacrifice: the sacrificial rituals of Greek hero cults. Under this title, G.Ekroth, *Sacrificial Rituals* (Kernos Suppl. 12; 2002), examines the literary, epigraphical, and archaeological evidence for the setting, victims, accoutrements, distribution of meat, and all other procedures for sacrifices offered to heroes and heroines in Greek sanctuaries ca. 700-300 B.C. She places special focus on destruction sacrifices, blood rituals, and theoxenia and thysia sacrifices followed by dining, in the context of hero cults, cults of the gods, and cults of the dead. The great bulk of her epigraphical evidence comes from Athens; for its analysis, see our lemmata nos. 49, 114/115, 133/134, 136-138, and 156; see also nos. 299, 339, 496, and 932.

E.'s basic conclusion is that the normal sacrificial ritual in hero cults consisted of the slaying of an animal that the worshippers then ate. This ritual could sometimes be modified to fit a particular occasion, a particular setting, or a particular divine or semi-divine recipient. 'Most hero-cults, however, contained no such ritual modifications: the worshippers sacrificed and ate, just as in the cults of the gods. The heroes cannot be understood as a category ritually isolated from the gods . . . To consider the character of the recipient as the main decisive factor for the ritual, as

the advocates of the Olympian-chthonian approach do, is not compatible with the evidence for the hero-cults. . . . The fact that the hero was dead seems to have been of little importance for the sacrificial rituals. Ritually speaking, the heroes belonged with the gods' (341). Index of inscriptions on 395-399.

1981. Religion. Supernatural phenomena. D.Ogden, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds. A Sourcebook* (Oxford 2002), presents a collection of sources in English translation covering *inter alia* the following subjects: Greek and alien sorcerers, holy men, witches, ghosts, necromancy, and magic (erotic magic, curses, amulets, magic and the law). There is a short introduction to each group of texts. The collection contains the following inscriptions [we supply references to *SEG* and corpora; references between brackets are to page numbers, Chaniotis]: *IG* III App. 78 (198), 87a (176); XII 7 p. 1 (188); XIV 2413 (13) (265) and 2481 (268); *SEG* IX 3 (236); IX 72 (124); XIV 615 (179); XXVI 1113 (168); XXVII 416 (251); XXXV 1051 (271); XLI 981 (238); XLIII 434 (170); XLIII 630 (123) and 1301 (260); XLVII 871 (205); XLIX 320 (169), 321 (176), and XLIX 638 (31); *CIG* IV 9062 (263); *IGDS* 31 (168); *IGLS* 220 (269); Meiggs-Lews, *GHI* 30 (278); *Syll.*³ 37/38 (278), 985 (279); Audollent, *DefixTab* 41 (191), 43/44 (170), 52 (177), 85/86 (199/200), 95 (199), 106 (187), 155 A (173), and 300 (182); R.W.Daniel - F.Maltomini (edd.), *Supplementum Magicum* I (Opladen 1990) 38 (206) and 47 (240); A.Delatte - P.Derchain, *Les intailles magiques gréco-égytiennes de la Bibliothèque Nationale* (Paris 1964) nos. 324 (249), 329 (250), 461 (262), 468 (272); *CIJ* 802 (267); Jordan, *SGD* no. 9 (237); R.Kotansky, *Greek Magical Amulets* -- (cf. *SEG* XLIV 1737) 40 (252); Petzl, *Beichtinschriften* 59 (233); R.Wünsch, *ARW* 12 (1909) 37-41 (183); E.Ziebarth, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin, Phil.-Hist. Kl.* (Berlin 1934) 1040-1042 nos. 22/23 (= Audollent, *DefixTab* 86 and 85; 199/200).

1982. Religion. Temples in Asia Minor. B.Dignas, *Economy of the Sacred in Hellenistic and Roman Asia Minor* (Oxford 2002), examines the relations between sanctuaries, cities and rulers on the basis of literary sources and, above all, a large number of relevant inscriptions. She argues that 'the claims and interests of a religious administration within, and the frequent rivalries between city, temple, and individual point to a *certain independence* of the cults from secular civic authorities' (272) [What precisely 'a certain independence' amounts to, is not entirely clear, at least, not on the conceptual and terminological level. On the one hand D. repeatedly writes about the absence of a 'harmonious identity between city and cult' (8 and 109), of a 'complete osmosis' (8 and 221) and a 'merged identity' (105; cf. 30: 'no merger'), about a lack of identity between secular and religious authorities (40) and between city and cult, about cults not being the 'expression of civic life' (247), about a 'strong group identity' of priests and about priests not being civic magistrates (32 and 247). On the other hand we are informed about the importance of the civic context of religion, about cults being the main focus of communal identity (133) and not completely autonomous (30), about the omnipresence of state-control (32), the existence of 'liturgical elements and an integration of priesthoods into a civic career' (270 note 189; an idea which finds support, inter alia, in a priest paying a *summa honoraria* for his function (268 note 184; 270), a phenomenon which is unconvincingly compared by D. with the ἐπώνιον paid on the sale of priesthoods), a 'strong bond' between Ephesos and Artemis

(141), cult and city being 'always engaged in an intimate reciprocal relationship' (221), about 'civic and religious authorities' trying 'to solve a --- structural problem' (103; Mylasa) and a 'syngeneia [functioning as a kind of phyle] or dēmos' negotiating 'the purchase and the lease of the lands on behalf of the sanctuaries' (104; again Mylasa), about civic institutions taking 'the initiative, organizing and supervising measures which guaranteed sacred income and thereby the smooth running of cult activities' (246), Pleket].

D. rightly emphasizes the difference between sacred and public revenues (ἱεροὶ or δημόσιοι πρόσοδοι), the frequent attempts of cities and their functionaries to encroach upon the rights and privileges of sanctuaries and priests, and the support given by Hellenistic rulers and Roman emperors to the temples. Occasionally the polis, or some of its representatives or simply powerful individual citizens, cannot resist the temptation to stop awarding certain amounts of money, to appropriate illegally land owned by or awarded to temples or to cease paying rent for land leased by them from the temple. In short, the ἴδια χρήματα of temples have in most cases been created by the polis and it is only after that decision that the separation between sacred funds/land and public funds/land (or privately owned land) makes sense.

D. has detailed and on the whole excellent analyses of important epigraphic dossiers and more or less isolated texts concerning sanctuaries and their problems in Asia Minor. In many cases, indicated below by an asterisk, she gives (part of) Greek texts and translations. We mention the following items (between brackets we give the pages of D.'s study): *SEG* III 359* (27/28; city mortgaged temple land for loans made by an individual); *SEG* XXXVII 1010* (Sardis; 46-50); *SEG* XXXII 1237 and XLVI 1519* (area of Sardis; 50-57); *I.Labraunda* 1-5* (59-66 [for the Mylasa-Labraunda dossier see also B.Virgilio, *Lancia, diadema e porpora. Il re e la regalità ellenisticá* (Pisa-Rome 2003) 169-191]); Robert, *La Carie* no. 166* (Apollonia on the Salbake; 67/68); *SEG* XLIII 713* (*Syll.*[3] 46; Halikarnassos; 70/71); *I.Sardis* 1* (70-73 and Appendix I on 279-287); *IGLS* 4028* (Baitokaike dossier; 74-84 and 156-167); *MAMA* IX, XXXVI-XXXVII (Aizanoi dossier; 85-90 and 177-188); *I.Mylasa* 201-232, 802-854, *I.Labraunda* 56 and 59-61, and Robert, *Sinuri* 11 (concerning purchase of properties and hereditary lease to the former owners by the sanctuary in Labraunda [an operation typically implemented under the aegis of the political community, Pleket]; 95-106; 204-217; for an analysis of the leases at Mylasa see *SEG* LI 1524); *I.Kyme* 17* (*SEG* XVIII 555; 121/122); *SEG* XLIX 1676* (Sardis; 139-141); *I.Eph.* 17-19 (dossier of Paullus Fabius Persicus; 141-156 and 169-171); *SEG* XLIV 977* (territory of Sardis; 167-169); *I.Eph.* 459 (*SEG* XLI 971) and 3501; 172/173); *Milet* VI 1 360 (217/218); *RC* 55-61 (Pessinus 229-232); *I.Erythrai* 201, *LSCG* 175* (Kos) and *SEG* XL 956* (Herakleia-under-Latmos; 251-271; sale of priesthoods or annual election; D. suggests that sale enhances the religious authority of the priests and sets them apart from the secular civic context (251); priests who served διὰ βίου are likely to have developed more power and to have identified themselves more intensely with their cults [See now also B.Dignas, '"*Auf seine Kosten kommen*", *ein Kriterium für Priester? Zum Verkauf von Priestertümern im hellenistischen Kleinasien*', in G.Heedemann - E.Winter (edd.), *Neue Forschungen zur Religionsgeschichte Kleinasiens* (AMS 49; Bonn 2003) 27-40, Pleket]); *I.Magnesia* 115 (a)* (Meiggs-Lewis, *GHI* 12; 274-277). Appendix II (288-299) is devoted to 'Rome and the ἀσυλία of sanctuaries in Asia Minor'.

In her fourth chapter (223-278) D. argues against opposing urban, Hellenized, civic cults to rural, indigenous cults. Discussion of rural shrines in Lydia, which produced confession-inscriptions, of the temple of Apollo Lairbenos and of 'priestly kingdoms' in Pontic Zela, in Comana,

Pessinus and other eastern centers briefly discussed by Strabo (12.2.3; 12.2.6; 12.3.31-37; 12.5.3; 12.8.14; 12.2.5; 14.4.2) [For the 'urban-rural' controversy see now also B.Dignas, *'Urban centres, rural centres, religious centres in the Greek East: worlds apart?'*, in E.Schwertheim - E.Winter (edd.), *Religion und Region. Götter und Kulte aus dem östlichen Mittelmeerraum* (AMS 45; Bonn 2003) 77-92, Pleket].

For a review see G.Petzl, *Klio* 87 (2005) 533/534.

1983. Religion. Temple inventories and offering lists in Asia Minor. B.Dignas, *ZPE* 138 (2002) 235-244, compares Athenian temple inventories with lists from Didyma (cf. our lemma no. 1120) and refers also to texts from Samos and to the 'Lindian *anagraphe*' (cf. our lemma no. 767). Besides the fact that it is sometimes difficult, given the small number of preserved texts, to distinguish between temple inventories and offering lists, there seem to have been very few inventories inscribed on stone in Asia Minor; those texts which name a donor seem rather to have had the character of honorary inscriptions, a practice which stopped after honorary texts came to be inscribed instead. In any case, the lists were not inscribed on stone annually, and their purpose was not always, and even less in the course of time, a record of what was passed from one official to the next. D. concludes that it is therefore difficult 'to assess the quantitative wealth of the gods'.

1984. Religion. Themis. I.Berti, *Kernos* 15 (2002) 225-234, collects the evidence for the role played by Themis in Delphi (*F.Delphes* II pp. 163-165; P.de la Coste Messelière, R.Flacelière, *BCH* 54, 1930, 283-295; J.Bousquet, *BCH* 78, 1954, 62 no. III a), Dodona (S.I.Dakaris, *PAAH* 1967, 50: Θέμις Ναΐα), and Olympia as an oracular deity, closely associated with Γαία, as a patron of civic communities (e.g. *SEG* XVII 183: Θέμις Ἀγοραία; *Gonnoi* 69; *Syll.*^{3} 793).

1985. Religion. Thracian Rider God. On the basis of the inscribed monuments depicting the Thracian Rider a comparison with hero reliefs, N.Dimitrova, *Hesperia* 71 (2002) 209-229, argues that the iconography of the Thracian Rider was borrowed from Greek art (hero reliefs) and understood as a conventional image for a male divinity. As a conventional image it does not reveal anything about religious beliefs and should not be regarded as evidence for religious syncretism. D. discusses the following monuments: *IGBulg* I^2 78 (*CCET* I 40; ph.), 79 (*CCET* I 33), 79 bis (*CCET* I 34), 164 (*CCET* I 54; ph.), and 288 (*CCET* I 85); *IGBulg* II 512 (ph.) and 569 (ph.); *IGBulg* III 1319 and 1467; *IGBulg* IV 2134; *IGBulg* V 5360 (*CCET* I 200); *I.Tomis* 125 (*CCET* IV 29);*CCET* II 445); *CCET* V 23 (ph.).

I.Dontecheva, *Kernos* 15 (2002) 317-324, focuses on the association of the Thracian Rider God with Asklepios, especially in Thrace. Discussion of the epithets (Ζυμυδρηνός, Κειλαδεηνός, Λιμηνός, Ῥασπηρηνός, Σαλδοβυσηνός, Σαλδοκεληνός, Σκαλπηνός, Σπινθοπυρηνός, Στραμινηνός, μέγας θεός, ἐπιφανέστατος θεός, θεὸς σωτήρ, κύριος ἐπήκοος, etc.; cf. *IGBulg* II 544/545 and 554; III 1 1242 and III 2 1885; V 5795 and 5801/5802).

1986. Sculpture. Epigraphic sources. M.Muller-Dufeu, *La sculpture grecque. Sources littéraires et épigraphiques* (Paris 2002), aims at updating the pages devoted to sculpture in J.Overbeck, *Die antiken Schriftquellen zur Geschichte der bildenden Künste bei den Griechen* (Leipzig 1868). Most lemmata concern the classical and early Hellenistic period. Only nos. 2555-2821 concern late Hellenistic times. Under nos. 2859-2988 the author reproduces Overbeck's notes on the Roman Imperial period. Translations of all texts. For some critical remarks see P.Gauthier and M.Sève, *BE* (2003) nos. 7 and 115, respectively [For the sculptor Demetrios, son of Philon, from Ptelea (M.-D. no. 956) see now M.Haake, *ZPE* 153 (2005) 127-130].

1987. Sculpture. Honorary statues. See our lemma no. 1933.

1988. Sculpture. Signatures of sculptors working in metal. E.Thomas in C.Mattusch et alii (edd.), *From the Parts to the Whole. Acta of the 13th International Bronze Congress held at Cambridge, Massachusetts, May 28-June 1, 1994* (Portsmouth, RI 2002) 241-247 (ph.), studies the signatures on metal sculptures dating to the Roman Imperial period; most are in Latin. The signatures testify to the sculptors' professional pride and their sense of publicity; those in Greek when used in the West may underline the quality of the product. See M.Sève, *BE* (2003) no. 117, for some critical remarks: 'La risque est de surinterpréter', of which he gives two examples: 1) Χειρίσοφος ἐπόει on one of the Hoby silver goblets (cf. *SEG* XLV 2242 in fine) is the common way of signing rather than the self-conscious reference to a glorious tradition (T. 242); it is the Latin signature 'Chirisophos epoi' on the pendant goblet which requires special explanation; 2) the onomastical formula in the signature Ἀπολλώνιος Ἀρχίου Ἀθηναῖος ἐπόησε on a bronze bust copying the head of the Doryphoros of Polykleitos in the Villa dei Papyri in Herculaneum is perfectly normal for a free Greek man (and contradicts the frequent assumption that the craftsmen at this time should always be slaves or freedmen); T. claims that the patronymic refers to the artistic tradition of the family, and that the ethnic was added as a sort of quality mark (243/244; ph.; M.R.Wojcik, *La villa dei Papiri ad Ercolano*, Rome 1987, 171-173; D.Kreikenbom, *Bildwerke nach Polyklet*, Berlin 1990, 81-94 amd 174).

1989. Slavery. Slaves in spectacles and gladiatorial combats. The role played by slaves in spectacles, and in particular in gladiatorial events, in Dalmatia, Moesia, Thrace, and Macedonia is sketched by E.Bouley in M. Garrido-Hory (ed.), *Routes et marchés d'esclaves. XXVIe colloque du GIREA. Besançon, 27-29 septembre 2001* (Paris 2002) 97-112, who draws upon the following texts: *IG* X 2 1 306; XII 8 380; *IG* XII Suppl. 478; *SEG* XVII 315; XL 556; XLIX 815–818; *I.Beroia* 382/383 and 402; *IGBulg* III 1 1453; *I.Tomis* 96/97, 288, 340, 342-344; Robert, *Gladiateurs* 52. On 107–112 B. lists the gladiators known from Thasos, Thessalonike, Beroia, Tomis, and Salona (specialism; weapons; origin; name; age; grade; number of combats and victories; conditions of death; status; heir). Cf. our lemma no. 1992.

1990. Society. M.Dillon, *The Ancient Greeks in their Own Words* (Phoenix Mill 2002), presents a selection of sources in English translation which cover central aspects of social life in Greece (religion, family, economy, culture, military organisation, philosophy, medicine, and political institutions). The following inscriptions are presented in translation: *IG* II^2 1362 (p. 49); IV^2 1 121/122 (healing miracles nos. 3, 5-7, 16 and 39; pp. 245/246); *IG* XII 3 536, 538, and 540 (p. 95); *SEG* XXXIX 342 (p. 162); XLII 785 (pp. 275/276); *Agora* XXI B2 (p. 10), B12 (p. 162), C5 and C18 (p. 95); *LSCG* 65 LL. 80-84 (p. 132); P.Friedländer, *Epigrammata. Greek Inscriptions in Verse* (London 1948) nos. 1-2, 25 and 135 (pp. 32/33); Tod, *GHI* II 204 (pp. 174/175).

1991. Sophists and rhetors. B.Puech, *Orateurs et sophistes grecs dans les inscriptions d'époque imperiale* (Paris 2002), presents a corpus of alphabetically arranged σοφισταί and ῥήτορες attested in inscriptions: mostly honorary inscriptions, also epitaphs (occasionally epigrams); the bulk dates between ca. 100 and 250 A.D., i.e., the *floruit* of the Second Sophistic in the Greek east. The texts yield 184 persons; 76 of them are called ῥήτωρ, 58 σοφιστής; others are designated by periphrastic formulas around the word λόγος, such as λόγων ἕνεκα, ἐπὶ λόγοις, τοῖς λόγοις διαφέροντα or βασιλεὺς λόγων. Sometimes literary sources help to define persons on record in inscriptions as sophists or rhetors. Periphrastic formulas around the word σοφία denote both philosophers and sophists. Nos. 2, 36-39, 153, 159/160, 242, and 255 are Latin texts. In an introductory chapter P. discusses the following topics: chronological framework; terminology (σοφιστής, ῥήτωρ, φιλόσοφος), geographical distribution of the inscriptions and their nature (private or public inscriptions), social status of the sophists and rhetors (on 24/25 a tabular survey of public functions held by them, both in cities and in the provincial and imperial administration); values and virtues of sophists/rhetors and their position between Hellenism and Roman culture. P. provides texts, translations, bibliographies and detailed commentary. On 482-491, she presents nine inscriptions mentioning students of sophists/rhetors; on 492-498 the texts of some public orations preserved on stone are given (*SEG* L 155; XXXIX 1193), and of some regulations concerning higher education (*SEG* XXXI 952; *I.Ephesos* 216); on 508-530, P. examines the ramifications and presents stemmata of the following important families: the Κασσιανοί, Κλαύδιοι, Φλαούιοι and Στάτιοι (all from Athens) and of the family of the sophists Polemon, Attalos and Hermokrates. Detailed indices: names; ethnika; vocabulary; notabilia.

See also our lemmata nos. 139, 164, 1194-1196, P.Gauthier, *BE* (2003) no. 4 (minor additional comments), and E.Perrin-Saminadayar, *An.Ép.* (2002) [2005] no. 1585 (list of the relatively numerous inscriptions from Egypt) [*SEG* XIX 208, an Athenian inscription honoring a rhetor from Gadara, should be added to P.'s collection; see our lemma no. 1620 in fine]. We present a *comparatio numerorum* for the Greek inscriptions in P.'s catalogue.

IG II^2	P. no.	*IG* II^2	P. no.	*IG* II^2	P. no.
1125	p. 492	2957	7	3616	253
2291 A	p. 492	3198	94	3632	123
2931	91	3609	88	3661	124

IG	P. no.	*IG*	P. no.	*SEG*	P. no.
II^2		VII		XIII	
3662	22	2510/2511	155/156	472	236
3665	20	X 2 1		499	282
3666-3668	225-227	512	34	502	98
3669	95	1034	259	505	128
3670/3671	92/93	XII 1		XVI	
3688	23	83	187	163	227
3689/3690	177/178	XII 2		XVII	
3704	122	643	64	200	19
3709	125	XII 3		528	206
3712	13	531/532	71/72	759	35
3764	24	1119	114	XVIII	
3806	240	XII 8		504	150
3811	21	27	202	XXI	
3812	25	XII 9		498	1
3813	251	955	6	XXVI	
3814	180	1179	5	1214	144
3818	208	XIV		1379	121
4007	30	935	189	XXVIII	
4073/4074	275/276	1000	133/134	871	171
4077	89	1085	257	XXIX	
4084	252	1684	68	127	90
4087	252	1702	256	XXX	
4211	149	1928	132	237	119
4217	151	2469	224	276	147
4224	207	2516	48	1178	236
4225	29			1428	109
10007	66	*SEG*		XXXI	
10118	274	II		952	281
10826	129	423	259	XXXII	
11952	147	652	152	1362	69
13209/13210	11/12	III		XXXIII	
IV		246	29	186	95
449	175	316	102	187	93
V 1		683	187	XXXIV	
563	174	IV		1259/1260	278
V 2		625	137	1542	44
155	27	VI		XXXV	
VII		38	33	104	28
91	228	XI		1055	105
106/107	221/222	125	57	XXXVIII	
573	263			184	141

SEG	P. no.
XXXVIII	
1544	54
XXXIX	
221	227
539	131
1193	280
XL	
1398	35
XLI	
456	157
XLII	
1076	44
XLIII	
730	47
XLIV	
863	165
XLVII	
1088	258
1642	67
L	
155	p. 492
Corinth 8.3	
226	241
264	113
269	57
307	220
IvO	
457	126
462	45
463	73
464	205
476	200
F.Delphes	
III 1	
204	103
536	264
III 2	
98	145
109	55

F.Delphes	P. no.
III 3	
244	198
III 4	
79	53
265	244
273	199
474	3
CID IV (cf. our lemma no. 515)	
3	158
157	244
I.Apollonia	
193	58
322	57
I.Beroia	
89	146
I.Perinthos	
113	279
IGBulg	
IV	
2054	265
V	
5468	258
I.Tomis	
69/70	135/136
I.Lindos	
492	188
I.Cret. IV	
313	231
324	232
IGUR	
62	257
171	133

IGUR	P. no.
195	134
296	239
611	68
626	256
872	132
1316	224
1700	28
TAM	
II	
141	130
297	271
V 1	
399	270
V 2	
933	8
954	49
957	60
MAMA	
VI	
126	56
VIII	
497	77
501	167
564	62
IX	
18	193
19	192
20	195
21	194
IGR	
I	
16	224
82	133/134
136	257
271	68
327	132
344	256
632/633	135/136
1081	86

IGR	P. no.
I	
1175	96
1225	117
III	
188	31
530	130
786	179
1217	118
IV	
1	64
126	238
176	190
652	246
823	121
858	102
883	214
906	216
907	213
908	218
909	212
910	217
912	215
1070	44
1154	201
1233/1234	49/50
1402	234
1424	166
1431	209
1630	219
1643	245
I.Ephesos	
216	282
426	99
435	171
611	120
635 B	116
655	115
664 A	161
672	79
672 A/B	80/81
673	277

I.Ephesos	P. no.
735	83
801	172
811	82
825/826	266/267
984	150
1539	128
1548	243
1627	273
1949	268
2026	15
2100	85
2101	279
3029	84
3047	98
3057	51
3062	170
3080	78
3088	158
3436	162
4114	52
I.Erythrai	
43	137
63	201
Altertümer von Hierapolis	
46	121
I.Iasos	
94	16
105	17
247	18
I.Iznik	
1136	109
I.Kibyra	
62	218
63	213
67	212
69-71	215-217

I.Klaudiupolis	P. no.
70	278
Milet I 7	
268	163
I.Parion	
53	190
AvP VIII 3	
2	169
29	183
31	182
33	210
34	138
35	97
41	185
140	196
I.Prusa	
12	154
53	70
I.Smyrna	
602	234
635	152
638	166
676	211
684	235
697	209
901	44
I.Tralleis (und Nysa)	
55	164
SB	
2074	4
7543	230
8085	142
8276	44
8363	110

SB	P. no.
8815	96
8914	86

I.Alex.Imp.	
98	86

I.Memnonion	
61	110

I.Portes	
70	96

Bernand, *Inscr. métriques*	
61	142

*Syll.*³	
828	26
845	180
876	234
877 D	228
878/879	200/201
894	94
1240	5, 12

OGIS	
408	117
495	213
514	166
518	115
596	229
679	257
709	44
712	86

GIBM	
539	128
548	243

GIBM	P. no.
627	273
1071	4
1106	224

GV	
71	34
403	189
588	129
589	223
593	142
735	224
879	124
970	279
1041	190
1081	273
1872	274
1972	259
1974	118

Merkelbach-Stauber, *SGO*	
I	
02/09/03	233
02/09/11	106
02/12/07	121
03/02/28	128
03/02/31	243
03/02/61	273
03/02/72	279
06/02/03	138
07/08/01	190
II	
08/06/01	40
09/04/08	70
09/05/02	109

Merkelbach-Stauber, *SGO*	P. no.
IV	
22/33/02	118

CIG	
373 (b)	207
380	95
397	253
424	251
916	11
923	129
1058/1059	221/222
1192	102
1376	174
2529	187
2785	167
2797	76
2798	59
2812	60
2845	62
2998	243
3003	150
3019	279
3171	235
3178	234
3191	166
3504	8
4380 (b)	218
4756	110
4818 (b) Add.	203
4820	107
5900	257
5963	134
5989	133
6584	68
6632	132
6779	224

ILS	
3466/3467	133/134
8839	115

1992. Spectacles in the Balkan provinces. E.Bouley, *Jeux romains dans les provinces balkano–danubiennes du IIe siècle av. J.–C. à la fin du IIIe siècle après J.–C.* (Paris 2001) [2002], exploits the epigraphic evidence in a study devoted to the organisation of athletic and theatrical contests and of gladiatorial spectacles in Illyria, Macedonia, Thrace, Dacia, Moesia, and Thasos. B. discusses the following subjects: the Roman conquest of these regions (19-24); the traditional Greek contests and athletic competitions, in particular in the context of the gymnasium and the institution of the *ephebeia* (25-80; discussion of the ἀγωνοθέτης, γυμνασίαρχος, and ἐφήβαρχος; overview of the evidence on stadia); the evidence for theaters (8-125) and dramatic competitions (125-129); the diffusion of gladiatorial combats and *venationes* (131–187); the organisation of spectacles and the responsible magistrates (189-212); the professional specialists (athletes; actors; musicians; dancers; gladiators; 213–279); the divinities worshipped as patrons of the contests (especially Ἀπόλλων, Ἄρης, Διόνυσος, Ἑρμῆς, Ἡρακλῆς, Νέμεσις, Νίκη, and Τύχη) and the role of the emperor cult (281-304). See also our lemmata nos. 600 bis, 725, 813 bis, and 1989.

We present a *comparatio numerorum* of a selection of the Greek inscriptions either reprinted (with French translation [and countless typos and mistakes in accents] or/and discussed in some detail by B. [In *IG* X 2 1 137 L. 11 (p. 134), read Μεμμίου Κρατέρου (not Μεμμίου, Κρατέρου); cf. *LPGN* IV s.v. For B.'s references to articles we substitute references to corpora, Chaniotis]:

IG	Bouley p.
X 2 1	
4	32
137	134
212/213	248
236	196
300	243
550	228
739	257
887	233
1019	238, 254
X 2 2	
331	41
XII 8	
371/372	113, 259
373	259
549	251
SEG	
III	
499	235
XII	
350	148

SEG	Bouley p.
XLVI	
901	261
XLVII	
953	121
954	227
XLIII	
369	28/29
371	37
381	25–27
I.Apollonia	
187	133
I.Beroia	
1	25–27
68	198
69	199
374	256
375	253
380	256
381	239
383	227
384	256

I.Beroia		Bouley p.
386		269
387		256
388		256, 289
396		222
399		224
402		215
497 A		253
I.Perinthos		
214		30/31
IGBulg		
I^2	14	194
	17	303
	28	164
	44/45	30
	47	192/193
	47 bis	192/193
	70 bis	136
	147 bis	192
	150	193
II	660	136
	816	261

IGBulg		Bouley p.	*IGBulg*		Bouley p.	*I.Tomis*	Bouley p.
III 1	322	43	IV	2074	195	288	242
	891	217	V	5465	162	340	266
	892	248				342	261
	893	217	*I.Histriae*			343	261
	899	248	59		29	344	254
	1018	162	181		30		
	1019	288	268		30	*Recherches*	
	1020	267				*-- Thasos*	
III 2	1571/		*I.Kallatis*			190	113
	1572	209	74		235	237	237
	1574	217					
IV	1917	190/191	*I.Tomis*			*GV*	
	1920	232	96/97		135	732	258

1993. Territory. Boundaries: ὅροι stones in the late Roman East. F.R.Trombley in L.Lavan (ed.), *Recent research* -- (cf. our lemma no. 1890) 232, gives a brief catalogue of ὅροι stones in late Roman Asia Minor; on 222 T. states that the correct marking of village and estate boundaries was a method to avoid land disputes between urban and rural dwellers.

1994. Theater. Spectacles. See our lemmata nos. 1989 and 1992.

1995. Vases. Signatures on Greek vases, 8th-6th cent. B.C. F.Villard, *REG* 115 (2002) 778-782, examines the signatures on Greek pottery (forms of ποιεῖν and γράφειν; all dipinti) from the beginnings to the end of the 6th cent. B.C. He shows that the supposedly neat opposition between ἐποίησεν and ἔγραφσεν referring to potter and painter, respectively, is not equally valid throughout this period and for all categories of pottery concerned. Developments can be summarized as follows: 1) ca. 700-640 B.C.: (ἐμε) ἐποίησεν, indicating the painter of the figural scenes (in chronological order: *LSAG*² 453 no. 1 (a), from Pithekoussai; 234 no. 2 = *IG* IX² 1 4 1680, from Ithaca; 241 no. 24, from Caere; 473 no. 68 (a) (*I.Smyrna* 805; *SEG* XXIX 1147 bis); 88 no. 22, from Kyme (assigned to Eretria in *LSAG*²; rather a product from western Greece, V.). Two other attestations of ἐποίησεν from the later 7th cent. B.C. appear on vases without figured decoration (*LSAG*² 270 note 3 + Addenda on 376, from Selinous, assigned to Megara Hyblaia by V.; 343 no. 42 (e), from Chios); 2) ca. 640 B.C.: first appearance of the formula ἔγραφσεν referring to polychromous paintings (*LSAG*² 465 no. 1 (a), from Naxos); 3) ca. 640-520 B.C.: the formula ἔγραφσεν prevails, whereas ἐποίησεν seems to be reserved for potters; 4) ca. 570: first occurrence of ἔγραφσεν/ἐποίησεν on one and the same vase, proclaiming the association of a painter and a potter (François vase; *LSAG*² 77 no. 16); 5) ca. 570-520: ἐποίησεν prevails on black-figured vases; even the best painters, like Exekias and Amasis, rarely use ἔγραφσεν; ἐποίησεν is no longer reserved for potters; 6) late 6th cent. B.C.:

ἔγραφσεν is the form mostly occurring on red-figured vases, indicating the painter; again, it is often used together with and in contrast to ἐποίησεν referring to the potter.

1996. Vocabulary. Ἔθνος, κοινόν, συμπολιτεία. In a critical review of A.Giovannini's views on federal states (*Untersuchungen über die Natur und die Anfänge der bundesstaatlichen Sympolitie in Griechenland*, Göttingen 1971), J.Rzepka in *Εὐεργεσίας χάριν* (cf. our lemma no. 750) 225-247, studies the various meanings of the terms ἔθνος, κοινόν, and συμπολιτεία in the literary and epigraphic sources and their relevance for the study of Greek federal states. He shows that the term κοινόν designated both the primary assembly of federal states (*IG* IV 757; IX 1 97 and 101; IX^2 1 178, 183, 194, 208/209, 583, 588, and 665; XII 2 15; XII Suppl. 249; *Syll.*^{3} 443 (*ISE* 78), 519, 702, and 719 (*IPArk* 16); Tod, *GHI* 137) [in *IG* XII Suppl. 249 LL. 14-16 τὸ κοινὸν τῶν Αἰτωλῶν has its counterpart in ἡ Στρατίων πόλις, and this suggests that here κοινόν does not designate the primary assembly, but the federal state versus the particular member, Chaniotis]) and the federal state itself (*IG* II^2 116 (*Staatsverträge* 293); VII 280, 283, 290, and 393, etc.; IX^2 1 4, 30, and 187). In the case of the Κοινὸν τῶν Νησιωτῶν, R. suggests that it was a highly centralized symmachy [this holds true also for the Κοινὸν τῶν Κρηταιέων; see *SEG* XLVI 1206 and XLIX 1217, Chaniotis]. The term συμπολιτεία is used in a more ambiguous way (cf. *SEG* XLVIII 588 L. 16; *Syll.*^{3} 472 and 647; *ISE* 96) [With regard to double ethnics in Macedonia (R. 244), R. regards the ἐπιστάτης as the king's governor; but see *SEG* XLVIII 785, Chaniotis].

1997. Vocabulary. Ἰατρικόν. P.A.Stimolo, *Epigraphica* 64 (2002) 17-27, studies the literary, papyrological and epigraphic sources mentioning the term ἰατρικόν and possible salaries of public doctors. She finds the only evidence of a (presumably annual) payment for a doctor in a decree of Seleukeia (either Seleukeia in Pamphylia or, according to L.Robert, *Études épigraphiques et philologiques*, Paris 1938, 43 note 3, Seleukeia on the Kalykadnos) from the Hellenistic period (*I.Perge* 12 LL. 25/26). As to the term ἰατρικόν, S. argues on the basis of L.Migeotte, *L'emprunt public dans les cités grecques* (Paris 1984) 109-111 no. 30 (Delphi) and *OMS* VII 319-332 (Teos; *SEG* II 579, cf. XXVI 1305) that it was a tax, introduced in the Hellenistic age, with the revenues of which the city paid a public doctor. In an inscription from Kos (*Syll.*^{3} 1000), however, the term does not appear, since the conjectured reading ἰατρικόν instead of λατρικόν by T.Reinach (*REG* 4, 1891, 371) must be wrong (so W.A.P.Vreeken, *De lege quidam sacra Coorum*, Groningen 1953, 68-70 [non vidimus]); λατρικόν designates a financial contribution to the payment of sacred slaves.

1998. Vocabulary. Κτίστης and Σωτήρ. D.Erkelenz, *SCI* 21 (2002) 61-77, shows that in Roman times these honorary titles do not imply cultic honors; they were not the exclusive privilege of the emperor and his relatives; nor is it true that 'genuine Romans' on the whole did not carry these titles (whereas 'easterners' did) and that there was an imperial policy behind all this. In an appendix E. gives a geographically arranged catalogue of 71 Roman provincial magistrates (mostly governors) to whom these titles have been awarded. In a second appendix he col-

lects 29 examples of cultic honors offered to and *agones* organized for and named after such magistrates; the latter examples concern awards given in republican times (2nd/1st cent. B.C.); in few cases these honors and games continued to be organized in imperial times. Needless to say, 'indigenous' Greek benefactors continued to carry these epithets in the imperial period.

Compared to the situation in the period 130 B.C.-70 A.D. the number of honorary monuments erected for and of honorary titles (κτίστης, σωτήρ) awarded to Roman officials significantly decreased. The titles were given as a reward for *beneficia*. In the course of time it is the emperor who became the benefactor par excellence, without otherwise exercising a monopoly. In the imperial period κτίστης was awarded to Roman magistrates more frequently than σωτήρ. Κτίστης often referred to building activities.

1999. Vocabulary. Μαγιστριανός. A.Giardina in J.-M.Carrié - R.Lizzi Testa (edd.), *Humana sapit. Études d'Antiquité tardive offertes à Lellia Cracco Ruggini* (Turnhout 2002) 395-403, collects 51 cases of μαγιστριανός/magistrianus, both literary and epigraphical, meaning *agentes in rebus*. In nearly all cases the term is used in texts dating later than ca. 430 A.D. See for this term also *SEG* XXX 1687; XLIV 1015; XLV 1931 and 1939; XLVII 2008 and 2013.

2000. Vocabulary. Professions in -πώλης and -πράτης. On the basis of a collection of epigraphical evidence (and in comparison to papyrological sources) for the designations of professions ending in -πώλης and -πράτης, K.Ruffing, *MBAH* 21, 1 (2002) 16-58, examines their distribution in time and among the different 'sectors of specialization'. He states that terms in -πώλης (18-27) are much more common than those in -πράτης, of which only four are known (27/28: ἀργυρο-, ἱματιο-, ὀθονιο-, οἰνοπράτης), and that most attestations come from 4th cent. Attica, followed by the late epitaphs from Korykos and Korasion in Cilicia; in addition to these cities, only Ephesos has a considerable number to offer. He then divides the goods into categories and gives the numbers of professions assigned to each: food (25), textiles (9), drugs/aromata/spices (7), crafts and basic materials (10), jumble (3), and others (1: μονοπώλης). A comparison with papyri (31-37) corroborates this overall-picture with only minor differences. Depending on their context, the examined job titles designate not only petty merchants, but also wholesalers and oversea-traders (37-40), and there was in general no high level of specialization (40-52). On 54-58, R. gives lists of the studied professions according to categories in inscriptions and papyri, and of those occurring either in papyri or in inscriptions. Cf. also H.-J. Drexhage, *MBAH* 21, 1 (2002) 74-89 (on literary sources).

For occupations in Athens see our lemmata nos. 14/15, for occupations in Syria our lemma no. 1537.

2001. Vocabulary. Χρηματίζω. C.P.Jones, *ZPE* 139 (2002) 108-111, studies the epigraphical attestations (all from the Roman imperial period) of this term in its meaning 'to be called by the title ...' and gives an overview of its occurrences and development. The inscriptions are: A.E.Raubitschek, *Hesperia* 12 (1943) 66-71 no. 18 (Athens, mid-1st cent. A.D.); *I.Ilion* 128

(50-100 A.D.); *SEG* XXXII 1243 L. 27 (Kyme, 2. B.C. – 2 A.D.); *I.Ephesos* 27 LL. 88/89 (early 2nd cent. A.D.; cf. our lemma no. 1131); *I.Didyma* 261 (early Roman imperial period); *SEG* XXVII 938 (Tlos, ca. 150 A.D.); *SEG* XXXVIII 1462 LL. 33-34 (124 A.D.). The verb occurs already in the Classical period meaning 'to do business' and acquires the meanings 'to bring business (before an official body)', 'to give oracular responses', 'to endorse', 'to register as', 'go by the name of/be known as/to assume the title of' (first attested in Polyb. 5.57.2). It is not clear whether the New Testament uses the word in the meaning of 'to take a name' or 'to be called'.

2002. Vocabulary: Terms related to theft. M.Girone, *AFLB* 44 (2001) [2002] 183–200, gives an overview of the large variety of terms related to theft with a selection of sources, including a few inscriptions: αἴρω (*I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61 LL. 34/35), κιξαλλεύω (*Syll.*³ 38 LL. 20/21), συλεύς (*SGDI* 2516 LL. 7/8), and σύλη (*IG* XII 6 2 561). G. briefly mentions the references to theft in the healing miracles of Epidauros (*IG* IV² 1 121 VI/VII; pp. 184/185) and in a confession inscription (*BIWK* 3; p. 199).

2003. Vocabulary. Vase names. P.Radici Colace - D.Toscano - A.Venuti, publish the third volume (Pisa 2001) of their *Lexicon Vasorum Graecorum*, covering the letter Γ (for vol. I and II see *SEG* XLII 1854 and XLVII 2351, respectively). Cf. M.Sève, *BE* (2003) no. 170, for criticism on R.C.-T.-V.'s treatment of inscriptions and comment on the lemmata γαστρόπτης and γλαῦξ.

2004. Women. The public role of women in the Hellenistic period. A.Bielman, *Femmes en public dans le monde hellénistique* (Malesherbes 2002), publishes a collection of 53 Greek inscriptions concerning women and their role in public in French translation and with commentary. The book is divided into several chapters devoted to religion, politics, administration, euergetism, professional activities, arts, and public. In a concluding chapter (279-307), she examines the texts in regard to the role of women in the public, religious, political, economic, legal, professional, and artistic spheres, the women's appearances in public, private vs. public virtues, and public honors for women, always in comparison to the role of men. B. argues that women, despite their growing independence from men since the Classical period, in general (i.e. taking into account differences in regions and social classes) never became equal to men in their public appearance during the Hellenistic period.

We give a *comparatio numerorum* with the most important publications:

IG		Bielman	*IG*		Bielman	*IG*		Bielman
II²	776	5	II²	9112	37	IV	840	2
	1672	36		12073	34	V 2	266	9
	2934	35		12583	43		461	31
	3453	1	IV	750	11	IX 2	62	41

IG		Bielman
[not IX^2; Agetas in L. 2 is from Kallipolis, not the son of a Kallipolitas, Corsten]		
XI 2	110	40
XII 5	812	42
	872	22
XII 7	22	49
	36	29
	49	33

SEG		
IV	634	44
XVIII	343	8
XXX	706	38
	1066	42
XXXIII	1039	32
	1040	32
XXXV	933	51
XXXVI	562	21
	563	21
XXXIX	868	47
XL	692	17
XLI	557	26
	1005	13
XLII	149	23

I.Délos	
396	20

I.Didyma	Bielman
480	10

I.Erythrai	
85	53
201	4

I.Iasos	
4	30

I.Priene	
208	18

Milet	
I.3 45	19

I.Sardis	
111	44

*Syll.*³	
689	45
1014	4
1015	3
1045	49

OGIS	
224	6
309	7

GIBM	Bielman
343	25

LSAM	
25	4
73	3

LSCG	
58	2

LSCG Suppl.	
33 A	48

CEG	
II 757	1

Michel, *Recueil*	
40	6
378	49
499	7
642	25
904	40
1344	2

RC	
36	6

Staatsverträge	
476	12

ADDENDA ET CORRIGENDA

2005. Corrections to *SEG* Index XXXVI–XLV, 1986–1995 and *SEG* XLV, XLVII, L, and LI.

***SEG* Index XXXVI–XLV, 1986–1995, p. 782**: read: *SEG* XXXVIII 812 A = XLIII 549, instead of XLIII 5499.

***SEG* XLI 773** comparatio numerorum, fifth line: read: *SEG* XXVI 1113, instead of XXXVI 1113.

***SEG* XLV 2251** (on p. 654, below): read: For a few inedita see our lemmata nos. 1140, 1144–1149, 1180, instead of: For a few inedita see our lemmata XXX.

***SEG* XLVII 835**: This text had already been presented in *SEG* XLIV 471.

***SEG* XLIX 654** comparatio numerorum (on p. 202): delete *SEG* XLVI 746 = *IG* X 2 2 1.

***SEG* L 530**: Moschato is ancient Metropolis.

***SEG* L 1200:** read: *SEG* XLI 1097, instead of XLI 1967.

***SEG* LI 44**: read: πυλôν, instead of πυλο′ν.

***SEG* LI 100**: read: τôν, instead of το′ν.

***SEG* LI 153**: read: αὐτô, instead of αὐτο′.

***SEG* LI 313**: read: +, instead of †.

***SEG* LI 504D**: read: Tô, instead of To′.

***SEG* LI 518**: read: ୮, instead of R; C, instead of ¡; <, instead of J; τô, instead of το′;

***SEG* LI 562**: read: ⊟, instead of L.

***SEG* LI 727**: Moschato is ancient Metropolis.

***SEG* LI 753:** The reference to A.Weiß, *Sklave der Stadt* -- (app.cr.) should be moved to the app.cr. of *SEG* LI 753.

***SEG* LI 927** in fine: read: 1092 bis, instead of 1092.

***SEG* LI 1092 bis**: read: *I.Perinthos* 308, instead of *I.Perinthos* 380.

***SEG* LI 1509**: read: *I.Iasos* 274, instead of *I.Iasos* 4.

***SEG* LI 1576**: read: Kaliniwski, instead of Kalinowsky.

***SEG* LI 1577** L. 2: read: τοῦ Αὐτοκράτορος, instead of Αὐτοκράτορος.

***SEG* LI 1586-1589**: These texts have already been presented in *SEG* XLIX 1506-1518.

***SEG* LI 1682**: This texts is *SEG* XLVI 1543.

***SEG* LI 1683-1685**: These texts are *SEG* XLVIII 1462, 1428, and 1433 respectively.

***SEG* LI 1698:** read: *SEG* XLI 1097, instead of XLI 1967.

***SEG* LI 1798:** read: *SGO* II 248 no. 09/09/15, instead of 09/09/14.

***SEG* LI p. 918**: delete the entry *I.Perinthos* 380 = *SEG* LI 380.

***SEG* LI p. 925**: delete the entry *I.Iasos* 4 = *SEG* LI 1509; add: *I.Iasos* 274 = *SEG* LI 1509.

I.A. NAMES OF MEN AND WOMEN

Α-- 386.20
'Αβάσκαντος 717
Αββικρος 1245
'Αββικτης 1458
Αβγαρος 1731
Αβδαιος 1739
Αβδαλγής? 1713
Αβδαλγους? 1713
Αβδαλγώς? 1713
Αβδους 1613
'Αβέρκιος 1383
Αβιδισταρας 1739
Αβιδσαλμα (gen.) 1574
"Αβιτος, Πάπ. "Α. 519
'Αγ-- 671
'Αγ. 868
'Αγα-- 385.24; 648 X
'Αγαθάνωρ 60.63
'Αγάθαρχος 570, 667
'Αγάθις 1458
'Αγαθοκλ-- 1200
'Αγαθοκλεία 499
'Αγαθοκλῆς 148.8; 499, 515, 920?
'Αγαθονίκη, 'Αλβαν. 'Α. 762 (11)
'Αγαθόπους 1165.9; Αὐρήλ. Α. 1185
'Αγάθων 515, 558.8; 1851?
'Αγαθώνυμος 433
'Αγασικράτης 515
Αγγαιος 1641
'Αγγελῆς 664
'Αγγέλιμος cf. s.v. 'Ανγέλιμος
'Αγέλαος 558
'Αγελόχα 1822?; Κλαυδία 'Α. 1830?
'Αγελόχα 1822?; Κλαυδία 'Α. 1830?
'Αγέλοχος 570, 885
'Αγη--, Φλαβ. 'Α. 385.17
'Αγησίας 617 IVb.4
'Αγησῖνος 1826?
"Αγησις 792
"Αγητος 617 app.cr.
'Αγίας 1761
"Αγλαος 1254
'Αγοράστη 1421; Αὐρ. 'Α. 1416, 1419
'Αγριπῖνα 1628
'Αγρίππας, 'Αδριανός 1707?; Α(ὖλος) or Λ(ούκιος) Δ--ος 'Α. 1707 app.cr.?; Λ. 'Ιούλ. 1552, 1554-1560; Τιβ. Κλαύδ. 'Α. 1456 bis J
'Αγριππεῖνος 1453 bis
'Αγριππιανή 1063
'Αγροίκη 1000
'Αγρύκι 1000
'Αδείμαντος 515
"Αδμητος 757
"Αδουεντος, 'Αντίστ. "Α. 1731
"Αδρηστος 668
'Αδριανα-- 898
'Αδριανός 1134; cf. s.v. 'Αγρίππας
"Αδυμος 597
"Αετις 1858
Αζεμαθοι 1721 (4)
'Αθανάδας 536?
'Αθανίας 501
'Αθη. 807
'Αθηναγόρας 1042, 1197 B.22; Μ. Αὐρ. 'Α. 1456 bis G
'Αθηναγόρης 677, 688, 711 I
'Αθήναιος 350, 386.9; 491, 501 quater; Αὐρ. 'Α. 501 quater
'Αθηναΐς 684
'Αθηνίων 60.49
'Αθρυΐλατος 611 app.cr.
Αἰ-- 148.1
Αἰαντίδης 658.13

Αἰβούτιος cf. s.v. Φλάκκος
Αἰλία cf. s.v. Ἀντιπάτρα, Δόμνιλλα, Λουκία, Ὑμνίς
Αἰλιανός 1944; Αἴλ. Αἰ. 529 bis
Αἴλιος 385.16; cf. s.v. Αἰλιανός, Αἰμιλιανός, Ἀντιγενίδης, Ἀρτεμίδωρος, Ἀουεντεῖνος, Ἔφηβος, Ζωεῖλος, Θεόδοτος, Μαρκιανός, Μαρτύρις, Μάρων, Μνησῖνος, Πόπλιος, Πρεῖσκος, Ῥοῦφος, Σεραπίων, [--]λιανός
Αἰμιλιανός, Αἴλ. Αἰ. 529 bis?
Αἰμίλιος cf. s.v. Χαρίδημος
Αἰμύλα 1291
Αἰνησίας 401.1
Αἰνιάδης 129.1
Αἰνίδας 975?
Αἶνις 1826?
Αἴολος 617 V.2
Αἰράνης 1583
Αἰσίας 661.6
Αἰσχίνης 731, 1046.6
Αἴσχρα 556
Αἰσχρίων 126.7
Αἰσχριώνδας 501
Αἰσχυλείνη 557 app.cr.
Αἰσχύλος 145.11; 557.2
Αἰσχύτης 60.60
Αἰσωνίδας 838
Αἰτάτης 1516
Αἴχμων 1456 bis F
Αἰών 777.6
Ἀκέστωρ 802
Ἀκιλία, Ἀ. Ἰουλιανή 985?
Ἀκκιζις 1458
Ἀκκους 1458
Ἀκουλία 1245
Ἀκουσίλαος, Τιβ. Κλ. Ἀ. 139.2
Ἀκοῦτος 248
Ἀκύλας 1231 II.12
Αλ-- 1433
Ἀλβανία cf. s.v. Ἀγαθονίκη
Ἀλβία cf. s.v. Δοῦλις
Ἀλέκτωρ 1144
Ἀλέξ-- 991 bis?
Ἀλεξάνδρα 598, 1668
Ἀλέξανδρος 593 D-G, 612, 795, 914?, 1249, 1273, 1632?, 1809; Γάϊος Ἀ. 1711?; Ἰούλ. Ἀ. 1554; Τίτ. Φλάβ. Ἀ. 515
Ἀλεξι-- 446
Ἀλεξικράτης 1184
Ἀλθα. 817 app.cr.
Αλκεινος 988.21
Ἀλκέτης 146.6
Ἄλκιμος 87, 617 V.7
Ἄλκιος 1692
Ἀλκισθένης 386.12
Ἀλκμέων 685
Ἀλκμεωνίδης 60.5; 70
ΑΛΛΟΥΔΗΣ? 1504
Ἀλλούπορις 651/652 app.cr.
Ἀλλώπορις 651/652
Αλοας 1440
Ἀλπαλέη 663 app.cr.
Ἀλπάλεος 663 app.cr.
Ἀλπάλη 663/664
Ἁλπάλη 663/664
Ἀλπάλης 663/664
Ἁλπάλης 663/664
Ἁλτήρ 1464 bis
Ἀλφία, Ἀ. Ἑρένια 1283
Ἀμάδοκος 617 VI.3
Ἀμαθής 1802
Ἀμαράντας 1245
Ἀμαρεινή 596?
Ἀμαρεινής 596?
Ἀμάτα 1458
Ἀματία 1458; cf. s.v. Προσδοκία
Ἀμάτιος 1458; cf. s.v. Δίδυμος

Ἀμεινόνικος 272, 648 VII
Ἀμηρύγκας 617 V.2
Ἀμία 1255.3
Ἀμιάς 1264, 1268
Ἀμμαλεινή 596 app.cr.
Ἄμμειον 1205
Ἀμμία 1035 bis, 1245, 1311
Ἄμμιον 1163.9; 1164.13; 1309, 1363
Ἀμύντας 617 V.7
Ἀμύντης 60.18
Ἀμύντωρ 617 IVb.1
Ἀμφιλόχιος 1387
Ἀμφιμέδουσα 427
Ἀναγράνης 1509, 1510?
Ἀνανίας 418
Ἀνάξιππος 515
Ἀναστασία 1663
Ἀναστάσιος 939?, 1667
Ἀνβρόσιος 1250
Ἀνγέλικος 1458
Ἀνδρέας 642, 1157.6; 1594, 1663
Ἀνδρο. 738
Ἀνδροκλῆς 142.26, 28, 30; 670, 1841
Ἀνδρόνεικος 651/652
Ἀνδρόνικος 651
Ἀνδρόνομος 1456 bis I
Ἀνδρότιμος 1831
Ἀνένκλητος 1245; Αὐρ. Ἀ. 1458
Ἀνθεμε-- 254
Ἄνθος 968
Ανιμος 1694
Ἄννα 1458
Ἄννιος, Γ. Ἄνν. Γαϊανός 1630; cf. s.v. Πυθόδωρος
Ἀνουβίων 1784
Ἀνταγορησῖνος 1826?
Ἀντήνωρ 993?
Ἀντιγένης 501, 543.8
Ἀντιγενίδης 530.2 (Π. Αἴλ. or Μ. Αὐρήλ. Ἀ.); Μ. Αὐρήλ. Σεπτίμ. Νεμεσιανὸς Ἀ. 511
Ἀντιγόνα 591; Δεξία Ἀ. 580
Ἀντίγονος 557.5; Φλ. Ἀ. 1119, 1602
Ἀντίδωρος 146.5
Ἀντίθαλϝος? 1850
Ἀντικράτης 410, 1044
Ἀντίμαχος 420
Ἀντιμήδης 1431
Ἀντίνοος 707, 1765?
Ἀντιόχεια 628
Ἀντίοχος 611 app.cr.; 659.10/11; 1250, 1366, 1513 A.2, 9?, 12; cf. s.v. Φιλόπαππος
Ἀντίπας 1301
Ἀντιπάτρα 1195.3?
Ἀντίπατρος 1095.2; 1231 I.34; 1670
Ἀντίστιος cf. s.v. Ἄδουεντος
Ἀντιφάνης 135
Ἀντιφάτης 103, 170
Ἀντιφίλα 617 IIb.5
Ἀντιφῶν 44, 1939
Ἀντιχάρης 60.71
Ἀντωνεῖνος, Π. Οὐήδ. Ἀ. 1128
Ἀντωνία cf. s.v. Ἄρτεμεις
Ἀντωνῖνος 1231 II.34; 1944
Ἀντώνιος, Αὐρ. Ἀ. 1420; cf. s.v. Βαρήιος, Ἕσπερος, Κλωδιανός, Μάξιμος, Πόπλιος, Χαρίτων
Ἀντώνις, Αὐρ. Ἀ. 1420
Ἀξίας 1643
Ἀουεντεῖνος, Π. Αἴλ. Ἀ. 1360.4
Ἀουίδιος, Νιγρεῖνος 139.10
Απ-- 1317
Απαρτατις? 1431
Ἀπάτη 970
Ἀπελλᾶς 871.1
Ἀπελλῆς 1452.4
Ἀπολινάριος 1456 ter.2
Ἀπολλ-- 1647?

Ἀπολλεινάρις 1357.8
Ἀπολλινάρις, Τ. Κλαύδ. 1795
Ἀπολλοδ-- 1549
Ἀπολλόδοτος 1456 bis F
Ἀπολλόδωρος 731, 1549?
Ἀπολλοφάνης 146.16
Ἀπολλω-- 1488
Ἀπόλλων 1299; Αὐρ. Ἀ. 1259.1?
Ἀπολλωνία 1468
Ἀπολλωνίδης 386.7, 8; 731, 1201.7; 1202.6; 1203.2
Ἀπολλώνιος 575, 761.1; 805, 1042, 1059.26; 1258, 1259.1, 9; 1270, 1291, 1373, 1456 bis I; 1476, 1489?, 1717, 1820?, 1988 (2); Αὐρ. Ἀ. 1414, 1652
Ἀπολλῶς 1431?; Ἀ. Μῶρος 1709
Ἀπολώνιος 1444
Ἀπούστιος 586
Ἄππας 1458
Ἄππη 1279, 1297, 1308; Αὐρ. Ἀ. 1245, Ἰουλ. Ἀ. 1303
Ἀπροάστειος? 1431
Ἀπταραῖος 862 app.cr.
Ἀπφιάς 1350
Ἄπφιον 1254
Ἀράβιος 1642
Ἀργεῖος 257
Ἀρέθουσα 1458
Ἀρεσίας 60.52
Ἄρης 1762
Ἀριάδνη, Αὐρ. Ἀ.? 1259.3
Ἀρίβαζος 1245
Ἀριπάχθις 1820?, 1822?, 1833?
Ἀρίστα, Φλ. Σεμ. 1062.5
Ἀρισταῖος 216
Ἀρίστανδρος 690 F
Ἀρισταρχι[--] 821 app.cr.
Ἀρίσταρχος 327, 515, 648 IV, 1839 B.5
Ἀριστέας 271, 1046.7
Ἀριστείδης 70, 124, 1090 app.cr.; 1231 II.13; cf. s.v. Ἀριστίδης
Ἀρίστη 1470?
Ἀριστίας 145.17
Ἀριστίδης 1045 app.cr.; cf. s.v. Ἀριστείδης
Ἀριστίων 216, 402, 403, 453, 538, 617 VI.4
Ἀριστοβ-- 957?
Ἀριστόδαμος 1670
Ἀριστόδημος 659.11; 1154
Ἀριστοκλέας 542
Ἀριστοκλῆς 264, 724.2; 1476
Ἀριστοκράτης 60.62; 341, 386.17; 682 app.cr.; 1231 II.14
Ἀριστοκρέτης 991 bis?
Ἀριστόλοχος 1043 III.63
Ἀριστόμαχος 146.12; Γ. Σή. Ἀ. 754
Ἀριστομένης 291, 404, 557.9; 1513 A.9?, 12
Ἀριστόνεικος 1046.3
Ἀριστονίκη 170
Ἀριστόνικος 268
Ἀριστόνους 95.2; 96.2
Ἄριστος 1470?
Ἀριστότειμος, Τ. Φλάβ. Ἀ. 527.31
Ἀριστοτέλης 60.75; 162
Ἀριστοῦχος 291
Ἀριστώ 827
Ἀρίστων 128, 129.11; 242, 552, 570, 616, 1154, 1278, 1474, 1670
Ἀριστώνυμος 514, 521
Ἀρκέων 60.13
Ἁρμονίδης 1277 app.cr.
Ἁρμόνιος 1277?
Ἀρνε(ί)α 1458
Ἄρνησις, Μάαρκος Οὐόλκ. Ἄ. 1059.22
Ἁρπαλεύς 663 app.cr.
Ἁρπάλη 663 app.cr.
Ἁρπάλης, 663 app.cr.

Ἀρπαλίς 663 app.cr.
Ἅρπαλος 617 Ia.9; 663 app.cr.
Ἀρρίφρων 60.23
Ἄρσασις, Λικ. Ἄ. 1456 bis C
Ἀρσένιον 1431
Ἀρσένιος 1431
Ἀρταβάζης 1431
Ἀρτάμων 1431
Ἀρτεμᾶς 1500
Ἄρτεμεις, Ἀντων. Ἄ. 1862 B; Αὐρ. Ἀ. 1414, 1811
Ἀρτεμεῖς 1811 app.cr.
Ἀρτεμίδωρος 731, 1104.6; Π. Αἴλ. Ἀ. 1207; Τ. Φλάβ. Ἀ. 634/5; Φλ. Αὐ. Ἀ. 1070, 1071.6
Ἀρτέμιος 493
Ἀρτεμισία 754
Ἀρτεμίσιος, Φλ. Οὐέττ. Ἀ. 1062.2
Ἀρτέμων 731, 1045.5; 1197 B.22; 1513 C, 1789; Μ. Αὐρήλ. Ἀ. 748.4
Ἀρύββας 617 V.3
Ἀρχ-- 274
Ἄρχανδρος 125.19; 126.14
Ἀρχαρέστα 863 app.cr.
Ἀρχέδημος 501 quater
Ἀρχεδίκη 1793
Ἀρχέλαος 1231 II.28; Πομπών. Ἀ. 754
Ἀρχέμαχος 515
Ἀρχέρμος 538
Ἀρχέστρατος 129.10
Ἀρχέτιμος 640
Ἀρχίας 1988 (3)
Ἀρχιγένεια 1431, 1434
Ἀρχιγένης 1431, 1434
Ἀρχικλείδης 60.81
Ἀρχικλῆς 60.81
Ἄρχιππος 147 I.12
Ἀσ-- 1319
Ἀσανδ-- 554 A
Ἄσανδρος 554 A app.cr.; 617 V.5
Ἀσβόλιος 1679?
Ἀσιατικός, Μ. Αὐρήλ. Ἀ. 694.13/14; 696
Ἀσίννιος, Ἀ. Σαβεινιανός 1344
Ἄσιος 1513 A.3?, B
Ἀσκλάπων 1347
Ἀσκλᾶς 1212, 1245, 1308, 1363
Ἀσκληπιάδης 385.4; 428, 1255.6; 1267, 1270, 1314, 1484
Ἀσκληπιόδοτος 1231 II.31; 1737?
Ἀσπασίη 678
Ἀσστέας 993?
Ἀστίων 713 ter
Ἀστυάναξ 515, 670
Ἀσφαλής 1000?
Ἀταλάντη 1282
Ἀταλιανός 1267
Ἄταλος 1267
Ἀτείμητος 848; Τι. Φλ. Ἀ. 1275
Ἀτέλλιος, Γ. Ἀ. -- 888
Ἄτης 724.15
Ἀτραξίας, Νών. Ἀ. 754
Ἀτροσωκης 1527
Ἄτταλος 126.5; 1293; Μ. Αὐρ. Ἄ. 1456 bis B, 1853
Ἀττας 1458
Ἀττικιανός, Γ. Πομπή. Ἀ. 977
Ἀττικός 1944; Π. Ἑρένν. Ἀ. 1171 app.cr.
Ἀτώτης 1458
Αὐγοῦστα 1865
Αὔδιος cf. s.v. Λεύκιος, Τρύφων
Αὐειόλλας? (gen.) 1571
Αυιδισαρος 1738
Αὖλος 116, 762 (12); 1944; Αὖ. Αὔδ. Τρύφων 754; Αὖ. Γερμανὸς Ῥοῦφος 1635; Αὖ. Δ--ος Ἀγρίππας 1707?; Αὖ. Καπρείλ. Τιμόθεος 587; Αὖ. Κλαύδ. 754; Αὖ. Κούρτ. Στίχιος 1458; Αὖ. Πο-- 1619; Αὖ. Πομπή. 1619?; Αὖ. Πομπών.

1619?; Αὖ. Πόντ. 1619?; Αὖ. Σή. 754; Αὖ. Σουλπίκ. 754; Αὖ. Τεμψών. 501
Αυλουζενης 1718
Αὐξάνων 1272, 1395
Αὐξίβιος 1245
Αὐρέλιος 903
Αὐρηλία cf. s.v. Ἀγοράστη, Ἄππη, Ἀριάδνη, Ἄρτεμεις, Δοδα, Δόμνα, Ερμαστα, Εὐχαρίστα, Ἰουλιανή, Λε--, Κλαυδία, Ματία, Ματρῶνα, Ναρις, Νεικι--, Ὀα, Ὀρεστῖνα, Πανκρατία, Τρόφιμη, Φιλουμένη
Αὐρήλιος 511, 1337; cf. s.v. Ἀγαθόπους, Ἀθηναγόρας, Ἀθήναιος, Ἀνένκλητος, Ἀντιγενίδης, Ἀντώνις, Ἀντώνιος, Ἀπόλλων, Ἀπολλώνιος, Ἀρτεμίδωρος, Ἀρτέμων, Ἀσιατικός, Ἄτταλος, Βωλᾶς, Δημήτρις, Διογενειανός, Διογένης, Διόδωρος, Διόφαντος, Δόμνος, Ἐπάγαθος, Ἐπιτύχης, Ἑρμαῖος, Ἑρμέος, Ἑρμῆς, Εὔκαιρος, Εὔρετος, Θεόδοτος, Καλανδίων, Καλπούρνιος, Κενδέας, Κλαδέρως, Κοτᾶς, Λεύκις, Μάρων, Μνησίμαχος, Μνησῖνος, Νεικίας, Νεμεσιανός, Ὀνήσιμος, Ὀρεστιανός, Ὀφελλιανός, Ῥεγυλλῖνος, Σικόνδα, Στρατόνεικος, Συρίνας, Σῦρος, Σωκράτης, Τακιτούρνους, Τάκιτους, Τροκόνδας, Τρόφιμος, Ὑγεῖνος, Φίλιππος
Αὐριλιανός, Λ. Αὐρ. 1177.7
Αὐταγαθίδας 571 I
Αὐτοκράτης 682 app.cr.; 1661
Αὐτοκρατίδας 571 I
Αὐτόσοφος 147 app.cr.
Αὐφάτιος cf. s.v. Θέωρος
Αὐφίδιος cf. s.v. Γάϊος
Ἀφα 1225
Ἄφιον 1296, 1306
Ἀφρίκιος cf. s.v. Γάϊος
Ἀφροδείσιος 386.7; 501 quater
Ἀφροδείσις 1493
Ἀφροδισία 754
Ἀφροδίσιος 501 quater; Τι. Ἰούλ. Ἀ. 1303
Ἀφροδιτοῦς 1458
Ἀφφία 1292

Βααλθηγα 1583
Βαβαῖος 1571
Βαβεις 1458
Βάκχιος 754
Βάκχος 1375
Βάκχων 757
Βαλάβιος 1458
Βαργατης 1574
Βαρήιος, Ἀντών. Β. 1133
Βαριανή 1944
Βάριλλα 1944
Βαριλλεῖνος, Δομίτιος Β. 1231 I.35
Βας 1458
Βασήλειος 1879 (2)?
Βασιλείδης 1231 I.33
Βασιλεύς 1808?
Βασιλική 1245
Βασιλις 641
Βασιλίσκος 1431
Βάσσιλος 1160, 1944
Βάσσος 1944; Γ. Ἰούλ. Β. 762 (20); Ἰούλ. 1552
Βαστικεία 651/652
Βαταός 1944
Βάταχος 731
Βεελιαβος 1587
Βειτᾶλις 1235
Βελενος? 997
Βέλλα 1458
Βεννετερ 988.21
Βέρβαρος 1808
Βερενίκη 1287
Βεσούλας 1355.1
Βετουλήνα 762 (13)
Βετουτία cf. s.v. Τυράνιον

Βῆλος 1277
Βησᾶς 730
Βίθυς 601, 757
Βίκτωρ 709 app.cr.
Βιτᾶλις 1113 bis A
Βιτος 1718
Βίτων 1095
Βίων 543.8
Βοέτας 812
Βόηθος 1045.7; 1735
Βοΐσκος 757
Βόκρος 757
Βόπαλος 538
Βότρυς 762 (1)
Βούλεια 1631
Βουλόνα 617 IIb.2
Βουλονόα 617 app.cr.
Βουτᾶς 1205
Βοῦτος 248
Βριθαγόρης 676 app.cr.
Βριταγόρης 676?
Βρύων 1046.3
ΒΥΜΤΟΤΙΝΟ? 975 (one or two names?)
Βωλανός 1300
Βωλᾶς, Αὐρ. Β. 1276
Βωνναῖος 1583
Βωννη 1583
Βώννης 1583 app.cr.
Βώτης 654

Γαγίης 679
Γάγιος 679
Γαΐα 599
Γαϊανή? 1431
Γαϊανός 1622; Γ. Ἄνν. Γ. 1630
Γαΐλλα 1245
Γάϊος 727, 731, 754, 762 (14), 888, 904?, 1028, 1174.6; 1231 I.17; 1407, 1552, 1623, 1813, 1944; Γ. Ἀλέξανδρος 1711?; Γ. Ἄνν. Γαϊανός 1630; Γ. Ἀντών. Σεπτίμ. Πόπλιος 511; Γ. Ἀτέλλ. -- 888; Γ. Αὐφίδ. 754; Γ. Ἀφρίκ. 826; Γ. Γράν. 754; Γ. Ἰούλ. Βάσσος 762 (20); Γ. Ἰούλ. Γρᾶτος 1625; Γ. Ἰούλ. Θεόπομπος 1558; Γ. Ἰούλ. Κα-- 762 (20); Γ. Ἰουλ. Φίλιππος 374; Γ. Ἰουλ. Χρυσέρως 374; Γ. Καριστάν. Φρόντων 1368; Γ. Κλαύδ. Νεῖλος 1294; Γ. Κορνήλ. 772, 781, 895; Γ. Κορνήλ. Ζοΐττας 781.3/4; Γ. Κουΐντ. Συῆρος 1391 app.cr.; Γ. Μάλ. Μάξιμος 1390 B.2; Γ. Ὀκτά. 501; Γ. Ὀλόκ. 754; Γ. Οὐείρ. Γρᾶτος 998; Γ. Οὐέττ. 1856; Γ. Πανδυσῖνος 501; Γ. Πομπή. Ἀττικιανός 977; Γ. Πομπών. 754; Γ. Σή. 754; Γ. Σή. Ἀριστόμαχος 754; Γ. Σιλουανός 737.7; Γ. Φάνν. --α 1059.21; Γ. Φονδάν. --νας 1059.22; Γ. Ὤλ. 587
Γάϊς 1277
Γαλαῖος 1673?
Γαλέριος 1711?
Γαλέστας 617 IIb.6
Γαλέστης 1431
Γαλιλαῖος 1673?
Γάμηλος 1624
Γαμική, Ἰουλ. Ἰχνατία? 902
Γάμος 868
Γε.μας 617 V.3
Γέλλιος cf. s.v. Θησεύς
Γεννέσιος 1398?
Γεράσιμος 875
Γερμανός, Αὖ. Γ. Ῥοῦφος 1635; Κ. Πούπλ. Γ. 1635
Γερμας 617 app.cr.
Γερόντιος, Φλ. 1591-1593
Γέρων 1184
Γεώργιος 498, 643, 1723?

Γῆ 1413
Γιδισσις 1458
Γλαυκεία 1633 app.cr.
Γλαυκίας 139.7, 13, 15; 164, 1745 (4)
Γλαύκων 60.9
Γλοκεία 1633
Γλυκά 432
Γλυκωνίς 1202.20
Γνάϊος 385.5; 1944; Γν. Πανδοσῖνος 501; Γν. Σή. 754; Γν. Φλάβ. Εὐσχήμων 1231 II.26; Γν. --ου 116
Γνησία 1431
Γνησιουλανός 1231 I.23
Γνώμη 601
Γονιμασήζη 712
Γοργίας 731, 758, 1567
Γόργιππος 731/732, 812
Γοργόνιον 1431
Γόργος 1044 app.cr.
Γοργώπα? 1872
Γουδειανή 1458
Γουρδιλος 1245
Γραικηίος 754
Γράνιος 1245; cf. s.v. Λικίνος
Γράπτη 1945
Γράπτος 501 ter, 1945
Γράτα, Ἰουλία 1623
Γρατίνη 998
Γρᾶτος 998; Γ. Ἰούλ. Γ. 1625; Γ. Οὐείρ. Γ. 998
Γρηγόρειος 1355.6 app.cr.
Γρηγόριος, Δημόφιλος Γ. 1387

Δ-- cf. s.v. Οὐάλης
Δ--ος cf. s.v. Ἀγρίππας
Δα-- 1221
Δάϊππος 538
Δαίσων 1717
Δαίτων 1717 app.cr.
Δαλώπορις 651/652 app.cr.
Δαμ-- 1055
Δάμαλις 413
Δαμαρχίς 402
Δάμαρχος 771.5; 773-776
Δαμᾶς 868, 1273?; Κλ. Δ. 385.20
Δαμασίλα 827?
Δαμασίλας 827?
Δαμάτριος 536?
Δαμιανός 1781 app.cr.; Τ. Φλάβ. Δ. 1135
Δαμόθετος 864
Δαμόκκας 1348 app.cr.
Δαμοκράτης 541.5/6; 644
Δαμόνικος 379
Δαμόξενος 514
Δαμόφιλος 505
Δαμοφῶν 413, 415
Δάμων 270, 515, 1823?, 1832
Δανιήλιος 1036 bis
Δᾶος 679, 686, 1431
Δάοχος 521
Δάρδανος 618
Δαρεῖος, Τιβ. Κλ. Δ. 1397
Δασουλας 628
Δάτας 812
Δαωρσων 578 A
Δε-- 1735?
Δέαλκος 609
Δεϊκράτης 1431
Δεινομένης 767
Δεινώπας 266/267
Δείπων 826
Δείφιλος 1231 II.20; Λ. Ὄρβ. Δ. 754
Δέκμος 1944
Δέξανδρος 1553
Δεξία cf. s.v. Ἀντιγόνα
Δηίοχος 538
Δημαίνετος 501
Δημάρι(ο)ν 1482

Δημέας 1045.2, 6
Δημήτηρ 1316
Δημήτρειος 1290, 1419
Δημήτριος 265, 501 quater, 515, 541.6; 1045.2; 1071.1, 5, 7; 1103.4; 1104.9; 1287, 1311, 1416/1417, 1513 B, 1629, 1717
Δημήτρις, Αὐρ. Δ. 1419
Δημο-- 95.10
Δημόκας 1348
Δημοκλῆς 95
Δημοκρά. 742
Δημόκριτος 501 quater
Δῆμος 1231 I.22
Δημοσθένης 95
Δημόστρατος 208
Δημόφιλος, Δ. Γρηγόριος 1387
Δημοφῶν 506 ter
Δημύλος 208
Δης 1458
Δι-- 385.19
Δι. 738
Δῖα 991 bis
Διάκριτος 572 B
Διδας 1458
Δίδυμος 731, 1145 bis A; Λ. Ἀμάτ. Δ. 1163.7
Διδων? 1412
Δίης 816
Διῆς 816 app.cr.
Διντιζ-- 1224
Διο-- 1520?
Διογενειανός, Αὐρ. Δ. 1165.17
Διογένης 688, 1046.9; 1625; Αὐρ. Δ. 1165.3, 13; 1225, 1278; Δ. Φρονιμᾶς 1852
Διόγνητος 95.6; 617 III.1
Διόδοτος 1145 bis B; 1737?
Διόδωρος 731, 1297, 1357.5-8; 1479; Μ. Αὐ. Δ. Ζευξείων 1357.2
Διοκλῆς 60.25; 146.8, 13; 414
Διοκράτης, Μ. Φάβ. Δ. 762 (15)
Διομήδης 1281
Διόνη 1289
Διονυσ-- 180, 276
Διονυσι-- 1337
Διονύσιος 60.8, 73; 146.6; 147 I.4; 153.5, 7; 211, 285.24; 404, 593 A-C, 617 VI.3; 623, 650.4; 731, 754, 758, 976, 1035 bis, 1059.27; 1209, 1263, 1293, 1333, 1571?, 1652, 1839 A.1; 1861; Οὐέττ. Δ. 1062.4
Διονύσις 1421
Διονυσίς 1346
Διονυσόδωρος 662, 997?, 1045.7/8
Διονύτας 1045.7
Δῖος 960, 1498
Διοσκορίδης 674, 686
Διόσκορος 386.8
Διοσκουρίδας 410
Διοσκουρίδης 275, 724.2; 1197 B app.cr.; 1769/1770, 1931
Διότιμος 1568
Διοφάνης 146.13
Διόφαντος 60.51; 737.2, 14/15; Αὐρ. Δ. 1622
Δίφιλος 611 app.cr.; 667
Δίων 60.22
Δοδα, Αὐρ. 1245
Δομέττιος 1671
Δομιτιανή 967
Δομιτιανός 1231 I.8
Δομίτιος 1231 I.9, II.15; cf. s.v. Βαριλλεῖνος
Δόμνα 1336; Αὐρ. Δ. 1458
Δόμνιλλα, Φ. Αἰλία Δ. 1458
Δομνῖνος 638
Δόμνος, Αὐρ. Δ. 1458 bis.1
Δόξα 1458

Δορζίνθης 706; T. Φλάβ. Δ. 706 app.cr.; Τιβ. Κλαύδ. Δ. 706 app.cr.
Δορυμαγλης 1245
Δορυφόρος 1614
Δουδος 1458
Δοῦλις, Λ. 'Αλβία Δ. 1245
Δράκων 264, 1046.9
Δρίμυλος 550
Δρόμας 1870
Δρομέας 126.5; 146.8
Δρομοκλείδης 60.82
Δρομοκλῆς 60.82
Δρόσερος 1113 bis C
Δροσι-- 674
Δρόσιον 1431
Δρύτων 1807
Δωρία 1742?
Δωρίας 1742?
Δωρόθεος 146.14; 543.7/8
Δῶρος 868
Δωρώνδας 617
Δωρώς 617 Ia.10

῎Εβενος 1431
'Εγνατία 1463
Eϝβολίδας 859 app.cr.
Εζβενος 1718
Εἶα 1227 A.4
Εια.ου (gen.) 1594
Εἰδομενεύς 1385
Εἰκαδίων 1046.7
Εἴκαρος, Μᾶρκος Καστρίκ. Εἴ. 501
Εἰκονικός 731
Εἰλαγόας 1397
Εἰρηνίων 1045.8
Εἰταλικός 501 ter
'Εκαταῖος 668, 689, 690 E, 1045.8; 1059.26
'Εκάτιος 766
'Εκατίς 766
'Εκατόμνως 1065
'Εκατωιν-- 690 D
'Εκάτων 1052, 1066
'Εκατώνασσα 690 app.cr.
'Εκατώνυμος 690 app.cr.
'Ελάτη 1048
῞Ελβιος cf. s.v. Πολύτειμος
'Ελεύθερος 1265, 1270
'Ελικίς 332
'Ελίκων, Κλ. 'Ε. 1446
'Ελινους 1458
'Ελλάδιος 1458 bis.4; 1565
'Ελλάν 617 Ia.3
'Ελπιδηφόρος 710 bis A, 1874 bis
'Ελπίς 1350; Σεκούνδα Νῶνα 'Ε. 754
Εμβραομος 1441
῎Εμβροτος 859 app.cr.
'Εμμενίδας 515
'Εμπέδων 522.5, 7
'Ενβολίδας 859 B app.cr.
'Ενβροτίδας 859 app.cr
῎Ενδημος 731
῎Ενδιος 60.70
'Ενόδιος 618
῎Εντιμος 1418
'Εξάβοος 1931
'Εορτάσιος 1034
'Επάγαθος 1483; Μ. Αὐρήλ. 'Ε. 515; Λ. Κρισπεῖνος 'Ε. 708.2/3
'Επαίνετος 1071 app.cr.?; 1104.9/10
'Επάλικος 501 ter
'Επαμείνων 659.10
'Επαφρ-- 386.25
'Επαφρᾶς 385.26
'Επαφρόδιτος, Λ. Κορνήλ. Σύλλας 'Ε. 1059.15, 19
'Επέβαστος? 1431, 1434 app.cr.
'Επέραστος 1434 app.cr.

Ἐπι-- 324
Ἐπιγένης 324
Ἐπιγόρειος 1355.6
Ἐπικούρειος 1355 app.cr.
Ἐπικράτης 103, 324, 1184
Ἐπικτᾶς 597
Ἐπίκτησις 1478
Ἐπίκτητος 1265, 1845?; Κλ. Ἐ. 386.23
Ἐπιλυσαμενός 60.40
Ἐπίνικος 386.22
Ἐπιπείθης 254
Ἐπιπι-- 1055
Ἐπίστρατος 541.2; 1055
Ἐπιτύχης, Φλ. Αὐ. Ἐ. 1070
Ἐπιχάρης 1055
Ἐπιχαρίδης 60.43
Ἐρ-- 95.6
Ἐρασιμένης 840
Ἐράσιος 280
Ἑρενία cf. s.v. Ἀλφία
Ἑρέννιος cf. s.v. Ἀττικός, Νίγερ
Ἑρμαγόρας 1180 app.cr.
Ἑρμαδόρτας/ος 1456 bis I
Ἑρμαῖος 64, 1317, 1401, 1407; Αὐρ. Ἑ. 1414, 1415.1; 1416/1417, 1420, 1440, 1444
Ἑρμᾶς 868, 1145 bis C
Ερμαστα, Αὐρ. Ε. 1414, 1420
Ἑρμέος 1415.7; 1421; Αὐρ. Ἑ. 1419
Ἑρμῆς 1145 bis D; Αὐρ. Ἑ. 1421
Ἑρμίας 1095, 1286
Ἑρμο-- 129.11
Ἑρμογένης 1231 I.18
Ἑρμοκλῆς 515
Ἑρμοκράτης, Φλ. Ἑ. 1095.3
Ἑρμοφάντης 263
Ἐρπετίδαμος 827?
Ἑρπήας 1458
Ἐρπιδας 1456 bis F
Ἐρταῖος 862 app.cr.
Εσβενις 1718 app.cr.
Εσβενος 1718
Ἕσπερος, Ἀντών. Ἕ. 580
Ἑστιαῖος 731, 1513 A.3?, 12, 14?, B
Ἔτυμος 731
Εὐ. 868
Εὐ--ρος 1248
Εὐάγγελλος 146.17
Εὔαγρος 849
Εὐαίνετος 135.3
Εὐαίων 472
Εὐάλκης 350, 358
Εὐάμερος 420
Εὔανδρος 1307?
Εὐανπελίς 1256
Εὔαρχος 1056
Εὐβίοτος, Φλαβ.. Εὐ. 385.22
Εὐβούλα 617 IIa.6
Εὐβολίδας 859 app.cr.
Εὐβουλίδης 613 B
Εὔβουλος 648 VIII
Εὐγένης 1868
Εὐγένιος 1458 bis 1, 3
Εὐγλώττας 831 app.cr.
Εὐδαιμώ 403
Εὐδαίμων 386.16; 1944
Εὐδαμίδας 401.3
Εὔδαμος 447 passim, 448, 449
Εὐδη-- 1200
Εὐδημίδης 557.7
Εὔδημος 1315; Τ. Φλ. Εὔ. 1103.5, 7
Εὔδικος 60.2, 54
Εὐέλπιστος, Καστρίκ. Εὐ. 501
Εὐέτης 145.12
Εὐήμερος 1472, 1944; cf. s.v. Εὐάμερος
Εὐθάλης 1697?
Εὔθετος 859 A
Εὐθίας 217

Εὐθύδικος 617 Ia.7
Εὔθιππος 146.9
Εὐθυ-- 254
Εὐθύδημος 209
Εὐθυκλῆς 60.31
Εὐθυκράτης 146.10; 254
Εὐθύμαχος 146.10
Εὐθυμέας? 912
Εὔθυμος 504
Εὔθυνος 35
Εὐθυχέρως 1431
Εὐίππας 617 IVa.1
Εὐκαιρεία 1541
Εὔκαιρος, Μ. Αὐρήλ. Εὔ. 501 quater, 511
Εὔκαρπος 1361, 1431
Εὐκλ-- 726 app.cr.
Εὐκλείδης 818
Εὐκλῆς 521
Εὐκλώτας 830/831
Εὐλαΐδας 506 bis
Εὔλογος 746
Εὔμαχος 975
Εὐμεθίς 1849?
Εὐμένης 925
Εὐμηθίδης 1849?
Εὔμηλος 146.5
Εὐμήτωρ 1264
Εὔνικος 60.28; 1697
Εὐξένα 471
Εὔξενος 1002, 1349
Εὐξίας 60.64
Εὔοδος 1302
Εὐπόλεμος 1046.6
Εὔπολις 60.37
Εὐπορία 1256
Εὔπορος 639
Εὐποσία 1431
Εὐπραξία 1289
Εὑρέτης 1431
Εὕρετος, Αὐρ. Εὔ. 1867?; Λ. Εὔ. 1867
Εὐρησίβιος 665
Εὐρυβιάδης 163
Εὐρυβώτας 827
Εὐρύδαμος 515, 993?
Εὐρύδικος, Τ. Φλάβ. Ε. 515
Εὐρυν-- 617 IIb.1
Εὐρυνόα 617 app.cr.
Εὐρυνόμα 617 app.cr.
Εὐρύνομος 617 app.cr.
Εὐρύνοος 617 app.cr.
Εὐρυπτόλεμος 78
Εὐρύφαμος 993?
Εὐρωπᾶς 385.25
Εὐσέβεια 1185
Εὐσέβιος 883?
Εὐστάθυλος 1431
Εὐσχήμων, Γν. Φλάβ. Εὐ. 1231 II.27
Εὔτακτος 1363
Εὐτύχη 1475 app.cr.
Εὐτύχης 260, 386.11; 868, 1156.1
Εὐτυχία 1475 app.cr.
Εὐτυχιανός 1386; Μ. Εὐ. 511
Εὐτύχιον 1245, 1284
Εὐτυχίς 1475
Εὔτυχος 950
Εὐφάνης 60.39
Εὐφάνιος 617 Ia.4
Εὔφημος 816 app.cr.; 1447
Εὐφρ-- 180
Εὐφράνωρ 552
Εὐφρᾶς 1235
Εὐφρίλλος 816
Εὐφρονίδας 991 bis?
Εὐφρόνιος 1229.3
Εὐφρόσυνος 1824?
Εὐχαρίστα, Φλα. Αὐρ. Εὐ. 1062.2
Εὐχάριστος 278, 506 ter
Ἔφηβος, Αἴλ. Ἔ. 385.19

Ἐχέστρατος 200
Εὐώνυμος 840

Ζαιδοκομος 1731
Ζαικις 651/652
Ζαννέος 1666
Ζαχαρίας 901
Ζειπυρος 1720
Ζειπυρων 1720
Ζειρουβέος 1666
Ζευξείων, Μ. Αὐ. Διόδωρος Ζ. 1357.2
Ζεῦξις 1357.7
Ζηζις 1458
Ζῆθις 1864
Ζηνόβιος 1550
Ζήνων 385.28; 618, 701, 1305, 1458
Ζιβανειλας 1223
Ζίλης 703
Ζινεις? 1720
Ζιπερ 1720
Ζιπυρος 1720
Ζιπυρων 1720
Ζοΐττας 772; Γ. Κορνήλ. Ζ. 781.3/4
Ζώαρχος 888
Ζωβίη 662
Ζωεῖλος, Αἴλ. Ζ. 1458
Ζώη 604
Ζωΐλος 650.3; 1494
Ζωμᾶς? 1272
Ζώπυρος 543 app.cr.; 683
Ζωσίας 1486
Ζωσίλαος 1481
Ζωσίμη 1212
Ζώσιμος 1350, 1389, 1477; Τιβ. Σκανδιλιανὸς Ζ. 528.2/3
Ζώσιππος 1632?
Ζωτικός 1256, 1334

Ἡγεάνασσα 676
Ἡγησικλῆς 126.6
Ἡγησώ 209
Ἡδίστη 688
Ἡδόνιον 1245
Ηιλαρεινος 988.3, 5?
Ἠλίας 1723?
Ἡλιόδωρος 385.7; 1670
Ἥλιος 731, 1281, 1296, 1314; Ἥ. Πρόκλος 1865
Ἡλιώνη, Σεμπρων. Ἡ. 599
Ἠνάριον 1476
Ἡρα. 720 app.cr.
Ἥραιος 868
Ἡραῖος 918?
Ἡρακλᾶς 723
Ἡρακλε-- 1087
Ἡρακλείδας, Λ. Πετίκιος Ἡ. 416
Ἡρακλείδης 1045.2, 6; 1231 II.19; 1456 bis B; 1649
Ἡρακλέων, Κοΐντος Τύλλ. Ἡ. 754
Ἡράκλιος 1459.14
Ἡράκλιτος 1668
Ἥρακος 737.2, 15
Ἡρακῶν 147 II.1
Ἡρᾶς 1076.1
Ἡρμῆς 868
Ἡρόδοτος 1431
Ἡρόδωρος 669
Ἡρώδης 815.2/3; 1939
Ἥρων, Τ. Κλαύδ. Ἥ. 1795?
Ἡσύχις 1049
Ἡσύχιον 762 (3)
Ἠσχριώνδας 501
Ἡφαιστόδοτος 147 II.5
Ἡφαιστόδωρος 60.19

Θάλιος 803 app.cr.
Θάλλις 803 A
Θάλλως 1282 app.cr.

Θαλλῶς 1282 app.cr.
Θάλων 402, 412.4
Θαμώς 1282
Θαρ-- 1823
Θάρρων 1823?
Θεαίτητος 1046.2
Θεαρίς 1307 app.cr.
Θέκλα 1458 bis 7
Θεμισταγόρη 680
Θεμιστοκλῆς 70, 876 B
Θεογείτων 126.8
Θεογένης 277
Θεοδοσία 206
Θεόδοτος 1590; Τ. Αἴλ. Αὐρήλ. [--] Θ. 529.4
Θεοδούλη 430
Θεόδουλος 260
Θεοδωράκις 1720
Θεόδωρος 60.32; 135.9; 147 II.11; 148.5, 7; 297, 525 A?; 724.3; 927, 1046.6; 1053, 1145 bis E; 1540, 1662, 1696?
Θεόζοτος 505
Θέολλος 125.12
Θεόμνηστος 160
Θεόπομπος 386.3; 401.6; Γ. Ἰούλ. Θ. 1558; Φλάβ. Θ. 693 app.cr.
Θεόπροπος 617 V.3
Θεοπροπίδης 741
Θεόφημος 161
Θεόφιλος 200, 1213
Θεόφραστος 758
Θεράπων 798
Θερσ-- 330
Θερσε-- 1516
Θέρσανδρος 198
Θερσιμένης 330
Θερσις 1458
Θέσπις 796
Θετταλίσκος, Μ. Κλαύδ. Θ. 826
Θεύδωρος 341
Θεύμναστος 1661, 1764
Θεύξενος 1827?
Θεύτιμος 617 III.2
Θευχάρης 994?
Θεύχαρις 994?
Θευχαρίς 994?
Θεύχρηστος 1839 A.1
Θέων 690 F; Τ. Κλαύδ. Θ. 1795?
Θέωρος, Αὐφάτ. Θ. 606
Θῆλυς 1431
Θήρων 93, 1682
Θηρωνίδης, Λ. Σεπτίμιος Θ. 1448
Θησεύς, Λ. Γέλλ. Θ. 515
Θουθερβη? 1458
Θουθους 1458
Θρασέας 453, 1462
Θρασύβουλος, Π. Κλαύδ. Θ. 1163.1; 1164.2
Θρασύδαος 521
Θρασύλοχος 560
Θρασώ 559
Θράσων 572 D, 617 IIa.4
Θρέπτος, Φλάβ. Θ. 385.15
Θρήισσα 802
Θρυμώνδης 506 ter
Θυμέας 912 app.cr.
Θῶμας 1546, 1594
Θωτιμίδης 60.56

Ἰαρε-- 868?
Ἰασοαιου (gen.) 1694
Ἰάσων 147 II.1; 761 bis, 1046.9
Ἴαχχος 731
Ἰγνατία 901 app.cr.
Ἴδαιος 327
Ἴδμων 327
Ἰδομενεύς cf. s.v. Εἰδομενεύς
Ἱέραξ 891?
Ἱερογένης 1066
Ἱεροιτάδης 60.46
Ἱεροκλεία 1071.5
Ἱεροκλῆς 104.2; 1043 I.1; 1044, 1059.25; 1112
Ἱέρων 93, 533

Ἱερώνυμος 761 bis, 1824?
Ἰκαδίων cf. s.v. Εἰκαδίων
Ἰκάριος 861 app.cr.
Ἴκαρος cf. s.v. Εἴκαρος
Ἱκέσιος 648 I
Ἴκκος 991
Ἰκκότας 991
Ἰλα-- 386.17
Ἰλαγόας, Τιβ. Κλ. Ἰ. 1397
Ἵλαρος 320 B, 1944
Ἴλλος 1602
Ἶλος 1431
Ἰμαν 1389
Ἰμμα 1458
Ἰμμαθις 1458
Ἰμμας 1458
Ἰνδος 1458
Ἰολία cf. s.v. Λουκήλλα
Ἰοναν 1673
Ἰουλία 1474, 1640; cf. s.v. Ἄππη, Γαμική, Γράτα, Κέδνη, Μεννηΐς
Ἰουλιανή, Ἀκιλ. Ἰ. 985; Αὐρ. Ἰ. 1165.10; Οὐλπ. Ἰ. 622.1/2
Ἰουλιανός 1357, 1944; Ἰουλιος Ἰ. 1098, Λ. Κορνήλ. Ἰ. 1179; Μ. Οὔλπ. Ἰ. 622.5/6; Τιβ. Ἰούλ. Σεπτίμ. Ἰ. 511
Ἰούλιος 1647, 1693?, 1944; cf. s.v. Ἀγρίππας, Ἀλέξανδρος, Ἀφροδίσιος, Βάσσος, Γρᾶτος, Θεόπομπος, Ἰουλιανός, Κα--, Μᾶρκος, Νικόλαος, Ποτάμων, Σεκοῦνδος, Σπινθήρ, Τρόφιμος, Φίλιππος, Φιλόπαππος, Χαρίτων, Χρυσέρως
Ἰούλις 608, 633
Ἰουλίς 607
Ἰοῦστος 629
Ἵππαρχος 1184
Ἱππίας 617 IIa.5, V.1
Ἱππίς 420
Ἱππόδημος 675
Ἱπποκράτης 70
Ἱππόλοχος 1452.4
Ἵππων 401.6
Ἰσ. 738
Ἰσαῖος 1939
Ἰσάκ 1808?
Ἰσίδοτος 1737?
Ἰσοδαμίς 413
Ἰσοκάρτης 832/833
Ἱστιαῖος 690 B, 991 bis; cf. hιστιήιος 991
Ἱστορία 1111.1?
Ἰστρατονείκη 1245
Ἰστρόθεμις 690 C
Ἰταλία 1285
Ἰταλικός 1401; cf. s.v. Εἰταλικός
Ἴυγξ 1793
Ἰχνατία 901?; Ἰουλία Γαμική Ἰχνατία 902
Ἰχου(τ) 1772?
Ἰχουω-- 1772?
Ἰωάννης 1602, 1663, 1682?, 1689?, 1690?, 1740
Ἰώβ 1723?
Ἰωνᾶς 1460

Κα-- 61; Γ. Ἰούλ. Κ. 762 (20)
Καβίριος 1458
Καικιλιανός 1231 I.28
Καικίλιος cf. s.v. Μνασέας
Καιλιανός, Τιβ. Κλαύδ. Σαιθίδας Κ. 405.8
Καισέννιος cf. s.v. Καλύμνιος
Κάϊσος 1792?
Καλ-- 1821?, 1830?
Καλαμερα 1821?, 1830?
Καλανδίων, Αὐρ. Κ. 1165.14
Κάλανος 842
Καλιέτα 508
Καλλι-- 151
Καλλίας 60.4, 74, 80; 146.3; 617 IVa.4; 1792?
Καλλιέτης 508 app.cr.
Καλλικλ-- 173
Καλλικλῆς 173, 1028, 1497 bis
Καλλικράτης 173, 757, 1034 bis

Καλλικρατία 364
Καλλίμαχος 109, 385.29
Καλλιμήδης 1055
Καλλίμορφος 1034 ter
Καλλινείκα 863 app.cr.
Καλλίνεικος, Κοΐντιος Κ. 1391.5
Κάλλιπος 1869
Κάλλιππος 125.20; 146.14; 1869 app.cr.
Καλλίς 503
Καλλιστράτη 762 (7)
Καλλίστρατις 341
Καλλίστρατος 60.26; 762 (8)
Καλλιτύχη 1111.2; 1275
Καλλιφῶν 151
Καλόκαιρος 259
Καλπουρνία 1368
Καλπούρνιος, Αὐρ. Κ. 1458; cf. s.v. Πρόκλος
Καλύμνιος, Τι. Καισένν. Κ. 501
Καμάσων 1740
Κάμολος 1245
Κάνδιδος, Νερούτιος Κ. 1391 app.cr.
Κανεινία cf. s.v. Μοδεστεῖνα
Κανπάνιος 826
Κανπύλιος 1874 bis
Καπίτων 386.9; Κόϊντος Πομπή. 1939
Κάππαρις 1090
Καπρείλιος 543 app.cr.; cf. s.v. Τιμόθεος
Κάπτιος, Λ. Κ. 888
Καρβείλιος 543 app.cr.
Καρικά 1458
Καρικός 1458, 1857
Καρισθένης 839
Καριστάνιος cf. s.v. Φρόντων
Καρκίνος 60.17
Καρνηῖος 1839 A.9
Καρτίλιος 543 app.cr.
Κασσιανός 1991
Κάσ(σ)ιος cf. s.v. Καβίριος
Καστρίκιος cf. s.v. Εἴκαρος, Κρίσπος
Κάστωρ 876 app.cr.; 1457 bis
Κατμαρος 1456 ter 11
Κάτος 703
Κάφοιβος? 1431
Κέδνη, Ἰουλ. Κ. 374
Κελσέας/ος 1431
Κενδέας 1421; Αὐρ. Κ. 1420
Κεννα 1456 bis F
Κερζεας 681
Κηδία 1294
Κηιώνιος 780
Κηφισόδωρος 142.29; 1736?
Κιβαλις 1458
Κίγον? 975
Κιδδας 1431
Κίκōν? 975
Κιλης 1431
Κιλλ- 671 app.cr.
Κίμ-- 671
Κίμων 70, 671 app.cr.
Κιρρίας 60.33
Κλαδέρως, Μ. Αὐρ. Κ. 1873
Κλαυδία 596, 1307, 1821?; Αὐρηλ. Κλαυδ. 604; cf. s.v. Ἀγελόχα/Ἀγελόχα, Μεγιλλώ, Τερεντύλλα
Κλαυδιανός 1196.7; 1267
Κλαύδιος 904, 985, 1991; cf. s.v. Ἀγρίππα, Ἀγριππεῖνος, Ἀκουσίλαος, Ἀντωνῖνος, Ἀπολλινάρις, Αὖλος, Δαμᾶς, Δαρεῖος, Δορζίνθης, Ἑλίκων, Ἐπίκτητος, Ἥρων, Θετταλίσκος, Θέων, Θρασύβουλος, Ἰλαγόας, Μολιανός, Νεικοκ--, Νείκων, Νεῖλος, Νικομήδης, Οὐαλεριανός, Πειερίων, Πλάτων, Σαιθίδας, Σεουῆρος, Ταυρῖνος, Τηλέμαχος, Τιβέριος, Φίλων
Κλέανδρος 617 IVb.2
Κλείας 885
Κλείδαμος 151
Κλειδημίδης 209
Κλείδημος 209
Κλείμελος 60.36
Κλείσοφος 147 ap.cr.
Κλεο-- 502
Κλεόβουλος 386.4; 647 C
Κλεόδημος 568

Κριταγόρης 676 app.cr.
Κριτόλαος 522 app.cr.
Κρίτος 793
Κρόκος 757
Κρομαληðμις 1407
Κτεσικλῆς 1046.5
Κτησ-- 1525
Κτησίας 617 app.cr.;731
Κτησίκλεια 424
Κτησικλῆς 135, 1456 bis G
Κτῆτος 617 app.cr.
Κτολέμμας 617 V.6
Κυδίας 1043 I.1
Κυδοσθένης 265
Κυϝαιβα 975
Κυινκτίλιος 780
Κυιντίλιος cf. s.v. Οὖαρος
Κυλλις 1458
Κυλλισ-- 617 III.4
Κυντιλλιανός 469
Ϙύπης? 915
Κύρακος 320 C
Κυρβασίας 1029 A app.cr.
Κυρβηλίων 1029 A app.cr.
Κυρίλα 1267
Κύριλλος 1737?
Κύρος 1737?, 1871 (5)
Κωλώτης 677
Κωνις? 1431
Κωνωπᾶς 600 bis
Κωνωπίων 666 app.cr.
Κωπώνιος cf. s.v. Μάξιμος
Κῶτις 618

Λαβέων, Λ. Οὐάκκ. 1933
Λαβινία 921
Λακινειν 988.2
Λάκων 1000
Λάμαχος 1051
Λάμιος 524, 544
Λαμπ-- 888
Λαμπάδιος 988.20
Λαμπιτώ 1065
Λαμπυρίων 99
Λάμπων 583
Λαογόνης? 1210 A.2
Λαππαῖος 862 app.cr.
Λάργος, Λ. Μάμ. Ὀάβ. Λ. 1251.10
Λαυδίκη 1859
Λάφριος 541.6
Λε--, Αὐρ. Λε-- 407
Λέαρχος 506 ter
Λεοντιάδης 1045.1, 6; 1047
Λεόντι(ο)ς 967
Λεόντιους 988.20?
Λεοντίς 1072.2
Λεόντιχος 147 I.12
Λέπας 988.20?
Λεπᾶς 988.20?
Λερως 1064.6, 10
Λευκίλιος cf. s.v. Μᾶρκος
Λεύκιος 762 (16), 888?, 1944; Λ. Αὖδ. 754; Λ. Γέλλ. Θησεύς 515; Λ. Καικίλ. Μνασέας 543.2/3; Λ. Κάπτ. 888; Λ. Κορνήλ. Λ. υἱὸς Σύλλας Ἐπαφρόδιτος 1059.15, 19; Λ. Μονάτ. Πλάγκος 1174; Λ. Νοορκίν. 501; Λ. Ὄρβ. Δείφιλος 754; Λ. Οὐάκκ. Λαβέων 1933; Λ. Οὐαλ. 116; Λ. Φερράν. 587
Λεύκις, Αὐρ. Λ. 1245
Λεύκολλος 1281
Λεωδάμας 146.12
Λέων 276, 412.1; 515, 536?, 771.5; 773-776, 1064.7; 1071.4, 7; 1076.1; 1082, 1084?, 1090 app.cr.; 1298?
Λεωνᾶς, Κλωδ. Λ. 385.16
Λεωνίδης 1513 C
Λεώστρατος 142.23
Λήμνιος 894
Λήριος 386.10
Λητόδωρος 663
Λήτος 1252
Λητωίς 1252
Λικιννία cf. s.v. Ἄρσασις

Κριταγόρης 676 app.cr.
Κριτόλαος 522 app.cr.
Κρίτος 793
Κρόκος 757
Κρομαλημις 1407
Κτεσικλῆς 1046.5
Κτησ-- 1525
Κτησίας 617 app.cr.;731
Κτησίκλεια 424
Κτησικλῆς 135, 1456 bis G
Κτῆτος 617 app.cr.
Κτολέμμας 617 V.6
Κυδίας 1043 I.1
Κυδοσθένης 265
Κυϝαιβα 975
Κυινκτίλιος 780
Κυιντίλιος cf. s.v. Οὖαρος
Κυλλις 1458
Κυλλισ-- 617 III.4
Κυντιλλιανός 469
Ϙύπης? 915
Κύρακος 320 C
Κυρβασίας 1029 A app.cr.
Κυρβηλίων 1029 A app.cr.
Κυρίλα 1267
Κύριλλος 1737?
Κύρος 1737?, 1871 (5)
Κωλώτης 677
Κωνις? 1431
Κωνωπᾶς 600 bis
Κωνωπίων 666 app.cr.
Κωπώνιος cf. s.v. Μάξιμος
Κῶτις 618

Λαβέων, Λ. Οὐάκκ. 1933
Λαβινία 921
Λακινειν 988.2
Λάκων 1000
Λάμαχος 1051
Λάμιος 524, 544
Λαμπ-- 888
Λαμπάδιος 988.20
Λαμπιτώ 1065
Λαμπυρίων 99
Λάμπων 583
Λαογόνης? 1210 A.2
Λαππαῖος 862 app.cr.
Λάργος, Λ. Μάμ. Ὀάβ. Λ. 1251.10
Λαυδίκη 1859
Λάφριος 541.6
Λε--, Αὐρ. Λε-- 407
Λέαρχος 506 ter
Λεοντιάδης 1045.1, 6; 1047
Λεόντι(ο)ς 967
Λεόντιους 988.20?
Λεοντίς 1072.2
Λεόντιχος 147 I.12
Λέπας 988.20?
Λεπᾶς 988.20?
Λερως 1064.6, 10
Λευκίλιος cf. s.v. Μᾶρκος
Λεύκιος 762 (16), 888?, 1944; Λ. Αὖδ. 754; Λ. Γέλλ. Θησεύς 515; Λ. Καικίλ. Μνασέας 543.2/3; Λ. Κάπτ. 888; Λ. Κορνήλ. Λ. υἱὸς Σύλλας Ἐπαφρόδιτος 1059.15, 19; Λ. Μονάτ. Πλάγκος 1174; Λ. Νοορκίν. 501; Λ. Ὄρβ. Δείφιλος 754; Λ. Οὐάκκ. Λαβέων 1933; Λ. Οὐαλ. 116; Λ. Φερράν. 587
Λεύκις, Αὐρ. Λ. 1245
Λεύκολλος 1281
Λεωδάμας 146.12
Λέων 276, 412.1; 515, 536?, 771.5; 773-776, 1064.7; 1071.4, 7; 1076.1; 1082, 1084?, 1090 app.cr.; 1298?
Λεωνᾶς, Κλωδ. Λ. 385.16
Λεωνίδης 1513 C
Λεώστρατος 142.23
Λήμνιος 894
Λήριος 386.10
Λητόδωρος 663
Λήτος 1252
Λητωίς 1252
Λικιννία cf. s.v. Ἄρσασις

Λικίνος, Λ. Γράντιος 754
Λιμναῖος 506 ter, 617 V.3; 1245
Λιτηθος? 1431
Λίχας 82
Λόγιος? 1946
Λόκρος 617 V.6
Λόλλιος cf. s.v. 'Ροῦφος
Λόνγος 1231 II.22; 1865
Λουκᾶς cf. s.v. Λωυκᾶς
Λουκήλλα, 'Ιολ. Λ. 827
Λουκία, Λ. Αἰλία 1458; Λ. 'Αλβ. Δοῦλις 1245; Λ. 'Αματ. Προσδοκία 1163.5
Λουκιανός 1783?
Λουκίλλα 605
Λούκιος 591, 868?, 1582, 1855?, 1944, 1145 bis M; Λ. 'Αμάτ. Δίδυμος 1163.6; Λ. Αὐριλιανός 1177.7; Λ. Δ-- Οὐάληνς 1651; Λ. Δ--ος 'Αγρίππας 1707?; Λ. Εὔρετος 1867; Λ. 'Ιούλ. 'Αγρίππας 1552, 1554-1560; Λ.(?) Καλπούρν. Πρόκλος 1361; Λ. Κοίλ. 624; Λ. Κορνήλ. 894, Λ. Κορν. 'Ιουλιανός 1179; Λ. Κορνήλ. Ποπλικόλα 762 (21); Λ. Κορν. Πωλιανός 1179; Λ. Κρισπεῖνος 'Επάγαθος 708.2/3; Λ. Μάλ. 893; Λ. Μάλ. Μάξιμος 1390 B.4; Λ. Μάλ. Φλάκος 1390 B.1; Λ. Μάλλ. 1458; Λ. Μάμ. 'Οάβ. Λάργος 1251.10; Λ. Νομίσ. 1467; Λ. Πετίκ. 'Ηρακλείδας 416; Λ. Πετίκ. Πρόπας 416; Λ. Πρεῖμος 1855?; Λ. Σέντ. Μόδεστος 1636; Λ. Σεπτίμ. Θηρωνίδης 1448; Λ. Σκούτ. Μεσσαλῖνος 1283; Λ. Σουλπίκ. 754; Λ. Φλάβ. 'Ρουσωνιανός 'Ροῦφος? 1194.14; Λ. Φούφ. Σεκόνδος 1843
Λούκις 1948
Λουππία 1458
Λουσορ 988.26
Λόχος 757, 1946
Λυγκωρίτας 617 V.1
Λυδιάδας 447.35, 36, 44, 48, 57, 59; 448
Λυκ. 742
Λυκάριος 861 app.cr.
Λυκεΐς 665 app.cr.
Λυκῖνος 521
Λυκίσκος 385.22; 1782
Λύκος 385.14, 15; 597, 1782
Λύκων 515
Λύσανδρος 400, 505, 506 bis, 1440
Λυσανίας 60.20
Λυσιάδης 142.25
Λυσίβιος 60.29
Λυσίδαμος 401.3; 617 Ia.8
Λυσικλείδης 126.8
Λυσικράτις 341
Λυσιμαχίδης 162
Λυσίμαχος 754, 1774
Λυσίπονος 542
Λύσιππος 60.42
Λύσις 1789
Λυσίστρατος 813 bis
Λύων 1841
Λῷστος 731
Λωτεία 1245
Λωτεῖος 1245
Λωυκᾶς 1288

Μ--ς 889
Μα[..]ς 1458
Μαάρκιος 754, 888
Μάαρκος 575, 888; Μ. Νοορκίν. 501; Οὐόλκ. Ἄρνησις 1059.22
Μαγιρίων 821 B
Μάγνος 1231 II.32; 1396, 1545, 1944
Μαθιος 1694
Μαιος 1459 bis
Μακαρεύς 207
Μακαρία 221
Μακάριος 861 app.cr.
Μακονίōν 962
Μάλιος, Λ. Μαλ. 893; cf. s.v. Μάξιμος, Φλάκος
Μαλλαῖος 862 app.cr.
Μάλλιος cf. s.v. Λούκιος

Μάλχος 1716
Μαμας 1458
Μάμιος cf. s.v. Λάργος
Μανα? 1431
Μανδρόστρατος 678
Μάνης 254, 279, 1245, 1402.2
Μανία 1457 bis
Μανικός 731
Μάννα 1817
Μαννας 909
Μαννος 909 app.cr.
Μαντίθεος 731
Μαντικράτης 412
Μανώ 1431
Μαξίμα 1458
Μάξιμος 966, 1841, 1944; Γ. Μάλ. Μ. 1390 B.2; Λ. Μάλ. Μ. 1390 B.5; Τ. Κωπών. Μ. 164.36; Φλαουών. Μ. 1376; Μ. Ἀντών. 1840, 1841 app.cr.; Μ. Οὐαρείν. Μ. 636
Μαουία 1543
Μαρ-- 578 B
Μαρα 762 (4)
Μαργαρείτης 1150
Μαρεῖνος, Κ. Μουνάτ. 1557
Μαρία 868?, 1663
Μαριαμ 1673
Μαριανή 600 bis
Μαριανός 600 bis; Τι. Φλάβ. Μ. 1275
Μαρῖνος, Σιλβῖνος 1681
Μάριος 576; cf. s.v. Μᾶρκος
Μαρκέλλος 1231.I.10/11
Μαρκία 868?
Μαρκιανή 1240
Μαρκιανός 921, 1211, 1231 II.33; 1944
Μάρκιος cf. s.v. Σιλανίων
Μᾶρκος 385.18; 519, 731, 762 (13, 16), 1944; Μ. Ἀντών. Κλωδιανός 880; Μ. Ἀντών. Μάξιμος 1840, 1841 app.cr.; Μ. Αὐρ. Ἀθηναγόρας 1456 bis G; Μ. Αὐρήλ. Ἀρτέμων 748.4; Μ. Αὐρήλ. Ἀσιατικός 694.13/14; 696; Μ. Αὐρήλ. Ἄτταλος 1456 bis B; Μ. Αὐρήλ. Διόδωρος Ζευξείων 1357.2; Μ. Αὐρήλ. Ἐπάγαθος 515; Μ. Αὐρήλ. Εὔκαιρος 501 quater, 511; Μ. Αὐρήλ. Κοτᾶς 1404; Μ. Αὐρήλ. Κλαδέρως 1874; Μ. Αὐρήλ. Ὀρεστιανὸς Περικλῆς 1400; Μ. Αὐρήλ. Σεπτίμ. Νεμεσιανὸς Ἀντιγενίδης 511; Μ. Αὐρήλ. Σεπτίμ. Στρατόνεικος 511; Μ. Αὐρήλ. Ὑγεῖνος 511; Μ. Εὐτυχιανός 511; Μ. Ἰούλ. 826; Μ. Ἰούλ. Σεκοῦνδος 1623; Μ. Καστρίκ. Εἴκαρος 501; Μ. Καστρίκ. Εὐέλπιστος 501; Μ. Κλαύδ. Θετταλίσκος 826; Μ. Κλαύδ. Οὐαλεριανός 1339; Μ. Κοίλ. Πόπλιος 762 (22); Μ. Μάρ. 762 (11); Μ. Οὐαρείν. Μάξιμος 636; Μ. Οὔλπ. Ἰουλιανός 622.5/6; Μ. Φάβ. 762 (15); Μ. Φάβ. Διοκράτης 762 (15); Μ. Φλάβ. Οὐαλεριανὸς Τερεντυλλιανός 1339, 1342; Μ. --ς 1492?; Μ. Ὦλ. 587
Μαροισας 1431
Μαροῦς 1720?
Μαρτύρις, Φούτ. Αἴλιος Μ. 1458
Μάρων, Τ. Αἴλ. Αὐρήλ. Μ. 1464 bis
Μασα 1458
Μασας 1402.2; 1444, 1458
Μασης 1431
Ματειινιανός 1234
Ματέος 868
Ματία, Αὐρ. Μ. 1458
Ματινιανός 1944
Ματρέας 731
Ματρῶνα 1611; Αὐρηλ. Μ. 1245; Νερουτ. Μ. 1391.1
Μαῦρος 1784
Μαχάων 1333
Μεγακλῆς 613 A, 741
Μέγας 886
Μέγιλλος 1821?
Μεγιλλώ, Κλαυδ. Μ. 1821?
Μεδαετας? 1431

Μείδων 60.68
Μειλίχιος 505, 506 bis
Μεῖρος 1458
Μέλας 758, 1089, 1771?
Μελέαγρος 1171.3
Μελησίας 501
Μελίδωρος 60.38
Μέλισσα 886
Μέμμιος, Μ. Κράτερος 1992
Μεμνόνιος 1458
Μέμνων 1596?, 1853
Μενάλκης 515
Μένανδρος 126.7; 650.3/4; 721, 758, 1046.10; 1072.1, 5, app.cr.; 1112, 1164.9; 1231 II.8; 1255.2; 1289, 1304, 1443, 1457 bis, 1767?, 1768?, 1770?
Μενεδημία 1458
Μενέδημος 515, 1458
Μενέκκας 1348 app.cr.
Μενεκλείδης 73
Μενεκλῆς 254, 1045.9; 1373
Μενεκράτης 60.72; 1111.5
Μενέλαος 1104.1
Μενέμαχος 868
Μενέστρατος 1065
Μενέφιλος 720 app.cr.
Μένιππος 1045.3; 1072.2 app.cr.; 1077?, 1113
Μενίσκος 724.3, 46; 888
Μεννέας 1245, 1587; Αὐρήλ. Μ. 1245
Μεννηΐς, Ἰουλ. Μ. 618
Μενοίτης 1044 app.cr.
Μενοίτιος 1044 app.cr.
Μένυλλος 617 V.5
Μένων 73, 650.3, 5/6; 731
Μέσατος 145.16
Μεσσαλῖνος, Λ. Σκούτ. Μ. 1283
Μέστριος cf. s.v. Πρεῖσκος
Μη-- 689
Μηνᾶς 593 app.cr.; 1260
Μήνιος 1311
Μηνογᾶς 1296
Μηνοδωριανός 1201.2; 1202.13
Μηνόδωρος 1201.2, 7; 1202.5; 1204.7/8; 1205
Μηνόφιλος 1268, 1301, 1363
Μηνούδουτος 1246
Μης 1273
Μήστωρ 1517
Μητοκος 651/652
Μητροδωρίων 1291
Μητρόδωρος 1318
Μητροφάνης 1301
Μίθιος 1460
Μιθριδάτης 731
Μικαλῖνος 617 IVb.3
Μικίνας 647 B
Μίκρα 549
Μιλτιάδης 70
Μιλτιαῖος 506 ter
Μιλυανδας/ος? 1431
Μίμος 868
Μνασέας 128, 758; Λ. Καικίλ. Μ. 543.2/3
Μνασίστρατος 377
Μνάσων 503
Μνέων 1696
Μνησίθεος 124, 1309, 1458
Μνησῖνος 530.2 (Π. Αἴλ. or Μ. Αὐρήλ.)
Μοδεστῖνα, Κανειν. Μ. 515
Μνησίμαχος, Αὐρήλ. Μ. 1276
Μόδεστος, Λ. Σέντιος Μ. 1636
Μοιρίας 1154
Μοίριος 1154
Μοκάζεις 1225
Μολης 1406/1407
Μολιανός, Κλαυδ. Μ. 1453 bis
Μολοσσός 885, 1180.6, 16
Μονάτιος cf. s.v. Πλάγκος
Μόνιμος 541.6
Μονιμος 1694
Μόρμιος 262
Μοσχαρῶ 1453
Μοσχᾶς, Π. Φούρ. Μ. 762 (18)
Μοσχιανός 1213

Μοσχίων 515, 1595?
Μόσχος 222, 1209
Μουκούδιος 1861
Μουνάτιος cf. s.v. Μαρεῖνος
Μουντανός 1458
Μουσαῖος 242, 1402.3, 5
Μουσσιδία cf. s.v. Πρειουτις
Μουσσίδιος cf. s.v. Φρόντων
Μουστος? 1626
Μουσώνιος 1944
Μουτασις 1458
Μύκης 1431
Μύρμηξ 60.41
Μυρτάλη 224
Μύστα 226
Μυτιλήνη 636
Μῶρος, Ἀπολλῶς 1709
Μωσεύς 223
Μῶσης 1947

N--NIO-- 1305
Να-- 125.12; 578
Να. 674 D/E
Ναθαε 1673?
Ναιασώ 1431
Ναιβας/ος 1407
Ναιουία, Ν. Μουσσιδία Πρειουτις 1458
Ναμερ. 674 A, F
Ναμέρας 674 A, F app.cr.
Ναμερτίδας 674 A, F app.cr.
Ναναις 1458
Νανίς 1497
Νάννα 1245
Νannας 1245
Νανοδις? 1431
Νανος 1431
Νανώ 653
Νάρατος 1514
Ναρδινη(ς) 1431
Ναρις? 1419
Νάρκισσος 701
Νας 1458
Νασον 1431
Ναυσίμαχος 60.16, 59
Ναύτας 617 Ia.11
Νεανδρίδης 506 ter
Νέανδρος 506 ter
Νέαρχος 583
Νέδας 915
Νει-- 434
Νέιανδρος 506 ter
Νεικάνδρα 600
Νεικάνωρ 385.9, 10
Νείκη 560
Νεικι--, Αὐρήλ. Ν. 1215.6
Νεικίας, Αὐρήλ. Ν. 1215.6 app.cr.
Νεικιάς, Αὐρήλ. Ν. 1215.6 app.cr.
Νεικοκ--, Κλαύδ. Ν. 386.19
Νεικόμαχος 425
Νείκων 1377; Κλαύδ. Ν. 386.18
Νεῖλος, Γ. Κλαύδ. Ν. 1294
Νείνιος? 1210 A.1
Νεμβιμας/ος 1409
Νεμέριος 762 (17); Ν. Καστρίκ. Κρίσπος 501; Ν. Σερτίν. Νικηφόρος 754
Νεμεσιανός 530 app.cr.; Μ. Αὐρήλ. Σεπτίμ. Ν. Ἀντιγενίδης 511
Νεμονῆς 129.5, 14
Νένδας 915 app.cr.
Νεοκλῆς 414
Νεοκυϝ-- 975
Νεόπολις 829
Νέπως 1610
Νερουτία cf. s.v. Ματρῶνα
Νερούτιος cf. s.v. Κάνδιδος
Νέρων 1944
Νεσταβος 1571
Νέστις 812
Νετειρος 1587
Νέων 834 app.cr.; 835, 1839 A.9, B.1
Νεωνίς 1071.4/5
Νηγέλλων 606
Νηρεΐς 1274 A
Νησις 1458

Νίγερ, Π. Ἑρένν. Ν. 1171.4
Νιγρεῖνος, Ἀουίδ. Ν. 139.10
Νιγριανός 1944
Νίκαγις 1497
Νικαγόρα 553
Νίκαιος 991 bis
Νίκανδρος 506 ter, 617 Ia.2
Νικασίβιος 262
Νικασχώ 827
Νικασώ 827
Νικειφόρος 1477
Νίκη 795, 1415.5
Νικήτας 1415.2
Νικήτης 95.1; 96.1
Νικηφόρος, Νεμέρ. Σερτίν. Ν. 754
Νικίας 1525, 1565
Νίκιπος 1200
Νικόβουλος 562 A
Νικόδημος 60.47, 76; 163
Νικόλαος 617 IIa3; Ἰούλ. Ν. 633
Νικόμαχος 129.1, 14; 147 I.8, 10; 572 E; 791.7
Νικομήδης 163; Τι. Κλαύδ. Ν. 1196.5
Νικόστρατος 126.8; 326, 412.5; 515, 1145 bis L
Νικυλίς 991 bis
Νίκυλλα 617 IIa.1, 4
Νίκων 60.66; 269, 617 Ib.1?; 754, 761.1
Νικωνίδας 617 Ia.6
Νιομούσειος 555
Νόθιππος 60.21; 145.14
Νοθοκάρτης 827
Νόιλλα 225
Νομίσιος, Λούκ. Ν. 1467
Νόνος 1875.24, 27
Νοορκίνιος cf. s.v. Λεύκιος, Μάαρκος
Νόστος 1431
Νούιος 762 (2)
Νουμέριος, Ν. Μέστρ. Πρεῖσκος 634
Νουμήνιος 731
Νοῦς 1524?
Νύνφιος 386.15, 16
Νύσιος 1046.5
Νῶνα, Σεκούνδα Ν. Ἐλπίς 754
Νώνιος cf. s.v. Ἀτραξίας
Νως 1431

Ξεινᾶς 1347
Ξεινιάδης 1453
Ξεναγόρα 500
Ξένανθος 543.9 app.cr.
Ξεναρίστη 690 B
Ξέναρχος 501
Ξενοβούλης 60.35
Ξενοκλῆς 142.21/22, 24
Ξενόλας 412.5
Ξένος 1827?
Ξενοτέλες 519
Ξενοτίμα cf. s.v. Χσενοτίμα
Ξενότιμος 413
Ξενοφάōν 975?
Ξενόφιλος 413
Ξενοφῶν 60.6; 142.31
Ξένων 553, 687, 761.2
Ξουαμοας? 1431
Ξυστός 1431

Ο[.]λλα 1456 bis F
Ὀα, Αὐρήλ. Ὀ. 1416
Ὀάβιος, Λούκ. Μάμιος Ὀ. Λάργος 1251.10
Ὀάριος cf. s.v. Μάγνος
Ὀβοδιανός 1672
Ὄβριμος 541.3; 1045.10 app.cr.
Ὀδαίναθος 1576
Οἰκουμένη 910 app.cr.
Οἰκουμενία 910
Οἰκουμένιος 910 app.cr.
Οἰν-- 554 app.cr.
Οἴναρον 1476 app.cr.
Οἰσεζεία 1223 app.cr.
Ὀκλατία 1463
Ὀκτάϊος cf. s.v. Γάϊος, Τίτος
Ὀλβιογένης 805

ΟΛΕΥΦΟΑΜΟ? 975
Ὀλόκιος cf. s.v. Γάϊος
Ὄλτος 885
Ὀλυμπιανός 1502
Ὀλύμπιος 1502 app.cr.
Ὄλυμπις 936
Ὀλύμπιχος 60.30
Ὅμιλος 452
Ὀνασᾶς 1480
ΟΝΗΡΑ 868
Ὀνησακώ 761.2
Ὀνησιμᾶς 1262
Ὀνήσιμος, Αὐρήλ. Ὀ. 1116.1, 5
Ὀνησίφορος 501 quater
Ονιαλις 1408
Ὀνομάστη 1458
Ὀπίληκς 860 app.cr.
Ὄπτιμος 1385-1387
Ὀρ--δας 647 G
Ὄρβιος cf. s.v. Δείφιλος
Ὀργεύς 812
Ὀρεστάδας 305, 647 G app.cr.
Ὀρέστης, Φλάβ. Ὀ. 1681
Ὀρεστιανός, Μ. Αὐρήλ. Ὀ. Περικλῆς 1400
Ὀρεστῖνα, Αὐρήλ. 1245
Ὀρθαγόρης 684
Οριμάγ 739
Ὄροιδος 617
Ὀρφωνίδας 647 G app.cr.
Ὄρχαμος 732, 1839 A.1
Ορωιδυος 617 V.3
Ὀσαεις 1851?
Οσαιδος 1641
Ὀτακίλιος 1201.8; 1202.8; 1203.3
Οτανεις? 1409
Ὀτάνης 1409 app.cr.
Οὐάκκιος cf. s.v. Λαβέων
Οὐαλερία 1240; cf. s.v. Οὐαρσία
Οὐαλεριανός, Μ. Κλαύδ. Οὐ. 1339; Μ. Κλαύδ. Οὐ. Τερεντυλλιανός 1339; Μ. Φλάβ. Οὐ. Τερεντυλλιανός 1339, 1342
Οὐαλέριος 1377, 1441, 1637; Οὐ. Οὖλπ. Σεουῆρος 1206; Φλάβ. 1640?; cf. s.v. Λεύκιος
Οὐάληνς, Λ. Δ-- 1651
Οὐάλης 1713; Σάτρ. Οὐ. 970
Οὐαλλις 1458
Ουαναξος 1245
Οὐανγδιβασσιν 1458
Οὐαρείνιος cf. s.v. Μάξιμος
Οὐᾶρος, Π. Κυιντίλ. Οὐ. 770
Οὐαρσία, Οὐαλερ. Οὐ. 1458
Οὐάρων 866 (gen. Οὐάραντος)
Οὐασσης 1458
Οὐέγνος 1245
Οὐείριος cf. s.v. Γράτος
Οὐενοῦστος 1458
Οὐετρανός 1948
Οὐέττιος, Γ. Οὐ. 1856; cf. s.v. Ἀρτεμίσιος, Διονύσιος
Οὐήδιος cf. s.v. Ἀντωνεῖνος
Οὐήρα 963?
Οὐηράνιος cf. s.v. Κόϊντος
Οὐείλιος cf. s.v. Ὑμεναῖος
Οὐικτωρία 1613
Οὐλπία cf. s.v. Ἰουλιανή
Οὔλπιος cf. s.v. Ἰουλιανός, Σεουῆρος, Σωζόμενος
Οὐόλκιος cf. s.v. Μάαρκος
Ὀφ-- 710
Ὀφελλιανός, Αὐρήλ. 1775
Ὄχος 1527, 1529
Ὄψιος 60.7

Πα-- 1059.26
Πᾶβλος 431
Παιδάρχη 672
Παιδέρως 1873 app.cr.
Παιδοπίλα 827?
Παιρισάδης 731
Παῖστος 827, 862
Παιώνιος 1059.25; 1104.1
Παλαιός 514, 521
Παλαμήδης 1515, 1526

Παλίσκιος 412.3
Παλλάδιος, Φλάβ. Π. 695.13
Παλυγος 1431
Παμις? 1411
Παναίτιος 571 II
Πανδοσῖνος cf. s.v. Γναῖος
Πανδυσῖνα cf. s.v. Πλωτία
Πανδυσῖνος cf. s.v. Γάϊος, Γναῖος
Πανησε 1808
Πανθεία 1431
Πανκρατία, Αὐρήλ. Π. 1457.12
Πανκρατίδας 1820?, 1828, 1833?
Πανσα 988.21
Παντάριστος 959 app.cr.
Παπᾶς 1335 app.cr.?; 1389
Παπίας 1279/1280, 1290
Πάπιος cf. s.v. Ἄβιτος
Πάπος 1210
Παπύλος 1066, 1271, 1354
Παραμόνη 998
Παράνομος 501 quater
Παρηγόρειος 1355 app.cr.
Παρθένιος 1458
Παρμενίσκος 791.7
Πάρμις 690 C
Παρσένιον 1431
Παοέμη 1456 bis F
Πασία 1223 app.cr.
Πασίας 1223
Πασικλῆς 742 app.cr.
Πάσικος 742
Πασικράτης 742 app.cr.
Πᾶσις 1091
Πασίων 1811
Πασῶ 341
Πάσων 454
Πατάριστος 959
Πατούλκιος, Πόπλ. Π. 1149
Πατρίκιος 709 app.cr.; 1679
Πατροκλῆς 104, 545 quater, 1458
Πάτροκλος 53, 1458
Πάτρων 871.1
Παύλα 1171.6
Παυλείνη 1377
Παυλεῖνος 1231.I.25
Παυλῖνος 1944
Παῦλλος 1944
Παῦλος 1334, 1368, 1456 ter 3, 11; 1459.4; 1460, 1724, 1944; Κ. Σέργ. Π. 1368
Παυράτας 617 III.3
Παυσανίας 147 II.7, 9; 148.3; 617 V.1, 8
Παυσῶ 827
Παφωρε 1808
Πε-- 61
Πειερίων, Κλαύδ. Π. 618
Πειθίας 839
Πειθόλα 562
Πειθόλαος 522 app.cr.
Πεισίας 60.53
Πεισίδικος 1227 A.4
Πεισίστρατος 564, 1497
Περδίκκας 919, 1231 I.30
Πέρδιξ 970?
Περεστέρα 1000
Περιγενίς 815.2
Περικλῆς, Μ. Αὐρῆλ. Ὀρεστιανὸς Π. 1400
Περιπνίδας 815 app.cr.
Περιστέρα 1763?
Πεσκν-- 903
Πεσκεννία 903?
Πέτασος 1513 A.9, 12
Πετεύριος 1777?
Πετεύρις 1777?
Πετίκιος, Λ. Πετίκ. Πρόπας/Ἡρακλείδας 416
Πετραῖος 862 app.cr.
Πετρονία 895
Πέτρος 1662-1664, 1740-1742 (sub 1)
Πιγραμουσιος 1458
Πίληκς 860 app.cr.
Πίνης 577
Πινιγός 915
Πιξώδαρος 515

Πιρεῖθος 710 bis B
Πίσανδρος 1105
Πίσων 1089 app.cr.
Πλάγκος, Λ. Μονάτ. Π. 1174
Πλάτων 498, 762 (5); Τι. Κλαύδ. Π. 1401
Πλειδέα 1245
Πλοῦς 1464
Πλουσία 1089 app.cr.
Πλωτία, Π. Πανδυσῖνα 754
Πνῖγος 915 app.cr.
Πο-- 301, 303; cf. s.v. Αὖλος
Πόθος 868, 1145 bis H
Πολε-- 687
Πολεμ-- 687 app.cr.
Πολέμαρχος 556, 757, 1045.4
Πολεμοκράτης 617 IIa.2, IVa.5
Πολιεύς 386.11
Πολίτας 553
Πολίτης 1054
Πόλλις 541.2
Πολύβιος 452
Πολυδεύκης 258
Πολύερμος 1792
Πολύευκτος 2
Πολύζαλος 533
Πολυκάστα 617 IIb.4
Πολυκλῆς 60.79; 98, 147 II.3; 400
Πολυκράτης 98
Πολυκρατίδης 501
Πολυμένōν 992 ter
Πολύξενος 60.50
Πολυσάων 553
Πολύστρατος 60.15, 44; 556
Πολύστροτος 522.13
Πολύτειμος, Ἕλβ. Π. 598
Πολυφάνης 210
Πολυφράδμων 993?
Πολυφράσμων 145.13; 993?
Πολυχρόνιος 1273
Πομπήιος cf. s.v. Ἀττικιανός, Αὖλος, Καπίτων
Πομπώνιος cf. s.v. Ἀρχέλαος, Αὖλος, Γάϊος
Πονοσελμας/ος 1407
Πονπᾶς 1286
Ποντικός, Σεουῆρος Π. 968
Πόντιος 1021?; cf. s.v. Αὖλος
Ποπιλλία cf. s.v. Σωσιπάτρα
Ποπλικόλα, Λ. Κορνήλ. Π. 762 (21)
Πόπλιος 531, 762 (16), 1227 A.3; 1944; Π. Αἰβούτ. Φλάκκος 1339, 1342; Π. Αἴλ. 537.4; Π. Αἴλ. Ἀρτεμίδωρος 1207; Π. Αἴλ. Σεραπίων 537.2; Π. Ἑρένν. Νίγερ 1171.4; Π. Κλαύδ. Θρασύβουλος 1163.1; Π. Κορνήλ. 501; Π. Κυιντίλ. Οὖαρος 770; Π. Οὐήδ. Ἀντωνεῖνος 1128; Π. Πατούλκ. 1149; Π. Φούρ. 888?; Π. Φούρ. Μοσχᾶς 762 (18); Γ. Ἀντών. Σεπτίμ. Π. 511; Μ. Κοίλ. Π. 762 (22)
Πόρις 812
Ποσεδώνιος 672
Ποσειδώνιος 662, 731
Ποσιδωνία 654
Ποσιδώνιος 653, 731
Ποτάμων, Τι. Ἰούλ. Π. 1264
Ποτιδάϊχος 506 bis
Πουα 1431
Πούβλιος 1458
Πουλυτίων 33
Ποῦλχρος, Κορνήλ. Π. 526
Πουπ-- 908
Πουπίλιος 908
Πούπιος 1457 ter
Πούπλιος 422, 1719?; Π. Αἴλ. Ἀουεντεῖνος 1360.3; cf. s.v. Γερμανός
Πραίσιος 862 app.cr.
Πραξίας 515
Πραξίλλεις 501
Πραξίλλης 501
Πραξίοχος 843
Πραξιφάνης 761 bis
Πράοχος 515?
Πρατίνας 145.9
Πρεῖμος 260, 386.14; 1855?, 1944; Λούκ. 1855?

Πρειουτις, Ναιουία Μουσσιδία Π. 1458
Πρεῖσκος 385.21; Αἴλ. Π. 1458; Νουμέρ. Μέστρ. Π. 634
Πρεπέλαος 1408
Πρημιτεῖβα 909?
Πρίκς 836 app.cr.; 837 app.cr.
Πρῖκσος 837 app.cr.
Πριμιγένης 901?
Πρῖμος 1944
Πρινκιπίων 1944
Πριοττας/ος 1224
Προδεκτ-- 386.24
Προκ-- 908
Πρόκλα, Αὐρ. 1215 app.cr.
Προκλείδης 206
Πρόκλος, Αὐρήλ. Π. 1215 app.cr.; Ἥλιος Π. 1865; Λ.(?) Καλπούρν. Π. 1361
Προκόπιος 1667, 1679
Προκτυος 1490
Προμαθίων 715
Πρόξενος 209, 447.31
Πρόπας, Λ. Πετίκ. Π. 416
Πρόπινκος 1245
Προσδοκία, Λ. Ἀματ. Π. 1163.5
Προύταρχος 566
Πρωταγόρας 731
Πρώταρχος 501, 566
Πρωτίας 60.77
Πρωτογένης 501
Πρωτόμαχος 791 app.cr.
Πρωτοχάρης 617 VI.5
Πτολεμαῖος 727, 1456 bis F
Πτολέμμας 617 app.cr.
Πτολλείων 1767?
Πυ-- 1228
Πυθαγόρας 1051
Πυθέας 1827?
Πυθικέτας 919
Πυθογένης 202
Πυθόδωρος 254, 1829?; Ἄνν. Π. 164.7; 1034 bis
Πυθοκλῆς 60.3; 104
Πυρβακος 698
Πυρίης 802
Πυρῖνος 919
Πύρις 812
Πυρονίδας 731
Πυρούλας 703
Πυρραῖος 515
Πυρρῖνος 919
Πύρρος 1053
Πυτίκας 919
Πυτίκκας 919
Πῶλα, Π. Σταλακία Χαρίτιν 754; Τερεντ. Π. 754
Πωλεία 1245
Πωλιανός, Λ. Κόρνήλ. Π. 1179
Πώλλα cf. s.v. Τρυφαίνα
Πωλλίων 1944
Πωπας 1458

Ῥ-- 1693
Ραββηλος 1583
Ῥαδίνη? 1431
Ῥαύκιος 862 app.cr.
Ῥεγυλλῖνος, Αὐρήλ. 1116.4
Ῥῆσις 1464
Ῥηχουναγος 742 app.cr.
Ῥόδα 871.2
Ῥόδη 1111.4
Ῥοδίνη? 1431
Ῥόδινος 1315
Ῥόδων 1774
Ῥοδωνιανός 1231 I.19
Ῥουσωνιανός, Λ. Φλάβ. Ῥ. Ῥοῦφος? 1194. 14
Ῥουφῖνος 1231 I.24; 1415.1
Ῥοῦφος 372, 731, 1245, 1423, 1693, 1944;

Τ. Αἴλ. Ῥ. 529.17; Α. Γερμανὸς Ῥ. 1635; Λόλλ. 979; Λ. Φλάβ. Ῥουσωνιανός Ῥ.? 1194.15

Σαββάτιος 1034
Σαβεινιανός, Ἀσίνν. Σ. 1344
Σαβεῖνος 600
Σαδάλας 1224
Σαιθίδας, Τιβ. Κλαύδ. Σ. Καιλιανός 405.8
Σαιος 1673?
Σαιου 1673?
Σάκρος 1431
Σαλαμᾶς 1763
Σαλδίχ 739
Σαμήραμις 827
Σάμιος 1046.6
Σάμος 815.2/3
Σαμουήλ 1808
Σανβάτιος 1004?
Σάννος 1045.10
Σάοχος 515?
Σαραπιάς 1042
Σαραπίων 1042
Σαρπιης? 1431
Σαστωκ 876 Β?
Σάτριος, Σ. Οὐάλης 970
Σάττων 991
Σατυρίων 754, 762 (9)
Σάτυρος 812
Σαυαγας 739
Σαυαγασκος 739
Σειγης? 1245
Σειλανός, Τι. Φλ. Σ. 1275
Σειλίας 469
Σεκόνδος, Λ. Φούφ. Σ. 1843
Σεκοῦνδα 910; Σ. Νῶνα Ἐλπίς 754
Σεκοῦνδος 1939, 1944; Μ. Ἰούλ. Σ. 1623
Σελγενδεους? 1431
Σέλευκος 186, 229
Σεληνίς 1431
Σεμαρίστα 1062 app.cr.
Σεμελος 1431
Σεμίδας 1062 app.cr.
Σέμνος 1284
Σεμορωνία cf. s.v. Ἡλιώνη
Σεμπρονία cf. s.v. Ἀρίστα
Σέντιος cf. s.v. Μόδεστος
Σέξτος, Σ. Τεμψών. 501
Σεουῆρος, Κλαύδ. Σ. 139.4; Οὐαλ. Οὔλπ. Σ. 1206; Σ. Ποντικός 968?
Σεπτίμιος cf. s.v. Ἀντιγενίδης, Θηρωνίδης, Ἰουλιανός, Νεμεσιανός, Πόπλιος, Στρατόνεικος
Σεραπίων 164.9; 1231 II.15; Π. Αἴλ. Σ. 537.2
Σεραυγ-- 739
Σεργία 1368
Σέργιος 1588 bis?, 1667, 1724; cf. s.v. Παῦλος
Σερτίνιος cf. s.v. Νικηφόρος
Σεττίδιος cf. s.v. Φίρμος
Σευηριανός 694.11 (Σευηριανὸν γυμνάσιον)
Σεύθης 712
Σεχεννέσις 1398?
Σηδατία 1463
Σήϊος cf. s.v. Ἀριστόμαχος, Αὖλος, Γάϊος, Γναῖος
Σθόρυς 812
Σιβιδα 1458
Σικόνδα, Αὐρήλ. Σ. 1165.4
Σιλανίων, Μάρκ. Σ. 501
Σιλβανός 1544
Σιλβῖνος cf. s.v. Μαρῖνος
Σιλ(λ)εας 1431
Σιλουανός 737; cf. s.v. Γάϊος
Σίμαλος 757
Σιμίχη 222
Σιμμίας 617 V.2, 7
Σῖμος 555
Σίμυλος 550
Σίμων 1611

Σινωπίων 666 app.cr.
Σιόκκαρος 1857
Σῖρα 948
Σισίν(ν)ιος 1457.3, 14
Σιτάλκας 617 IVa.3
Σιτας 1718
Σκανδιλιανός, Τιβ. Σ. Ζώσιμος 528.2/3
Σκούτιος cf. s.v. Μεσσαλῖνος
Σκρειβωνία 899
Σκύθης 673
Σκύλης 673 app.cr.
Σϙύλλος 919
Σϙύλος 919
Σοδαταλης 864 app.cr.
Σοϊξων 401.2
Σολαμιμις? 1411
Σολαμις? 1411
Σόσιος 1227 A.3
Σουκαρριος 1431
Σουλπίκιος cf. s.v. Αὖλος, Λούκιος
Σοῦσος 1231 II.18/19; 1245
Σοφοκλῆς 145.15
Σόφων 227
Σοχρακης 1515
Σπαρώδας 699
Σπάταλος 386.13
Σπευσικλῆς 60.45
Σπεύσων 515
Σπινθήρ, Τι. Ἰούλ. Σ. 1264 app.cr.
Σπόριος 1944
Σπωσιανός 868
Σταλακία cf. s.v. Πῶλα, Χαρίτιν
Στάρτων 1246
Στασικράτη 1476
Στάσιον 1473
Στασιτίμα 1473 app.cr.
Στασιχώρα 1473 app.cr.
Στάτιος 1991
Στέφανος 827, 1354, 1860
Στίχιος, Ἀ. Κούρτ. Στ. 1458
Στόλος 757
Στράταρχος? 1431
Στρατῖνος 60.48
Στράτιος 102
Στρατονείκη 1104.6; 1314, 1373; Φλαυία Σ. 1285
Στρατόνεικος, Μ. Αὐρήλ. Σεπτίμ. Σ. 511
Στρατονίκα 617 IIb.3
Στρατόνικος 648 V
Στράττιος 762 (6)
Στρόμβιχος 126.6
Συ-- 926
Σύαγρος 515
Συβρίτα 827, 862
Συῆρος, Γ. Κουΐντ. Σ. 1391 app.cr.
Συλεύς 326
Σύλιχος 326
Σύλλας, Λ. Κορνήλ. Σ. Ἐπαφρόδιτος 1059.15, 19
Σύμμαχος 1498
Σύμφορος 1402.4
Συν-- 386.26
Συνήνιτος 830/831
Συρίνας, Αὐρήλ. Σ. 1414, 1419
Σῦρος 1414, 1415.8; Αὐρήλ. Σ. 1414
Σφοδρός 932
Σω-- 868
Σωγένης 128
Σωζόμενος, Οὔλπ. Σ. 1261
Σώκλος 53
Σωκράτης 273, 501; Αὐρήλ. Σ. 1276
Σωκρίων 970
Σωπάτρα 1875.25, 28
Σώπατρος 557.2/3; 1043 I.40
Σωσήν 885, 924
Σωσίβιος 650.6
Σωσικλῆς 209
Σωσιπάτρα, Ποπιλλ. Σ. 618

Σωσίπατρος 758
Σωσίφρων 265
Σῶσπις 1458
Σωστράτα 420
Σώστρατος 162, 386.14, 15; 1043 I.40; 1045.8; 1827?
Σωτάδας 827
Σωτάδης 815.2
Σωτέας 386.20
Σωτήρ 260
Σωτηρᾶς 611 app.cr.
Σωτηρία 848
Σωτηρίδας 385.7, 11
Σωτήριχος 385.14; 572 F, 1481
Σώτηρος 501 quater, 515
Σώφυτος 1514

Ταβουλγαεις 739
Τακιτούρνους, Αὐρήλ. Τ. 728
Τάκιτους, Αὐρήλ. Τ. 728
Ταμιανός 1781
Τας 1245
Ταλάρις 1221
Ταξυνηνός? 1458
Ταος 1458
Ταρασις 1458
Ταρρίας 617 IIb.9
Τας 1458
Τατα 1293, 1458
Τατας 1458
Τατία 1295, 1333
Τατιανίς 1298
Τατιανός 1211, 1260
Τατιάς 1357.5
Τάτιον 1269, 1276, 1310
Ταττις 1459 bis
Ταυρῖνος, Κλαύδ. Τ. 1710
Τει-- 61
Τειμέας 970
Τειμόθεος 1212, 1306, 1458
Τειμοκράτης 1363
Τείσανδρος 126.5, 7
Τεισίμαχος 60.11
Τεισωνίδης 126.9
Τελέστας 412.3
Τελέστης 254
Τελεσφορίων 1213
Τελέσφορος 1363
Τεμψώνιος cf. s.v. Αὖλος, Σέξτος
Τεο-- 675
Τερεντία cf. s.v. Πῶλα
Τερεντύλλα, Κλ. Τ. 1339
Τερεντυλλιανός, Μ. Κλ. Οὐαλεριανὸς Τ. 1339; Μ. Φλ. Οὐαλεριανὸς Τ. 1339, 1342
Τερτία 754, 1415.9; 1475; cf. s.v. Τρυφέρα
Τέρτιος 948
Τεύθρας 278
Τήλαιθος 341
Τηλέμαχος 1245; Τι. Κλαύδ. Τ. 1456 bis A-C, J
Τηρήπης 653
Τιάρα 685
Τιβέριος, Τιβ. Ἰούλ. Ἀφροδίσιος 1303; Τιβ. Ἰούλ. Ποτάμων 1264; Τιβ. Ἰούλ. Σεπτίμ. Ἰουλιανός 511; Τιβ. Ἰούλ. Σπινθήρ 1264 app.cr.; Τιβ. Ἰούλ. Τρόφιμος 1303; Τιβ. Καισένν. Καλύμνιος 501; Τιβ. Κλαύδ. Ἀγρίππα 1456 bis J; Τιβ. Κλαύδ. Ἀκουσίλαος 139.2; Τιβ. Κλαύδ. Ἀπολλινάρις 1795; Τιβ. Κλαύδ. Δαρεῖος 1397; Τιβ. Κλαύδ. Δορζίνθης 706 app.cr.; Τιβ. Κλαύδ. Ηρων 1795?; Τιβ. Κλαύδ. Θέων 1795?; Τιβ. Κλαύδ. Ἰλαγόας 1397; Τιβ. Κλαύδ. Νικομήδης 1196.4; Τιβ. Ὀφ-- 710; Τιβ. Κλαύδ. Πλάτων ὁ καὶ Τιβ. 1401; Τιβ. Κλαύδ. Σαιθίδας

Τιβ. Καιλιανός 405.8; Τιβ. Κλαύδ. Τηλέμαχος 1456 bis A-C, J; Τιβ. Κλαύδ. Φίλων 1795?; Τιβ. Σκανδιλιανὸς Ζώσιμος 528.2/3
Τιλλοροβας/ος 1421
Τίμαιος 126.5
Τίμαρχος 199
Τιμασαγόρας 1497
Τιμόθεος 126.8; 1763; Αὖλος Καπρείλ. Τ. 587
Τιμοκλείδης 611 app.cr.
Τιμοκλῆς 104
Τιμοκράτης 617 IIa.8
Τιμολέων 294, 536
Τιμόμαχος 199
Τιμούρροδος 1497
Τιμώ 849
Τιμῶρις 731
Τιμώχα 1825?
Τίμωχος 1825 app.cr.
Τίτθα 1225
Τιτι? 1431
Τιτιανή, Φλ. 1640
Τιτιανός 1640
Τίτιος cf. s.v. Κόϊντος
Τίτος 754; Τ. Αἴλ. Αὐρήλ. [--] Θεόδοτος 529.4; Τ. Αἴλ. Αὐρήλ. Μάρων 1464 bis; Τ. Κοΐγτ. 791.1; Τ. Κωπών. Μάξιμος 164.36; Τ. Ὀκτά. 501; Τ. Φλάβ. Ἀλέξανδρος 515; Τ. Φλάβ. Ἀριστότειμος 527.31; Τ. Φλάβ. Ἀρτεμίδωρος 634.4/5; Τι. Φλάβ. Ἀτείμητος 1275; Τ. Φλάβ. Δαμιανός 1135; Τ. Φλάβ. Δορζίνθης 706 app.cr.; Τ. Φλάβ. Εὔδημος 1103.3; Τ. Φλάβ. Εὐρύδικος 515; Τι. Φλάβ. Σειλανὸς καὶ Μαριανός 1275; Τι. Φλάβ. --κράτης 406
Τλεμπόλεμος 60.55
Τλαμόας 1366
Τοβουλγαεις 739
Τουττις 1459 bis
Τραεδικεντος 1718
Τροκόνδας 1401, 1402.1; 1420; Αὐρήλ. Τ. 1416/1417, 1420, 1444
Τροφιμᾶς 1266, 1300
Τροφίμη 1271; Αὐρήλ. Τ. 1165.11
Τροφιμής 1265
Τρόφιμος 1274 A?, B; 1280, 1290, 1298, 1300; Αὐρήλ. Τ. 1276; Τι. Ἰούλ. Τ. 1303; Ἰούλ. 1555/1556
Τρόχας 617 V.2, 8
Τροχιλᾶς 1949
Τροχίλος 1949
Τρυφαίνα, Πῶλλα Τ. 762 (19)
Τρυφέρα 863; Τερτ. Ὡραρ. Τ. 754
Τρύφων, Αὖ. Αὔδ. Τ. 754
Τρωίλος 868
Τυδετή 79
Τυδετώ 79
Τύλλιος cf. s.v. Ἡρακλέων, Κόϊντος
Τυράνιον, Βετουτ. Τ. 762 (22)
Τυράντιος 762 (22)?
Τυχερός? 1431
Τυχως? 1431

Ὑγεῖνος 1874 bis; Μ. Αὐρήλ. Ὑ. 511
Ὑγιαίνων 731
Ὑε-- 578 E
Ὕλας 616 app.cr.
Ὑλίς 616
Ὑμεναῖος, Οὐείλ. Ὑ. 1446
Ὑμνίς, Αἰλ. Ὑ. 597
Ὑρτακίνας 862 app.cr.

Φ-- 91.14
Φ--άδας 699
Φαβία 762 (15)
Φάβιος cf. s.v. Διοκράτης, Μᾶρκος

Φαέθων 800 A
Φαινίλας 792
Φαιστιόννας 862 app.cr.
Φαῖστος cf. s.v. Παῖστος
Φαμιλιαν--? 1022
Φανίας 1090, 1091, 1096, 1111.2, 5
Φανίχη 681
Φάννιος cf. s.v. Γάϊος
Φανο-- 95.5
Φανόλαος 648 VI
Φανόστρατος 506 bis
Φαρακίδας 562
Φάρος 578 D
Φαυστῖνος 1944
Φαῦστος 1291, 1299 app.cr.; 1944
Φαῦτος 1299
Φειδόλαος 522 app.cr.
Φεραῖος 521?
Φερράνιος cf. s.v. Λεύκιος
Φιλάδελφος 529.17
Φιλάν 617 IIb.7
Φιλαντίνοος 1765?
Φιλαρχίδης 819
Φιλάων 617
Φιλέας 60.67; 385.21
Φιλέταιρος 843
Φιλη-- 174
Φιλήμων 685
Φιλήνων 572 C
Φίλητος 1252
Φιλι-- 1469
Φιλίαρχος 888
Φιλιμήνα 470
Φιλιππιανός 1231 II.23/24
Φίλιππος 60.69; 128, 146.9; 265, 415, 617 V.4; 653, 1513 A.10, 12; 1731; Αὐρήλ. 1874; Γ. Ἰουλ. Φ. 374; Κ. Κουίνκτ. Φ. 1382
Φιλίστη 649
Φίλιστος 515
Φιλίων 6.24
Φιλλέας 563
Φιλλίδας 543.9
Φιλόδαμος 370
Φιλόδημος 1485
Φιλόκκας 1348 app.cr.
Φιλοκράτης 244, 247
Φιλοκύδης 60.14
Φιλοκύρειος 1048
Φιλόμηλος 1292
Φιλόμουσος 1291
Φιλοξενίδας 377, 433
Φιλόξενος 211, 543.7
Φιλόπαππος, Ἰουλ. Ἀντίοχος Φ. 164.8
Φιλοποίμην 451
Φιλόστρατος 419, 754
Φιλότας 991 bis
Φιλουμένη 1421; Αὐρήλ. Φ. 1420
Φιλουμενός 385.18
Φιλοχάρης 60.27
Φίλυλλα 991 bis
Φίλυλλος 60.58, 65; 991 bis
Φίλων 60.57; 536?; Τ. Κλαύδ. Φ. 1795?; Φλαβ. Φ. 385.17; 412.4
Φιλωνίδας 991 bis
Φιλώνιχος 617 V.6
Φιλωτέρα 1773
Φιλωτήρα 607
Φίρμος 1944; Σεττίδ. Φ. 139.4
Φλ-- 386.27
Φλαβία cf. s.v. Ἀρίστα, Εὐχαρίστα, Στρατονείκη, Τιτιανή
Φλάβιος/Φλάουιος 693.5; 1376, 1467, 1991; cf. s.v. Ἀγη--, Ἀλέξανδρος, Ἀντίγονος, Ἀριστότειμος, Ἀρτεμίδωρος, Ἀρτεμίσιος, Ἀτείμητος, Γερόντιος, Δαμιανός, Δορζίνθης, Ἐπαφρᾶς, Ἐπιτύχης, Ἑρμοκράτης, Εὐβίοτος, Εὔδημος, Εὐρύδικος, Εὐσχήμων, Θρέπτος,

Μαριανός, Ὀρέστης, Οὐαλεριανός, Οὐαλέριος, Παλλάδιος, Ῥουσωνιανός, Σειλανός, Τιτιανός, Φίλων, --κράτης
Φλακινος 988.3, 5?
Φλάκκος, Π. Αἰβούτ. Φ. 1339, 1342
Φλάκος, Λ. Μάλ. Φ. 1390 B.1
Φλαουώνιος cf. s.v. Μάξιμος
Φο. 648 IX
Φοῖνιξ 760, 1224
Φονδάνιος cf. s.v. Γάϊος
Φόρμος 206
Φορτουνᾶτος 1944
Φούριος cf. s.v. Κόϊντος, Μοσχᾶς, Πόπλιος
Φούσκιλλος 1944
Φουτία, Φ. Αἰλ. Δόμνιλλα 1458
Φούτιος, Φ. Αἴλ. Μαρτύρις 1458
Φούφιος cf. s.v. Σεκόνδος
Φραάτης 1513 A.2
Φρίξ cf. s.v. Πρίκς
Φρῖξος cf. s.v. Πρῖκσος
Φρονιμᾶς, Διογένης Φ. 1852?
Φρόντων, Γάϊος Καριστ. Φ. 1368; Μουσσίδ. Φ. 1458
Φρύνιχος 145.8
Φύλα 863 app.cr.
Φύλακος 60.10
Φυλεύς 147 I.3, II.7, 9; 148.3
Φύρσων 683
Φωσφόρος 386.21
Φωτεινός 855 A

Χαιρέας 1629
Χαιρέδημος 95.7
Χαιρίας 515, 142.27
Χαλείπας 1669
Χαλκιδεύς 535?
Χάρης 506 ter
Χαρίδαμος 402
Χαρίδημος 147 I.6; Αἰμίλ. Χ. 847
Χαρικλῆς 147 II.10; 148.5, 7
Χάρις 886?
Χαρίσανδρος 60.12
Χαρισθένης cf. s.v. Καρισθένης
Χαρίτιν, Πῶλα Σταλακ. Χ. 754
Χαρίτων 611, 1491, 1862 A/B
Χαρμίδης 1168
Χαρμίων 669
Χαρμοκράτης 263
Χαροπίδης 60.78
Χασιδάθη 1544
Χειρίσοφος 1988 (1)
Χελο-- 797
Χελόνιον 797 app.cr.
Χέλων 797 app.cr.
Χιμιρις 747
Χιόνης 260, 320 F, G
Χλωρίδιος cf. s.v. Κλορίδιος
Χοιρίλος 145.7
Χοριμάγ 739
Χρυ. 731, 868
Χρύσανδρος 386.10
Χρυσάωρ 1028, 1076.1; 1091, 1096
Χρυσέρως, Γ. Ἰουλ. Χ. 374
Χρύσα 1226
Χρυσιανός 1231 I.14/15; 1231 II.8
Χρύσιππος 1231 I.27
Χρυσίων 1231 II.9/10
Χρυσόμαλλος 1458
Χρῦσος 1113 bis B; 1231 I.13
Χρύσων 848
Χσενοτίμα 962
Χυλδαῖος 1832?
Χωρότιμος 617 VI.2

Ψειλοζείας/ειος 1223

Ὦλιος cf. s.v. Γάϊος
Ὡραρία cf. s.v. Τρυφέρα

Ὠριμώνδης 506 ter
Ὠρωπόδορος 505, 506 bis

-Α--μικη 1418
--αγόρης 673
--αδης 146.17
--αΐς 547
--αιστα 1848
--αλης 1224
--αμ-- 928
--αρετης 233
--ατρος 1528?
--αχος 95.9
--βο--ου (gen.) 1693
--δα 959?
--δας 699, 959?
--δικίου 868?
--δοτος 147 I.8
--δωρα 1209
--δωρος 386.2; 1009?
--ευς 991 bis
--ης 148.1; 674
--ητος 617 Ia.5
--θάλης 95.8
--θς 648 XI
--ιμος 527.32; 1045.10
--ινα 617 Ia.1
--ιοόλαος 522.15
--ιος 800 B
--ιππος 991 bis?
--ισκος 931?
--καριος 861 A
--κινετος 126.6
--κλῆς 176
--κράτης, Τι. Φλάβ. --κράτης 406
--λῆς 104.2
--λιανός, Αἴλ. --λιανός 529 bis
--λλιος 826
--μας 777
--μεζας 1549
--μόνικος 522.14
--ναιος 796
--νις 1277
--ντας 682
--νωπιων 666
--ξις 739
--οκράτης 385.28
--ορίδης 674
--ορος 234
--ος 126.7; 205, 573, 926?
--ου cf. s.v. Γνάιος
--ο]υς 1295
--περδις 970?
--ππος 754
--ρας 1159.7
--ράτης 103
--ρικος 869
--ριξάρης 1516
--ς, Μ. 1492?
--σ.τιος 1046.7
--σεμ-- 1598
--σις 666
--σιτων 991 bis
--σος 559
--τας 1071.1?
--της 632?
--τοκράτης 682
--τος 632?, 1071.1?
--ττα 234
--υκιττο-- 617 Ib.2
--φαλᾶς 735.3
--φαντος 1253
--φάϝōν 975?
--φαϝος 975?
--φος 147 I.10
--χος 764
--ων 834

MYTHOLOGICAL NAMES

Ἀγαμέμνων 353
Ἀλέκτωρ 1144
Ἀμαρυγκεύς 617
Ἄνδροκλος 1123
Ἄσβολος 1679 app.cr.

Βριάρης 1573

Γόρτυς 876 A

Θησεύς 1553.20

Καλλιόπη 1020
Κάρ 1109
Κόρινθος 294.3

Λαοδαμία 1672

Μαρσύας 1553.22?
Μεινώταυρος 1553.20

Μήστωρ 1517 app.cr.
Παλαμήδης 1517 app.cr.
Περσεύς 1872 app.cr.
Πηνελοπεία 1672

Ὄλυμπος 1553

Ῥέμος 936 bis
Ῥῶμος 936 bis

Σαλμακίς 1041
Σαρπηδών 1517 app.cr.
Σκίρτος 1506
Σκύθης 1553.21

Τελετή 1506
Τέλεφος 1517 app.cr.

Ὠκαιανός 1617
Ὠκεανός 1617

I. B. NAMES OF SHIPS AND ANIMALS

Ships:
Ἀκτιόνικον 885 (πλοῖον?)

Horses
Aliger 988.22
Αἴγυπτους 988.22
Amor 988.22
Ἀφρικός 988.22

Ἔολους 988.28

Ηγρεγιος 988.26

Λασκιβος 988.18
Λαυρεντινος 988.17
Λαυρεντιος 988.19
Λεικειτιωσους 988.13
Λεξιοσυς 988.15
Ληγιτιμιους 988.17
Λήμνιος 988.18
Λήναιος 988 app.cr.
Λήνεος 988.18
Λουκιφιρ 988.19
Λουκορ 988.19
Λουκουντιλος 988.13?
Λουξουριοσους 988.15

Παδους 988.27

Ποντικός 988.28
Πρυθνε̃ος 988.27
Πρυταναῖος 988 app.cr.

Ραπιδους 988.23
Ρεπαρασους 988.23?
Ρεστιτουτος 988.24
Ρεφεκιτορος 988.25
Ρηνος 988.23

Ριβαρις 988.24
Ροσατος 988.27
Ρυθυλος 988.23
Ρωμοννησις 988.24?

Σολεμνιος 988.27
Στιβαρέας 988.26

--οννησις 988.24

I. C. LATIN NAMES

Acutius 826
Aelius cf. s.v. Bruttius, Severianus
Aemilius 826
Agilleius 587
Agorius, Vett. A. Praetextatus 1960
Anicius, Statius A. 1389 app.cr.; Statius A. Syneros 1389 app.cr.
Antistius 587
Antonius 826
Aper 1582
Apronius 826
Asclepiodotus, Oecumenius Dositheus A. 874
Atilia, A. Pomptilla 942
Atius 826
Atticus 1944
Aufatius 608
Aulus, A. Voconius/Vocontius Zeno 1176
Auluzenes 1718?
Auscius 587

Bassillus 1944
Basilus 1944
Batavus 1944
Bonne 1583
Bruttius, P. Ael. B. 1463; P. Ael. B. Lucianus 1463; cf. s.v. Praesens

Caecilius 826
Caelianus, Tib. Claud. Saethida C. 405
Caius 1623; C. Mal. Maximus 1390 A.3; C. Mar. 757; C. Ped. 757; cf. s.v. Vibius
Calliopea, Pompon. C. 762 (23)
Calpurnius 826; cf. s.v. Longus
Calvisianus, L. Flav. Varus C. Hermocrates 1194 app.cr.
Calvisius cf. s.v. Ruso
Campanius 826
Cauponius 826
Ceionius cf. s.v. Commodus
Celer, C. Vib. 1577
Claudius 826; cf. s.v. Caelianus, Heron, Nero
Cluatius 826
Commodus, L. Ceion. C. 780
Cornelius cf. s.v. Lentulus
Crescens 1944

Digitius 587
Doius 826
Dositheus, Oecumenius D. Asclepiodotus 874
Eros 1034
Ezbenus 1718

Fabius, L. Mam. F. Largus 1251.2

Felix 1944
Flac(c)us, L. Mal. F. 1390 A.2
Flavius 826; cf. s.v. Monaxius, Hermocrates
Fortunatus 1944
Fourius, P. Four. 888 app.cr.
Frontinus Niceratus 405
Fuscilla 1944
Fuscillus 1944
Fufius 826

Geminius, P. Iul. G. Marcianus 1727?
Geta 826
Graeceius 754
Granius 826
Grata, Iul. 1623

Haeranes 1583
Helvius 598 app.cr.
Herennius 587
Hermocrates, L. Flav. Varus Calvisianus H. 1194 app.cr.
Heron, T. Claud. H. 1795?

Ianuarius 1944
Iulia cf. s.v. Grata
Iulius 826; cf. s.v. Marcianus, Secundus
Iunius 826

Largus, L. Mam. Fabius L. 1251.2
Lentulus, Serv. Corn. L. 754
Licinius 826
Licinus 754
Longus, L. Calpurnius L. 1368
Lucianus, P. Aelius Bruttius L. 1463
Lucius, L. Bruttius Praesens 1463; L. Calpurnius L. Calpurni Paulli f. Longus 1368; L. Ceion. Commodus 780; L. Fl. Varus Calvisianus Hermocrates 1194 app.cr.; L. Malius Flacus 1390 A.2; L. Malius Maximus 1390 A.5; L. Mamius Fabius Largus 1251.2; L. Munatius Plancus 754, 1174; L. Nerutius 1391 app.cr. L. 1; L. Ped. 757; L. Postum. 762 (23); L. Pupius Praesens 1457 ter; L. Sergius Paullus 1368; L. Sergius Paulus 1368; L. Titon. Suavis 615; L. Varius 1396
Lutatius 826
Luteius 608
Lutius 608

Magnus 1944
Malius cf. s.v. Gaius, Lucius
Mamilius 826
Mamius cf. s.v. Largus
Marcianus, P. Iul. Gemin. M. 1727
Marcius 826
Marcus, M. Iul. Secundus 1623
Marius cf. s.v. Caius
Matenianus 1234
Maternianus 1234
Matinianus 1234, 1944
Maximus, P. Ael. Severianus M. 694 app.cr.; G. Mal. M. 1390 A.3; L. Mal. M. 1390 A.5
Minucius 826
Monaxius 1034
Moschion 490
Munatidius 826
Munatius cf. s.v. Plancus
Musonius, C. Muson. Rufus 1944

Nero, Claud. N. 1944
Nerutius cf. s.v. Lucius
Nigrianus 1944
Novellius 587
Nutrius 587

Octavius 826

Oecumenius, Oe. Dositheus Asclepiodotus 874
Ofillius 826
Olcius 754
Olius 587

Paullus, L. Calpurn, P. 1368; L. Serg. P. 1368
Paulus, L. Serg. P. 1368
Pedius cf. s.v. Caius, Lucius
Petronius 826
Plancus, L. Munat. P. 754, 1174
Plotius 826
Pollio 1582
Pomponia cf. s.v. Calliopea
Pomponius 762 (23)
Pomptilla, Atilia P. 942
Pontius 587
Porsennius 826
Postumius cf. s.v. Lucius
Praesens, L. Brutt. P. 1463; L. Pup. P. 1457 ter
Praetextatus, Vett. Agor. P. 1960
Principina 1944
Principinus 1944
Principio 1944
Publillius 826
Publius, P. Ael. Brutt. Lucianus 1463; P. Ael. Severianus Maximus 694 app.cr.; P. Calvis. R. 1194 app.cr.; P. Four. 888 app.cr.; P. Iul. Gemin. Marcianus 1727
Pupius cf. s.v. Praesens

Quinctilius 1034
Quintius 1391 app.cr. L. 1
Quintus, Q. (Varius) 1396

Rabbeli (gen.) 1583
Rubius 587
Ruso, P. Calvis. R. 1194 app.cr.

Saethida, Tib. Claud. S. Caelianus 405
Salarius 587
Scirtius 587
Scribonius 826
Secundus, M. Iul. 1623
Sergius, L. S. Paullus 1368; S. Paulus 1368
Servius, S. Cornel. Lentulus 754
Severianus, P. Ael. S. Maximus 694 app.cr.
Sita 1718
Statius, St. Anicius 1389 app.cr.; St. Anicius Syneros 1389 app.cr.
Suavis, L. Titon. S. 615
Sulpicius 826
Syneros, Statius Anicius S. 1389 app.cr.

Tarius 826
Tatinius 826
Tedius 826
Terentius 826
Tertius 754
Tessidius 587
Tiberius, Tib. Claud. Heron 1795?; Tib. Claud. Saethida Caelianus 405
Tiburtius 826
Titonius cf. s.v. Suavis
Traedicentus 1718?

Valerius 826
Variana 1944
Varilla 1944
Varius 826
Varus, L. Flab. V. Calvis. Hermocrates 1194 app.cr.
Varius cf. s.v. Lucius, Quintus
Verinius 636
Veteranus 1948
Vetranus 1948

Vettius, Vett. Agor. 1960
Vibius, C. Vib. Celer 1577
Victor 1944
Vipstanus 826
Voconius cf. s.v. Zeno
Vocontius cf. s.v. Zeno
Volcius 754
Volumnius 826

Zeno, A. Voconius/Vocontius Z. 1176

PATRONYMIC ADJECTIVES

Ἀντιγένειος 555
Ἀταλιανός 1267
Λύκειος 558

Πολυσαώνειος 553

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

Agrippa II, king of Judaea: βασιλεὺς Ἀγρίππας κύριος 1693 A; βασιλεὺς μέγας Ἀγρίππας κύριος 1694 A
Alexander III the Great, king of Macedon: Ἀλέξανδρος 521
Alexandros, son of Ptolemy III: Ἀλέξανδρος 544
Amazaspos, king of Iberia: βασιλεὺς Ἰβήρων μέγας Ἀμάζασπος 1509
Antiochos IV, king of Kommagene: Ἀντίοχος Ἐπιφανής, φιλο[--], φιλέλλην 1462 bis
Antiochos III, Seleukid king: βασιλεὺς Ἀντίοχος 1038.10/11, 13; βασιλεὺς μέγας Ἀντίοχος 1043 III.67
Apollonis, wife of Attalos I: βασίλισσα Ἀπολλωνίς 1190; βασίλισσα Ἀπολλωνίς θεός 1197 A.8/9
Arsinoe III, daughter of Ptolemy III: βασίλισσα Ἀρσινόη βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης 524, 544
Artabanos II (III), king of Parthia: βασιλεὺς βασιλέων Ἀρσάκης 1513 A.2
Attalos I, king of Pergamon: βασιλεὺς Ἄτταλος θεός 1197 A.8
Attalos II, king of Pergamon: βασιλεὺς Ἄτταλος βασιλέως Ἀττάλου καὶ βασιλίσσης Ἀπολλωνίδος 1190

Berenike II, wife of Ptolemy III: βασίλισσα Βερενίκη 524
Berenike, daughter of Ptolemy III: βασίλισσα Βερενίκα 544; βασίλισσα Βερενίκη βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης 524

Demetrios Poliorketes, king of Macedon: βασιλεὺς Δημήτριος 523
Drakontis, wife of king Amazaspos: γυνὴ βασιλέως Ἰβήρων μεγάλου Ἀμαζάσπου 1509; Δρακοντίς, βασίλισσα 1510

Eumenes II, king of Pergamon: βασιλεύοντος Εὐμένου 1197 B.19; θεὸς βασιλεὺς Εὐμένης 1190

Gauda, king of western Numidia, father of Mastenizen I: βασιλεὺς Γαύας 933
Golossan, son of king Massinissa: Γολοσσαν 760

Gorgippos, son of Satyros I, ruler of the Bosporan kingdom: Γόργιππος 731/732

Hekataios, king of the Sindoi: Ἑκαταῖος, ὁ Σίνδων βασιλεύς 740.5/6
Hiempsal II, king of Numidia: βασιλεὺς Ἰμψύας βασιλέως Γάου τοῦ ἐκ βασιλέως Μαστανάβου τοῦ ἐκ βασιλέως Μασσαννάσα 769
Hyspaosines, king of Charakene: βασιλεὺς Ὑσπαοσίνης 1736

Kandake, queen of Meroe: κυρία βασίλισσα 1798
Kleopatra II, wife of Ptolemy VIII, queen of Egypt: ἀδελφὴ βασίλισσα Κλεοπάτρα 1805.51?; Φιλομήτωρ Σώτειρα 1755
Kleopatra III, queen of Egypt: μήτηρ θεῶν 1755; Φιλομήτωρ Σώτειρα 1755
Kotys, king of the Odrysoi (c. 184-166 B.C.): Κότυς 1162

Laodike, wife of Antiochos III: βασίλισσα Ἀφροδίτη Λαοδίκη 1043 III.80; βασίλισσα Λαοδίκη, ἀδελφὴ αὐτοῦ (sc. βασιλέως μεγάλου Ἀντιόχου) 1043 I.3, III.76/77, 87
Leukon I, ruler of Bosporos: Λεόκων ἄρχων Βοσπόρο καὶ Θεοδοσίης καὶ τῆς Σινδικῆς πάσης καὶ Τορετέων καὶ Δανδαρίων καὶ Ψησσῶν 741; Λεύκων, Βοσπόρο ἄρχων Θευδοσίης τε 740.1-4
Lysimachos, son of King Ptolemy III: Λυσίμαχος βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης 524; Λυσίμαχος 544

Magas, son of Ptolemy III: Μάγας 544
Mastanaban, son of king Massinissa: Μαστανάβαν 760?
Masteabar/Mastenizen I, king of Numidia: βασιλεὺς Μαστεαβαρ βασιλέως Γαύου 933
Mithridates VI Eupator, king of Pontos: βασιλεὺς Μιθριδάτης Εὐπάτωρ 735.4/5
Mysochan, son of king Massinissa: Μυσοχαν 760

Oktamasadis, king of the Sindians: Ὀκταμασάδις 740.5

Pairisades I, ruler of Bosporos: Παιρισάδης 731
Philip V, king of Macedon: βασιλεὺς Φίλιππος 1038.12
Ptolemy III, king of Egypt: βασιλεὺς Πτολεμαῖος 524
Ptolemy, son of Ptolemy III: Πτολεμαῖος 544
Ptolemy V, king of Egypt: βασιλεὺς Πτολεμαῖος ὁ νῦν βασιλεύων 1038.10
Ptolemy VI Philopator, king of Egypt: βασιλεύς 1497 bis

Satyros, ruler of Bosporos: Σάτυρος 740.1
Sirmos, king of the Triballians: βασιλεὺς Σίρμος 725
Spartokos III, ruler of Bosporos: βασιλεύς Σπάρτοκος 731

Thalassia, wife of king Hyspaosines: βασίλισσα Θαλασσία 1736

Vologaises II, king of Armenia: Οὐολόγαισος 1509

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

Iulius Caesar: Θεὸς Αὐτοκράτωρ Καῖσαρ 789?; Καῖσαρ 1028

Augustus: Αὐτοκράτωρ Καῖσαρ Θεὸς Σεβαστός 770/771; Αὐτοκράτωρ Καῖσαρ Θεοῦ Σεβαστοῦ Θεός 789?; Αὐτοκράτωρ Καῖσαρ Θεοῦ υἱὸς Σεβαστός 167?, 770; Αὐτοκράτωρ Καῖσαρ Θεῶ παῖς Θεὸς Σεβαστός 781/782; Αὐτοκράτωρ Καῖσαρ Θεῶ παῖς Σεβαστός 771?; Ζεὺς Καῖσαρ Ὀλύμπιος Σεβαστός 774?; Θεὸς Αὔγουστος 1553.30; Θεὸς Αὐτοκράτωρ Καῖσαρ 789?, 1759; Θεὸς Σεβαστός 1133; Θεὸς Σεβαστὸς Καῖσαρ 1060; Καῖσαρ Σεβαστός 1431; Σεβαστός 1717; Σεβαστὸς Θεὸς Καῖσαρ 772

Livia: Θεὰ Σεβαστὰ Πρόνοια Λειβία 781

Caius Caesar: Γάϊος Καῖσαρ 781

Lucius Caesar: Λούκιος Καῖσαρ 781

Germanicus: Γερμανικὸς Καῖσαρ Αὐτοκράτορος Τιβερίω Καίσαρος Σεβαστῶ παῖς, παιδόπαις Διὸς Καίσαρος Ὀλυμπίω Σεβαστῶ 774/775

Tiberius: Αὐτοκράτωρ Καῖσαρ Θεοῦ Σεβαστοῦ Θεός 789?; Αὐτοκράτωρ Τιβέριος Καῖσαρ Θεοῦ υἱὸς Σεβαστός 1100

Drusus junior: Δροῦσος Καῖσαρ Σεβαστοῦ υἱός Θεός ἐκ Θεῶν 1101

Claudius: Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός, ὁ σαωτὴρ καὶ κτίστας παίσας τᾶς οἰκημένας, πατὴρ πατρίδος καὶ τῶ σύνπαντος ἀνθρώπων γένεος 777; Τιβέριος Κλαύδιος Γερμανικὸς Καῖσαρ Σεβαστός 1438.11/12; Τιβέριος Κλαύδιος Δρούσου υἱὸς Καῖσαρ Σεβαστὸς Γερμανικός 1438.1-2; Τιβέριος Κλαύδιος Καῖσαρ Γερμανικὸς Σεβαστός, ὁ Αὐτοκράτωρ, πατὴρ πατρίδος, ὁ σαωτὴρ τᾶς οἰκημένας πάσας 776; Τιβέριος Κλαύδιος Καῖσαρ Γερμανικὸς Σεβαστός, πατὴρ πατρίδος 782; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστός 782, 1422?, 1452.9/10

Agrippina Maior: Θεὰ Εὐετηρία Σεβαστὰ Αἰολὶς Ἀγριππεῖνα 783?; Θεὰ Καρποφόρος Εὐτηρία Σεβαστὰ Ἀγριππεῖνα 783?

Agrippina Minor: Θεὰ Εὐετηρία Σεβαστὰ Αἰολὶς Ἀγριππεῖνα 783?; Θεὰ Καρποφόρος Εὐτηρία Σεβαστὰ Ἀγριππεῖνα 783?

Nero: Αὐτοκράτωρ Καῖσαρ Θεοῦ υἱὸς Σεβαστὸς Νέρων νέος Ἀπόλλων 167?; Αὐτοκράτωρ Καῖσαρ Νέρων Κλαύδιος Σεβαστὸς Γερμανικός 765?; Αὐτοκράτωρ Κλαύδιος Καῖσαρ Νέρων 1422?; Θεοῦ Σεβαστοῦ ἔκγονος 1837; Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1777 A; Ὄγουστος Νήρων 970?; Τιβερίου Καίσαρος Σεβαστοῦ καὶ Θεοῦ Σεβαστοῦ ἔγγονος 1837

Vespasian: Αὐτοκράτωρ Οὐεσπασιανὸς Θεός 706

Domitian: Αὐτοκράτωρ Δομετιανός Αὐτοκράτορος Οὐεσπασιανοῦ Θεοῦ υἱός Σεβαστός 706

Nerva: Αὐτοκράτωρ Νέρουας Καῖσαρ Σεβαστός 1343; Θεὸς Νέρβας 527.2; Imperator Nerva Caesar Augustus 1343

Nerva and Trajan: Σεβαστοί 1553

Trajan: Αὐτοκράτωρ Καῖσαρ Νέρουας

Τραϊανὸς Σεβαστὸς Γερμανικός 765; Αὐτοκράτωρ Νέρβας Τραϊανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικός 854; Αὐτοκράτωρ Νέρουας Τραϊανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικός 1552, 1623 B; Θεὸς Τραϊανὸς Παρθικός 527.1/2; Τραϊανός 1646?; Σεβαστός 1552; Imperator Nerva Traianus Caesar Augustus Germanicus Dacicus 1623 A
Hadrian: Ἁδριανός 1734?; Αὐτοκράτωρ Ἁδριανός 1207; Αὐτοκράτωρ Καῖσαρ Θεοῦ Τραϊανοῦ Παρθικοῦ υἱός, Θεοῦ Νέρβα υἱωνός, Τραϊανὸς Ἁδριανός 527.1-2; Αὐτοκράτωρ Καῖσαρ Τραϊανὸς Ἁδριανὸς Σεβαστὸς Ὀλύμπιος, σωτὴρ τοῦ κόσμου 1456 bis D; Καῖσαρ 1581 (πηγαὶ Καίσαρος); Τραϊανός 1646?; Τραϊανὸς Ἁδριανός 1696
Antoninus Pius: Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἁδριανὸς Ἀντωνεῖνος Εὐσεβὴς Σεβαστός 405.1-2; Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβαστὸς Εὐσεβής 1496; Αὐτοκράτωρ Τίτος Αἴλιος Ἁδριανὸς Ἀντωνεῖνος Καῖσαρ Σεβαστὸς Εὐσεβής 1230
Marcus Aurelius: Μᾶρκος Αὐρήλιος Ἀντωνῖνος Καῖσαρ 1496; Imperator Caesar Marcus Aurelius Antoninus Augustus 405
Marcus Aurelius and Lucius Verus: Αὐτοκράτορες Μᾶρκος Αὐρήλιος Ἀντωνεῖνος καὶ Λούκιος Αὐρήλιος Οὐῆρος Σεβαστοὶ Ἀρμενιακοὶ Μηδικοὶ Παρθικοὶ μέγιστοι 1730; κύριοι Σεβαστοί 1759; Imperator Caesar M. Aurelius Antoninus Augustus, Imperator Caesar Lucius Aurelius Augustus, Divi Antonini filii, Divi Hadriani nepotes, Divi Traiani pronepotes, Divi Nervae abnepotes 1727
Lucius Verus: Καῖσαρ Λούκιος 1918 (ad 17/18/01)?
Faustina Minor, wife of Marcus Aurelius: νέα Ἥρα 1759; νέα Σεβαστή 1759; Faustina Augusta Imperatoris Caesaris Marci Aureli Antonini Augusti 405
Commodus: Αὐτοκράτωρ Καῖσαρ Λούκιος (or Μᾶρκος) Αὐρήλιος Ἀντωνεῖνος Κόμμοδος 1788; Imperator Caesar [--]ia Lucius Aurelius Commodus Antoninus Augustus Germanicus Sarmaticus Divi Antonini filius, Divi Pii nepos, Divi Hadriani pronepos, pater patriae 1714
Septimius Severus: Αὐτοκράτορ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Περτίναξ Σεβαστός 1231; Αὐτοκράτωρ Λούκιος Σεπτίμιος Σεουῆρος Περτίναξ Εὐτυχὴς Εὐσεβὴς Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς μέγιστος Σεβαστός 692
Severus Alexander: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐτυχὴς Εὐσεβὴς Σεβαστός 748
Gordian: Imperator Caesar Marcus Antonius Gordianus Pius Felix Augustus 1344
Diocletian and Maximian: οἱ ὁσιώτατοι Αὐτοκράτορες Διοκλητιανὸς καὶ Μαξιμιανός 1181
Constantius (Chlorus): Αὐτοκράτωρ Κωνστάντιος 1181; ἐπιφανέστατος Καῖσαρ Φλαούιος Οὐαλέριος Κωνστάντιος 1394
Galerius: Γαλέριος Οὐαλέριος Μαξιμιανός Σεβαστός 1182
Constantius (Chlorus) and Galerius: Κωνστάντιος καὶ Μαξιμιανός, ἐπιφανέστατοι Καίσαρες 1181
Galerius and Maximinus Daia: οἱ εὐσεβέστατοι καὶ προνοητικώτατοι δεσπόται ἡμῶν Γαλέριος Οὐαλέριος

Μαξιμιανὸς Σεβαστὸς καὶ Γαλέριος Οὐαλέριος Μαξιμῖνος ἐπιφανέστατος Καῖσαρ 1182
Constantinus I: Φλάβιος Κωνσταντῖνος ὁ μέγιστος 695.10/11
Valens: Αὔγουστος Οὐάλης 1456 bis E.1
Valentinianus I: Αὔγουστος Οὐάλεντινιανός 1456 bis E.2
Theodosius I and his sons: Φλάβιος Θεοδόσιος, Φλάβιος Ἀρκάδιος, Φλάβιος Ὁνωρίος, Φλάβιος Θεοδόσιος, αἰώνιοι Αὔγουστοι 1216
Flacilla: 1136
Justinian: θεῖος Ἰουστινιανός 1369; Ἰουστινιανὸς Αὔγουστος 1345.1;
Tiberius II and Anastasia?: καλλίνικοι δεσπόται 1545
Justinus II and Tiberius II?: καλλίνικοι δεσπόται 1545
Unknown emperors: Αὔγουστοι 695.8 (ἀείδιοι Αὔ.); Αὐτοκράτορες ἡμῶν 1627; Αὐτοκράτωρ 1076.5 (cf. app.cr.); 1398 bis; βασιλεῖς 1164.7; Καῖσαρ 1068, 1431, 1625, 1627; κύριος 1076.4 (cf. app.cr.); Σεβαστοί 374, 776 (ἄλλοι Σ.), 1073.4/5; 1099, 1431, 1553.23; 1716, 1759 (κύριοι Σ.); Σεβαστοὶ Αὐτοκράτορες 1108; Σεβαστός 1039, 1098, 1345.3b; 1360.5; 1431, 1645, 1717

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

Ἀβαντίς 479 (γῆ)
Ἄβας 572 A
Αβιβα 1721
Αβιβηνός 1721
Ἀγυ-- 908
Ἀγυριναῖος 908
Ἀγύριος 908
Ἀδανιεσις 754
Ἀδειρηνός 1361 app.cr.
Ἀδριανὴ Νεικομήδεια 529.1/2
Ἀδριανοπολ(ε)ίτης 1245 (Σεβαστηνὸς Ἀ.), 1360.1; 1394.9/10
Αεριτα 1721 (3)
Αεριτηνός 1721 (3)
Αζεμαθοι 1721
Αἰγιεύς 495
Αἰγύπτιος 1573
Αἴγυπτος 91.2; 1132, 1450, 1675, 1953
Αἰζανείτης 1264 app.cr.
Αἰθιοπία 1798
Αἰθίοψ 1796, 1798
Αἰολίδης 519
Αἰολίς 515
Αἴπεια 1868
Αἰπειάτις 1868
Αιρης 1721 (1) (τῆς Βαταναίας)
Αἰρήσιος 1721 (1)
Αἰτωλιεύς 198
Αἰτωλός 515, 523/524, 1721 (1), 1996
Ἀκαρνάν 443
Ἀκρα[--] 477.4
Ἄλαισος 917
Ἀλεῖος 443
Αλεμα 1721 (2)
Αλεμήνιος 1721 (2)
Ἀλεξάνδρεια (Ἀλεξάνδρια) 757, 1676, 1805.36
Ἀλεξανδρεύς 537.2/3; 1163.9; 1738 - Ἀ. ἐξ Αἰολίδος 515
Ἀλεπακίδειοι 377
Ἀλικαρνασσεύς 791 app.cr.
Αλμήνιος 1721 (2)
Αλμηνος 1721 (2)
Ἀμβρακιώτης 294.1?
Ἀμβρύσσιος 519?
Ἀμβρυσσός 519
Αμε[.]α 1721
Αμεδα 1721 (2)?
Αμερα 1721 (2)?
Ἄμιος 1029 passim; 1030

Ἀμισηνός 735.3
Ἀμυζονεύς 1045.10
Ἄμφισσα 519
Ἀμφινεύς 574
Ἀμφισσεύς 541.3, 6; 543.2
Ἀνδανίαι 377
Ἄνθεια 493
Ἀντίκυρα 519
Ἀντιοχεύς 511, 530.3; 1180.11; 1367.1; 1369
- Ἀ. τῆς πρὸς Δάφνην 529.5
Ἀπάμεια 1537
Ἀπερλείτης 1452.1, 5
Ἀπολλωνείτης 1452.3
Ἀπολλωνιάτης 294.1; 1782 bis
Ἀρ[..]ίτης 1201.1
Ἀραγουηνοί 1917
Ἀραλίτης 1201 app.cr.
Ἄραψ 1585?
Ἀργεῖος 313, 443
Ἀρίαιτον 767
Ἀρκάς 443
Αρκιδοα 1197 app.cr.
Ἀρλαΐτης 1201 app.cr.
Ἀρμενία 1509
Ἀρμίτης 1201 app.cr.
Ἀρόη 493
Ἄρρανα 1721 (3)
Ἀρχαΐτης 1201 app.cr.
Ἀσία 528.7; 770?, 801, 1027, 1195.5; 1339, 1342, 1431, 1448, 1951
Ἀσπένδιος 1484, 1749
Ἀταλείτης 1421 app.cr.
Ἀτταλεύς 1421
Ἀτυοχορείτης 1333 A
Ἀτυοχωρίον 1341
Αὐθάμαλαξ 1819
Αὐτομαῖαι 377
Ἀφροδ(ε)ίσιον 713 bis
Ἀχαιός 211, 487, 721

Βαβυλών 1814 app.cr.
Βακαθσαφρειν 1613
Βαλλάντιον 520
Βαρβουρεύς 1894
Βαταναία 1721 (1)
Βειθυνία 529.1, 12
Βειθυνός 1448
Βεργαῖος 509
Βεχενθώς 1802
Βηρύτιος 1046.10
Βοιώτιος 509
Βοιωτός 506 ter
Βόσπορος 740.3; 741
Βρανχιανή, πλατεῖα 1802 app.cr.
Βρεττία 762.4
Βρέττιος 762.5/6

Γάδαρα 1714 app.cr.
Γαδώρα 1714
Γάζα 1658
Γαζωρία 618
Γάζωρος 618
Γαλα[.]ζα 1721 (4)
Γαλαῖος 1673
Γαλιλαία 1814 B I
Γαλιλαῖος 1673
Γέλα 533
Γολγεύς 1494 app.cr.
Γόλγιος 1494
Γόρτυν 1133
Γορτύνιος 528.2

Δαλισανδεύς 1458
Δαναβα 1721 (3)
Δανδάριοι 741
Δανκλαῖος 476.8
Δάνκλη 476.7
Δαταλής 864
Δάφνη 529.5 (Ἀντιοχεὺς τῆς πρὸς Δ.)
Δεβις 1721 (4)
Δελφοί 522 app.cr.; 523, 527.6, 26; 531, 532.7
Δηβις 1721 (4)
Δήλιος 761.11
Δῆλος 48 A.fr.8.II.6

Δῖον 523
Διονυσοπολεῖτις 1333 B
Διονυσόπολις 1341
Διὸς πόλις 1805.58
Δοκιμηνή 1458
Δολιχαύαοι 377
Δόλωψ 95.12?
Δρεπαναῖος 892/893
Δρεπανίς 903?

Ειθα 1721 (4)
Εἱμερίτη 982
Εἱσπανία 982
Ἑλλάς 724.29; 1839 B.7
Ἕλλην 162, 405.3; 447.21; 523, 528.6; 791, 1964
Ἑλληνικός 95, 1805.47
Ἐμεσηνός 638
Ἐπίδαμνος 477.5
Ἐπιδαύριος 341
Επισθμους 1029 app.cr.?
Ἐπισκοπιανόν 297?
Ἐπισκοπιανός 297?
Επισομοι 1029 B.22?
Ἐρεμβοί 1544.3
Ερης 1721 (1) (τῆς Βαταναίας)
Ἐρυθραῖος 285-288
Εὐλαῖος 1513 C (Σελευκεὺς ὁ πρὸς τῷ Εὐλαίῳ)
Εὐρωμεύς 1046.9
Εὐτίμη 1721 (1)
Εὐτιμία 1721 (1)
Ἐφέσιος 529.5; 537.2, 5; 1128
Ἐφύρα 1453

ϝαλεῖος 460/461
ϝιπειᾶτις 1868

Ζακύνθιος 284
Ζιζιμηνή 1458
Ζιοκωμήτης 1458
Ζοραουα 1721 (3)
Ζοραουηνός 1721 (3)

Ἡρακλειώτας 690 F
Ἡρακλεώτης 748.5

Θάσιος 266/267, 609, 611, 817
Θεάγγελα 1038.13
Θεοδοσίη 741; cf. s.v. Θευδοσίη
Θέρμυδραι 377
Θεσπιαί 501
Θεσσαλονεικέα 637
Θεσσαλονικαῖος 619, 637
Θεσσαλονίκη 730 app.cr.
Θεσσαλός 515
Θευδοσίη 740.4
Θῆβαι 1809
Θηβαῖος 529.4
Θιννασιωτης 1458
Θιοῦντα 1341
Θιουντηνός 1346
Θουτερβιώτης 1458
Θρᾶξ 1477, 1481 (gen. Θραχός), 1718
Θυμνασα 1464 ter.15/16
Θωδασα 1038.12
Θωδασεῖς 1038.13
Θωράκειαι 377

Ἰασός 1130
Ἴβηρ 1509
Ἱερὰ πόλις 1344
Ἱεράπολις 1343
Ἴκιος 282
Ἰκόνιον 1387
Ἰλιεύς 1180.8
Ἰλλυρικιανός 1116.2
Ιναχου κώμη 1721 (4)
Ἰουλοσεβαστηνός 1464
Ἰσινδεύς 1452.4
Ἱσπανία 982 (Εἱσπανία)
Ἰστριανός 748.4/5
Ἰταλικοί 752, 754, 1174.4
Ἴωνες 1117

Καισάρεια 1448
Καισαρεύς 999 (Κ. Τραλλιανός)

Καλέαι 377
Καλλατιανός 661.2/3
Καλλίναος 493
Καλὸν Ἄλσος 1029 A.16; 1030
Καλὸς Λιμήν 736
Καμάρα 871
Κανά 1814 B I
Καπαρανους 1650
Καπαρζεθα 1721
Καπετώλιον 1552, 1553.4
Καππάδοξ 708.5; 1448
Καπρήσιος 1721 (4)
Καπρο 1721 (4)
Καρυνεύς 492
Καρχαδόνιος 536
Κασσάνδρεια 443
Κεντοριπῖνος 888.4, 10/11, 17
Κεραμεῖαι 377
Κερατaῖον 1814 app.cr.
Κεφαλαί 929
Κιδοας 1197 B app.cr.
Κιεριεύς 553 A
Κιλικία 1953
Κιλιστρεύς 1458
Κίλλαρα 1038.12
Κιλλαρεύς 1038.13
Κιμιστα 1900
Κιταναυρεύς 1435
Κιτιάτης 1435
Κλαυδία cf. s.v. Πάφος
Κλαυδιοσελευκεύς 1367.4
Κλεόλαι 377
Κλεψύδραι 377
Κνίδιος 263/264
Κόλουροι 377
Κόμανα 1464 ter.10
Κονισκουμενηνός 1458
Κόνναρος 1573
Κοπτίτης 1805 app.cr.
Κορησσείτης 1127
Κορίνθιος 294.1?; 536
Κορκυραῖος 294
Κοροσεανός 1458
Κράδαι 377
Κρής 477.5; 528.7/8
Κρηταιεύς 1996
Κρητικός 509
Κροκυλεύς 572 C
Κυζικηνός 509
Κύζικος 1342 app.cr.
Κυλβισσεύς 1038.16
Κύπριος 1737?
Κύπρος 1496
Κυράνα 1839 app.cr.
Κυρβασα 1029 A app.cr.
Κυρβισσος 1029 A app.cr.
Κυρηναῖος 1737
Κῷος 515

Λάβρυς 740.2/3
Λακεδαιμόνιος 443, 541.2
Λανοϊνοί 888.4/5
Λανόϊον 888.3
Λαοδικεῖς οἱ πρὸς Λύκῳ 530.1
Λαοδικεὺς Φοινίκης 1567
Λάρισα 515
Λεοντίνοι 44
Λευκάδιος 283, 294.1?
Λευκανός 762.1/2
Λευκή 749 app.cr.
Λιβισινδεύς 1004
Λίβυς 477.5
Λίνδιος 800 B
Λογαράνια 887
Λύγκος 617?
Λύκιος 1438.6; 1456 bis D, F, J
Λύκος 530.1 (Λαοδικεῖς οἱ πρὸς Λ.)
Λυσιμαχεύς 1053

Μααγα 1721 (τῆς Βαταναίας)
Μειθηνῶν φυλή 1583
Μαιλουεύς 1341
Μακεδονία 585
Μακεδών 443, 622.10, 12/13
Μαλαων κώμη ἀνωτέρα/κατωτέρα 1721 (2)

Μαμωλεύς 1341
Μάρνας 1136 ter
Μαρσύας 1099
Μαῦρος 1784 app.cr.
Μεγαλοπολίτης 449.2
Μειθηνῶν φυλή 1583
Μεμῆθις 1802
Μεσόλαι 377
Μεσσαπία 762.3
Μεσσάνιος 376
Μεσσάπιος 519
Μεσσάτις 493
Μεσσήνιος 405.9/10; cf. s.v. Μεσσάνιος
Μηθασαι 1029 app.cr.?
Μηλοσαι 1029 B.22?
Μητρόπολις 561
Μητροπολίτης 563
Μιλήσιος 35, 153.3/4 (Μειλήσιος); 214, 443, 1118.4, 6
Μινόη 750
Μινῴα 750
Μογιζηνος 1547
Μολμειζαι 1341
Μονδαιεύς 614
Μοταλεύς 1341
Μυανία 519
Μυανιεύς 519
Μυλασεύς 515
Μυρεύς 1452.5
Μῶρος 1709 app.cr.
Μωσεμερα (κώμη) 1721 (3)

Ναβουκαναθ 1613
Ναγιδεύς 1462
Ναζαλα/οι 1577
Ναύκρατις 1792.3
Ναυκρατίτης 1118.5
Νεαίτιον 929
Νέα Πόλις 528.6/7; 531
Νεάπολις 529.9; 1721 (1)
Νεαπολίτης 1002, 1721 (1)
Νεειλα 1721 (1) (Νεειλῶν μητροκωμία)
Νεικομήδεια 529.2, 12
Νεικομηδεύς 530.3
Νησιῶται 1996
Νῆσοι 1736
Νισίβις 641 app.cr.
Νιτίβις 641
Νυσαεύς 1098.9

Ξάνθιος 1456 bis D, I/J
Ξυστοπλατεῖα? 1860 app.cr.

Οβαηβων κώμη ἀνωτέρα/κατωτέρα 1721 (1)
Ὀδησίτης 658.6/7, 12
Ὀδησός 658.6
Οἰσεζεία 1223 app.cr.
Ὀκηνός 1458
Ὀλβάσιος 1051
Ὄλυμπος 1553.21
Ὀνχηστός 506 ter
Ορεραθης 1721 (3)
Ὀρθιεύς 565
Ὀρθώσιος 1113

Παγα-- 875
Παλαιστίνη 1732.8 (Σαλουταρία)
Παλμύρα 1581
Παλμυρηνός 1583
Πάμφυλοι 1423
Παντικαπαιεύς 731
Παραξάνθιος 1456 bis I
Πάριος 791 app.cr.; 870
Πᾶτραι 493
Πατρονεύς 519?
Πάφος, Σεβαστὴ Κλαυδία Φλαουία 1496
Πελεοί 519
Περαιβός 553 app.cr.
Περγαμηνός 529.5; 1196.2
Πέργαμον 772?, 1193 bis, 1431
Πέργη 1423
Περίνθιος 701
Περραιβός 1595
Πετανιεύς 519
Πετραῖος 891, 1728

Πέτρη 1732.1
Πι-- 1170
Πισθμοι 1029 B app.cr.
Πισιδεύς 1894
Πισιδία 1367.2; 1387
Πίστιρος 710 ter
Πίστυρος 710 ter
Πιώισσαι 377
Πλυγονεύς 519
Ποικιλίαι 377
Ποντικός 1900
Πόντιος 1021?
Πόντος 529.1
Ποταναῖος 519
Ποτίολοι 529.9
Πριηναῖος 1782
Πριηνεύς 1782 app.cr.
Πρίκς 836 app.cr.; 837 app.cr.
Πτολεμαιεύς 1774
Πύλαι 377
Πύλιος 379.11

Ραγηνος 1721 (1) (Ραγηνων κώμη)
Ρεμμονα 1721 (2)
Ῥόδιος 443, 519?, 530.3; 792
Ῥώμα 888.2
Ῥωμαία 754 (Ῥομαία)
Ῥωμαῖος 501, 529.3; 754, 762, 791, 1099, 1102, 1175.3; 1251.11; 1456 bis F, 1458, 1552, 1553.30; 1944, 1956
Ῥώμη 528.5; 529.8; 999, 1553.4, 23

Σαara 1721 (3)
Σααρηνός 1721 (3)
Σαεμεα 1721 (2)
Σαλαμανεσθα 1721 (4)
Σαλαμανησθιος 1721 (4)
Σαλαμίνιος 91.15; 529 bis
Σαλουταρία 1732 (Παλαιστίνη)
Σαμαρίτης 1609
Σάμιος 82, 750
Σάρδεις 1174.4
Σαρδιανός 1177
Σαρμάται 736
Σαυαρα 1721 (3)
Σαυαρηνός 1721 (3)
Σαυρα 1721 (3)
Σαφιθα 1673
Σεβαστὴ Κλαυδία Φλαουία Πάφος 1496
Σεβαστηνὸς Ἁδριανοπολείτης 1245
Σειγης 1245?
Σελαιμα 1721 (4)
Σελαιμηνός 1721 (4)
Σελευκεὺς τῆς πρὸς τῶι Εὐλαίωι 1513 C
Σεμεληνοι 1721 (1) (Σεμεληνων κώμη)
Σερῆνος 1749
Σίδη 1448
Σιδώνιος 101
Σικελία 91.8/9; 294.4?
Σικελός 903
Σιμηνα 1452.6
Σιμηνεύς 1452.3
Σινδική 741
Σίνδος 740.5/6
Σινωπεύς 748 app.cr.
Σκαρφεύς 569.2
Σκίρος 724.16
Σκύθης 736, 1553.21
Σκυθία 749
Σκυθικά 749 app.cr. (γᾶ)
Σκυλάκειοι 377
Σμυρναῖος 529.4; 600 bis (Σμυρνέος)
Σμύρνη 529.10, 14
Σοδαλαθιοι 1721 (4)
Σουνθοι 1721 (4) (Σουνθων κώμη)
Σοῦσα 1513 A.2
Στιεύς 519
Στράτιος 1996
Στρατονικεύς 1059.16, 23
Συβρίτιος 862 app.cr.
Συρακόσαι 570
Συρακόσιος 294.1?, 443
Συρία 770
Σύρος 761.9; 982

Ταλλαῖα οὔρεα 878

Ταξυνηνός? 1458
Ταουσοι? 995 (κώμη Ταουσων)
Ταραντίνη 762.7
Ταραντῖνος 762.8-10
Ταρσεύς 999
Ταυρικά 737.1
Ταυρίσκη/-ον 1341
Ταυρισκιανός 1346
Τερεντιανός 894
Τερμησεύς 1399
Τερποναλωεύς 1430
Τερπονελλεύς 1430 app.cr.
Τερπονελλίς 1430 app.cr.
Τήνιος 1504?
Τησαλονικαῖος 637
Τιβουρτείνη 527.34
Τορέται 741
Τραϊανεύς 692.8; 693, 695.12
Τραλλιανός 999 (Καισαρεὺς Τ.)
Τριακοντάσχοινος 1798
Τρικάρανοι 377
Τριφύλιος 466
Τριχονεύς 515
Τροζήνιος 216.2
Τροιζήν 41
Τρονεύς 519?
Τύλος 1736
Τυρανός 748.5/6
Τύρας 737.2
Τύριος 881, 1538.5; 1601

Ὑπαιπηνή 1859
Ὑπαταῖος 515
Ὑπνία 519
Ὑπνιεύς 519
Ὑποθωράκειαι 377

Φαγείνειοι 377
Φαίνη 1721 (3)
Φαινήσιος 1721 (3)
Φαλίκα 519
Φαλικαῖος 519
Φάρις 345
Φαρσάλιος 571 II
Φιγαλεύς 459
Φιλαδέλφεια 531
Φιλαδελφεύς 511
Φιλιπεύς 1430 app.cr.
Φιλιπποπολείτης 708.6/7
Φιλιτεύς 1430
Φλαουία, Σεβαστὴ Κλαυδία Φ. Πάφος 1496
Φλυγονεύς 519?
Φλυγόνιον 519
Φοινίκη 1567 (Λαοδικεῖς Φ.)
Φοίνισσα 294.6?
Φρίξ cf. s.v. Πρίκς
Φρίσσαι 377
Φύσκος 762

Χαλκιδεύς 535?
Χέρνασα/οι 1819
Χερσονασῖται οἱ ποτὶ τᾶι Ταυρικᾶι 737.1
Χερσονήσιος 848
Χίμιρις 747
Χῖος 1595?
Χρυσαορεύς 1059.23/24

Ψησσοί 741

Ὠκαιανός 1617
Ὠκεανός 1617

IV. B. ATTIC TRIBES, DEMES, ETC.

Ἀγνούσιος 164.37
Ἀζηνιεύς 139.2
Ἀθήναζε 91.9
Ἀθῆναι 529.10
Ἀθηναῖος 85, 91.5; 95.13; 104.8; 162, 443, 506 ter, 515, 529.4; 537.3, 5; 1988
Αἰαντίς 95.1; 147 II.11; 148.5, 7
Αἰγείς 146.7

Αἰγιλιεύς 198 app.cr.
Αἰξωνεύς 128
Ἀκαμαντίς 146.18
Ἁλαιεύς 146.10
Ἀλωπεκῆθεν 135
Ἀναγυράσιος 95.2/3; 96.4; 98, 142.22
Ἄρειος Πάγος 110
Ἀτταλίς 147 I.3, II.7, 9; 148.3
Ἀττική 139.11
Ἀχαρνεύς 200

Γαργήττιος 73
Γλέοντες 48 A.fr.3.II.35, 47

Δημητριάς 146.2

Εἰκαδεύς 131
Εἰτεαῖος 126.5-7; 209
Ἐλαιούσιος 129.5, 14
Ἐλευθερᾶθεν 86
Ἐλευσινιακός 53
Ἐλευσίνιος 125.20; 126.14; 129.11; 202
Ἐλευσίς 48 A.fr.12.3
Ἐρ[--] 95.6
Ἐρεχθεΐς 60.1; 146.4
Ἐρχιεύς 146.8
Εὐνείδης 33
Εὐωνυμεύς 129.11

Ἤριαι Πύλαι 60

Θοραιεύς 170
Θριάσιος 126.5
Θορικός 49

Ἱπποθωντίς 147 I.10; 162
Ἰωνίδης 146.9

Κειριάδης 162
Κεκροπίς 96
Κεραμεικός 8, 155
Κεραμεύς 8, 204
Κήττιος 146.16
Κηφισιεύς 128, 146.6; 243
Κοίλη 95.9
Κυδαθηνεύς 205
Κυδαντίδης 206

Λακιάδης 95.8
Λαμπτρεύς 95
Λευκονοιεύς 135
Λευκονοεύς 135
Λεωντίς 146.15; 147 I.6; 164.7

Μαραθώνιος 208
Μελιτεύς 209
Μυρρινούσιος 146.12

Νέα 92.17, 22

Οἰνεΐς 147 I.8, 12
Οἰνόη 48 A.fr.12.4
Οἴου, ἐξ 142.25
Ὀτρυνεύς 176 app. cr.

Παιανιεύς 95, 129.1, 14; 153.6
Παλληνεύς 754
Παμβωτάδης 150 app.cr.
Παναθηναϊκός 97
Πανδιονίς 146.11
Πόριος 142.31
Ποτάμιος 142.27, 29
Πρασιεύς 146.13; 150 app.cr.
Προσπάλτιος 210
Πτολεμαιεύς 1774
Πτολεμαΐς 148.9

Ῥαμνοῦς 125.11, 13, 19; 126.13
Ῥαμνουσία 127
Ῥαμνούσιος 126.6, 8/9

Σαλαμίνιος 135.7/8, 13
Σουνιεύς 95.7; 146.17; 153.2
Σφήττιος 142.21, 23, 25/26, 28, 30; 153.5

Τεθράσιος 150 app.cr.

Τρικορύσιος 126.7

Φιλαΐδης 104.2
Φρεάριος 70
Φυλάσιος 146.4

Χολλείδης 129.12; 164.9

[---]ήττιος 172.1

IV. C. TRIBES, DEMES OUTSIDE ATTICA

Α-- 991 bis?
Ἁδριανή 1231 II.21
Αἴπεια 1868
Αἰπειάτις 1868
Ἀντινοΐς 1231 II.25
Ἀντιοχιδεῖτις 650.6/7
Ἀντιοχιδεύς 650.4/5
Ἀντωνίνη 1231.26
Ἀπολλωνίς 1231 I.21/22
Ἀριστομαχίς 386 I.6
Ἀσκληπιάς 1231 II.17/18
Αὐρηλιανή 1231 II.30

Βεχενθώς 1802

Γαλερία 894 app.cr.

Δαϊφοντίς 385.23
Δημητριάς 1231 II.11
Δία 1231 II.7
Διονυσιάς 1231 I.16/17
Δύστος 820 app.cr.

ἑνάτα 920 (hενάτα)
Ἑρμησιάς 1231 II.32

Ἡρακλεΐς 706 app.cr.

Ἱεροκωμήτης 1076.1

Καπετώλιον 1552, 1553.4, 33
Κι-- 991 bis.15
Κλεολαία 385.14
Κολιοργ- 1075.5
Κολιοργεύς 1071.1, 7; 1075.5; 1090 app. cr.; 1091, 1096, 1104.11; 1112
Κολιοργίς 1063, 1071.4; 1104.7
Κουιρῖνα 1795
Κυρ(ε)ῖνα 762.21; 1103
Κωραζεύς 1066, 1103.6
Κωραεύς 1103.7; 1104.2
Κωραιεύς 1099

Λοβολδ-- 1075.4
Λοβολδεύς 1065
Λοβολδίς 1065

Μειθηνός 1583
Μεμῆθις 1802
Μεστον-- 936

Ξα-- 991 bis.2

Ορεραθης 1721 (3)

Παλατείνη 1251.12/13
Πασπαρεῖται 1192
Πε-- 959
Πη-- 991 bis.17
Πο-- 991 bis.2
Πουπεινία 762.22

Σεβαστή 1231 I.12
Σιπποκ-- 936

Τερεντιανός 894
Τι-- 991 bis.16
Τραϊανή 1231 I.7/8

Ὑλλίς 385.13; 408

Φαβία 1552

Ωλ-- 991 bis.14

IV. D. LATIN GEOGRAPHICAL NAMES

Aegyptus 1798

Hierapolis 1343

Italicei 1174

Mithenoi 1583 (phyles Mithenon)

V. RELIGIOUS TERMS

Ἀββακούμ 1814 app.cr.
ἀββᾶς 1763
αβλαναθαναλβα 1021
Αβραναξ 988.7
Αβρασαξ 884.3; 988.9
ἀγαθός 1106 app.cr. (θεός); 1208 app.cr. (θεαί); 1775/1776, 1783 (ἐπ' ἀ.)
ἄγαλμα 104.17; 357 (θεῖον), 477.7; 478, 740.1; 781, 848, 1065, 1158 app.cr.; 1367.8; 1401, 1496, 1622, 1644
Ἀγαμέμνων 353
ἄγγελος 1969
ἁγίασμα 1034
ἅγιος 913 A; 1040 (οἱ ἅγιοι), 1814 A I, III
- ἅγιος, ἅγιος, Κύριος 1659
- Ἀλέξανδρος 914
- Ἀσκληπιός 1590
- Βίκτωρ 1814 app.cr.
- Γαβριήλ 1814 app.cr.
- Γεώργιος 1733.3; 1879.1
- Γρηγόριος 1563
- Θεόδωρος 1662
- Θωμᾶς 1543
- Κάστωρ 1814 app.cr.
- Λιώνιος 914 app.cr.
- Μιχαήρ 1814 A I
- Νέστωρ 1814 app.cr.
- Νικόλας 1879.5
- Πνεῦμα 1355.13/14; 1866.11; 1967
- Πρωτογενέτωρ 948.1
- Σάβας 1669
- Σέργιος 1667, 1702
- Στέφανος 1879.3
- Σωσάννα 1814 A I
- Χριστός 1698 A, 1701 A
- ἁ. καὶ ζωοποιὸς Τριάς 1177
- ἁ. καὶ καθοληκὴ ἐκλησία 922
- καθολικὴ καὶ ἀποστολικὴ ἁ. τοῦ Θεοῦ ἐκκλησία 1355.2-5
- κατολικὴ καὶ ἀποστολικὴ ἁ. τοῦ Χριστοῦ ἐκκλησία 1866.2-5
- τόποι 1698 A/B, 1700, 1701 A/B
- τόπος 1740
ἁγιώτατος 1126 (Ἄρτεμις, ἁ. θεά)
- ἁ. ἐκκλησία 642
- ἁ. ἐπίσκοπος 1355.5/6; 1740
ἁγνεύω 1816 bis
Ἁγνὴ Θεά 761.6
ἁγνός 343, 892 (θεοὶ ἁ.), 1977 IIIb.9 (Φερσεφόνεια)
Ἀγοραῖος 701 (Ἡρακλῆς), 1984 (Θέμις)
Ἀγροτέρα 618 (Ἄρτεμις)
Ἀγυιεύς 545 quinquies (Ἀπόλλων)
ἀγών cf. Index VII s.v.
Ἀδάμ 1562
ἀδελφός 1663
Ἁδριανὰ Ὀλύμπια 529.10
Ἁδριάνεια 529.10; 1448
Ἀδωνάϊ 1872.9/10; 1930
αειχαλας 1530

'Αζησίη 1850 ('Αθηναίη)
'Αθανᾶ 486
'Αθαναία 363-365
ἀθάνατοι 1458 (θεοί), 1977 IIIb.2
'Αθηνᾶ 85, 702, 716, 727, 1021
- Κορία 457 E
- Νικηφόρος 1189/1190, 1195.8
- Πολιάς 716, 1195.9
'Αθηνάα 48 A.fr.3.I.7, 14, 22, B.fr.11.6/7
'Αθηναία 48 A.fr.1.III.25, 80
- 'Εργάνη 48 A.fr.3.I.12/13
- Οἰναία 48 A.fr.6.2/3
- Πολιάς 48 A.fr.6.2/3
- Φρατρία 48 A.fr.3.II.49/50
'Αθηναίη
- 'Αζησίη 1850
Αἰατίιον 561?
Αἰγύπτιος 1573 (θεός)
'Αΐδας 433.6; 626 A
- δόμος 600 bis, 1519, 1977 II.1
- πύλη 987, 1672.9
- σκότος 1977 II.8
αἰδεσιμότατος 1385/1386 (ἐπίσκοπος)
αἰθήρ 1964
Αἰiᾶται 355
αἴξ 1464 ter.14
Αἰολίς 783? (Θεὰ Α. Καρποφόρος; Θεὰ Εὐετηρία Σεβαστὰ Α. 'Αγριππεῖνα; Θεὰ Σεβαστὰ Βολλάα Α. Καρποφόρος)
Αἰρήσιος 1721 (Ζεύς)
Αἴσιος 355 (Ποσειδών)
αἰτέομαι 405.5 (τὰ ἀγαθά)
αἰτιάομαι 1432 (ἑαυτὸν αἰτιάσεται)
Αἰών 1816 bis
'Ακάκιος 1814 A III
ἄκρον 913 A
ακρωρη 913 B
"Ακτια 528.5; 529.11; 1034 ter, 1448
ἀκτιονίκης 885?
'Ακτιωφι 1877 bis
'Αλεῖα 531
'Αλεξάνδρα 352
'Αλεξάνδρεια 1117
'Αλέξανδρος, ἅγιος 914
'Αλεξίκακος 446 ('Ηρακλῆς)
ἀλήθεια 567, 1733.10
ἀληθείη 1977 II.10
ἄλσος 1029 A.16; 1030, 1977 V
'Αμαρυσία 22 ("Αρτεμις)
'Αμβακοῦς 1814 A II
ἄμεινον 1064.15; 1521 (λώϊον καὶ ἄ.)
ἀμήν 739
Αμλασενζηνή 1458 (Μήτηρ)
'Αμμωνιεῖα 1805.41
'Αμφιάραος 506 ter
ἀμφικτιονικά 47
ἀμφικτίων 522.10; 523, 527.5; 532.8
'Αμφικτύονες 515; cf. s.v. 'Ανφικτίονες
ἀμφικτυονικός 569.6 (ἀ. νόμος)
ἀμφιπολεῖον 104.4/5
"Αμων 1805.49
ἀνάγιος 1898
ἀνάγνωσις 883 (ἀ. Νόμου)
ἀναγνώστης 642, 1385
ἀνάθεμα 418
ἀνάθημα 104.13/14; 481, 1805.43
'Αναῖτις 1166 app.cr.; 1464 ter.16 ("Αρτεμις)
'Ανάνκη 988.10-12
ἀνάπαυσις 1049, 1663
ἀναπαύω 1781 (Κύριε, ἀνάπαυσον)
ἀναρύω 913 B
ἀνατίθημι 104.7; 162, 170, 175, 186, 294.2; 364/365, 374.5; 400, 407, 412, 414/415, 533, 571 II/III; 661.4/5, 9/10; 724.53; 741, 764, 770 app.cr.; 862, 874, 974, 1028, 1056, 1146.41; 1174.5; 1180.4, 13; 1207, 1221, 1457 bis, 1464 ter.21; 1490, 1492/1493, 1544.1; 1552, 1553.19; 1590, 1592, 1624, 1669, 1707-1709, 1717.8; 1737 app.cr.; 1775, 1783, 1792.2/3; 1805.48; 1850, 1853, 1856, 1859
ἀναφέρω 1464 ter.15

'Ανδειρηνή 1361.6/7; 1458 (Μήτηρ)
ἀνδριάς 1805.41 (τοῦ θεοῦ)
ἀνδρικεπαιδόθυρσον 1977 IV
Ἄνδροκλος 1123
'Ανδροκλωνεῖον 1123
ἀνείκητος 727 (Ἥλιος)
ἀνεπίλυτος 1458 (θ΄ Μῆνες)
ἀνέστη 1698 C
ἀνίκητος 1561 (Μείθρας)
ἀνόμημα 994.3 (νίψον ἀνομήματα μὴ μόναν ὄψιν)
Ανοχ 949, 1875.11
ἀνταποτείνω 1977 IIIb.5 (ποινήν)
'Αντιγονάος 1347 (Ζεύς)
'Αντιγουνάος 1348/1349 (Ζεύς)
ἀντίλημψις 1662 (ὑπὲρ ἀ.)
'Αντίνοος 707
ἄντρον 715
'Αντωνῖται 1763
'Ανφικτίονες 162 (Κοινὸν τῶν 'Α.)
Ἄνω Θεός 1431
ἀξία 921 A
'Αξιττηνός 1165.23 (Μής)
ἀπαρχή 1043 app.cr.
ἀπάρχομαι 1043.92
ἀπέχομαι 1521 (τῶν ἐμψύχων)
Ἄπλουν 562
ἀποδίδωμι 1385 (τὴν εὐχὴν ἀ.), 1491
ἀποθεόω 1458, 1587
ἀποθύω 1064.2/3?
ἄποινος 1977 IV
'Απόλλων 48 A.fr.1.III.26, fr.2.4, fr.8.II.4, 7, fr.9.I.4, B.fr.1.I.2; 172.1; 523, 532.10; 536, 658.9; 659.5; 661.10; 702, 711 app.cr.; 724.51; 752, 760?, 788, 957, 1046.1; 1180.4; 1452.12; 1457 bis, 1489?, 1538.4; 1553.21; 1992; cf. s.v. Ἄπλουν
- 'Αγυιεύς 545 quinquies
- Δελφίνιος 788
- Δήλιος 711 IV?
- Διδυμεύς 731 bis
- ἐν Λάβρυι μεδέων 740.2/3
- Λύκειος 957
- Μιλήσιος 731 bis
- νέος 167
- Προστατήριος 1737 app.cr.
- Πύθιος 524, 532.3; 795
- Σαμναῖος 1029 B.19
- Φίλιος 731 bis
- Φοῖβος 740.2
- Χηρευσιειδεύς 1431
'Απολλωνιασταί 752
ἀπόλυμαι
- πανώλης καὶ ἐξώλης πρόρριζος ἀπόλοιτο 1464 ter.20
ἀπόμετρα 48 A.fr.3.III.76, fr.6.3, fr.12.7, B.fr.1.II.10
ἀποστολικός 1355.3 (ἐκκλησία); 1866.2-5 (κατολικὴ καὶ ἀ. ἁγία τοῦ Χριστοῦ ἐκκλησία)
ἀποστρέφω 1872.1
ἀρά 322, 477
'Αρετή 1431
ἀρηΐφιλος 1458
ἀρήν 48 A.fr.1.III.5
Ἄρης 1406/1407, 1409/1410, 1458, 1762, 1930, 1992
- Μέγας ἐπήκοος 1404/1405, 1408
ἀρητήρ 1086 app.cr.
'Αριανοί 1387
'Αριστόμαχος 137, 186
ἄρκτος 104.4
Ἅρμα 48 A.fr.1.II.27
Ἄρτεμις 20-30, 48 A.fr.12.4; 104.22; 170, 586, 702, 727, 811, 1402, 1421 bis
- ἁγιωτάτη θεά 1126
- 'Αγροτέρα 618
- 'Αμαρυσία 22
- 'Αναεῖτις 1166 app.cr.; 1464 ter.16
- Βλουρεῖτις 618
- Βραυρωνία 27, 140
- Γαζωρεῖτις 618
- Δελφινία 30
- Δικτύννη 23

- Ἐννοδία 560
- ἐπιφανεστάτη καὶ μεγίστη θεά 1126
- Εὐάκοος 783
- Θερμία 783
- Καλλίστη 24
- Κυραικνη 713
- Λοχία 25
- Μουνυχία 21
- Νανα 29
- Ὀρθωσία 26
- πάτριος θεός 1126
- Περσική 1166 app.cr.
- πότνια θηρῶν 1402 app.cr.
- Σαλδοβυσηνή 713
- Ταυροπόλος 20, 1401
- φιλοπάρθενος 1400
- Φιλωρεῖτις 618
ἄρτος 1814 B II
Ἀρχαήλ 884
ἀρχεπιμήνιος 1197 A.8, 17
Ἀρχηγέτης 48 A.fr.3.III.67; 894, 1538.5 (Ἡρακλῆς)
ἀρχιβασσάρα 657
ἀρχιερατεύω 510 app.cr.; 1104.2/3; 1431
ἀρχιέρεια 656, 716, 1034, 1195.7; 1431
ἀρχιερεύς 515, 615, 716, 774, 778, 1066; 1073.3; 1117, 1194.11/12; 1195.5; 1197 A.9/10; 1339, 1342, 1431, 1951
- διὰ βίου 405.10; 1039
- δι' ὅπλων 694.5
- μέγιστος 527.3; 706.4; 771, 1343, 1438.3
- τῶν κυρίων Σεβαστῶν 1759
- τῶν Σεβαστῶν 776/777
ἀρχιζάπφης 1898
ἀρχιθιασίτης 1898
ἀρχίμαγος 1166 app.cr.
ἀρχιμύστης 656
ἀρχιτέκτων ὁ ἐπὶ τὰ ἱερὰ κεχειροτονημένος 104.15
Ἄσβολος 1679 app.cr.
ἀσεβέω 532.6
Ἀσκαηνός 1374, 1378-1382 (Μής)
Ἀσκληπιός 186, 586, 611, 702, 713, 716, 1202.11; 1461
- θεὸς ἅγιος 1590
- κύριος 713, 727
- Σαλδηνός 713
- Σαλδοβυσηνός 713
- Σαλδοκεληνός 713
Ἀσπαλίς 560
ἀστεροβλής 1977 IIIb.4
Ἀστίων 713 ter (Christian martyr)
ἀσυλία 506, 515, 517, 541.9; 756, 1887, 1982
ἄσυλος 1455
- ἱ. καὶ ἄσυλος 529.2; 1567
Ἀταργάτ(ε)ις 1585 (θεὰ Ἀράβων), 1898
αὐγουστάλαι 606
αυοη 1049
αὐτουμανία 948.27/28
ἀφιερόω 1509/1510, 1591, 1593, 1911
Ἀφορδίτα 787
Ἀφροδείσιον 713 bis
Ἀφροδ(ε)ίτη 993 C; 1792; cf. s.v. Ἀφορδίτα
- Ἡγεμόνη 129.8/9
- Κυρία 1573
- Πάνδαμος 790
- Πάνδημος 1793
- Ποντία 790
- Σῴζουσα 970
Ἀχιλλεύς
- Λευκῆς μέδων 749 app.cr.
- ὁ γᾶς Σκυθικᾶς μέδει 749 app.cr.
- Σκυθίας μεδέων 749
ΑΩ 900
ἄωρος
- οὕτως ἀώροις περιπέσοιτο συνφοραῖς 1309

βαιανιωχ 949
Βακαθσαφρειν 1613 (Ζεὺς μέγας)
Βάκχαι 1153
βακχεαστής 656/657
βακχεῖον 657
Βακχεύς 715 (Διόνυσος)

βακχικός 715 (θίασος)
Βάκχιος cf. s.v. Βάχχιος
βάκχος 1977 II.18
βάντασμα 948.16 (= φάντασμα)
βαρύφθονος 1865.10 (χείρ)
Βασίλεια 586
βασίλεια 1977 IIIb.1 (χθονίων)
βασιλείη 1977 II.15 (ὑποχθόνιος), IIIb.8 (χθονίη)
Βάσκανος 938 app.cr.
βαστάγεις 1898
Βάχχιος 1977 IIIa
Βεελφεγωρ 1740-1742.2 (Ζεὺς ὁ ἐν Β.)
Βέλενος 997?
Βένδις 1221
Βες 1875.20
βῆμα 1627
Βίκτωρ, ἅγιος 1814 app.cr.
Βλουρεῖτις 618 (Ἄρτεμις)
βόαρχος 48 A.fr.12.5, 9, 11
βοήθεια
- ὁ κατοικῶν ἐν β. 916, 937, 1488
βοηθέω 1733.2/3
- βοήθει, Ὑιέ 1706 app.cr.
- εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ ὁ βοηθῶν 1542
εἷς Θεὸς ὁ βοηθῶν 1967
εἷς Θεὸς ὁ βοηθῶν πᾶσι 1878.1
- Θὲ βοήθει 1459.1
- Θεὸς βοηθήσει 1740
- Κύριε βοήθει 887, 980, 1588 bis, 1720
- Μαρία βοήθει 1588 bis
Βοηθηνή 1458 (Μήτηρ)
βοηθός 1678 (Θεὸς β.)
Βολλάα 783 (Θεὰ Σεβαστὰ Β. Αἰολὶς Καρποφόρος)
βουκόλος 656
βουλή 1165.7/8 (τοὺς ζευχθέντας ἐκ β. Κρονίωνος)
βοῦς 48 A.fr.3.I.22, II.50, B.fr.1.II.7; 1464 ter.12 (θῆλυς)
Βραυρωνία 27, 104.3 (Ἄρτεμις)
Βριάρης 1573 (Κόνναρος ὁ καὶ Β.)
Βριμώ 546, 1977 IV
βροντάω 1733.11
Βροντῶν 1966 (Ζεύς)
βρύω 913 B
βωμός 447.14; 772, 781, 893, 1064.5; 1076.5; 1156.6; 1168, 1227 B.4; 1260.5/6, 8/9

Γαβριήλ 1699, 1814 app.cr. (ἅγιος); 1872.15/16
Γαζωρεῖτις 618 (Ἄρτεμις)
Γαία 1984
Γαλα.ζα 1721 (Ζεὺς Γαλα.ζων)
γενέθλια 1075.7
γενέθλιος 1072 app.cr. (ἑορτή)
γένος
- ὄλβιον 1977 IIIb.3
- οὐράνιον 1977 II.12
γέρας 447.18; 1078.6; 1197 A.12; 1544.8
Γεώργιος 1814 app.cr.
- ἅγιος 1733.3; 1879.1
- μάρτυς 498
Γῆ 567, 951, 1227 C.4, D.11; 1930, 1977 II.11
γλῶσσα 617 V.9, VI.1
Γόρτυς 876 A
γραμματεύς 657
γραφή 1544.10 (θειόταται)
Γρηγόριος, ἅγιος 1563

δαιμόνιον 948.15; 1733.10
δαίμων 948.26; 1516.6
- Λερως 1064.6
- θεοὶ καταχθόνιοι 903, 905
Δαμάτηρ 886, 891
Δᾶμος 782
Δανιήρ 1814 A II
Δάρρων 611
Δασυλιεῖον 715
Δασύλλιος 715 (Διόνυσος)
δειπνοκρίτης 1898
δεκάτα 294.2; 536, 862, 974

Δελφινία 30 ("Αρτεμις)
Δελφίνιος 788 ('Απόλλων)
δενδροφόρος 657
δεξιός 1733.10 (ἐκ δ.)
Δερζαλας 713
Δερζελας 713
δέσποινα 861 app.cr.; 1977 IIIb.8
δεσπότης 607, 1156.2/3; 1245 (Ζεύς)
δέχομαι 1146.25
Δήλιος 711 IV? ('Απόλλων)
Δημήτηρ 48 A.fr.3.III.62, 75, B.fr.4.II.16; 702, 803 B, D; 1402, 1431
- Ἶσις θεὰ μεγίστη 1775
- Πατρῴα 1458
δημόσιος 1146.8/9 (δ. ἱερόν)
δημοτελής 145 II.4 (ἀγών)
διάκονος 643, 1004, 1643
διάκων 1355.1; 1666, 1668
διαλάμπω 1387
διατριβή 1521
διδαχή 883 (δ. ἐντολῶν)
Διδυμεύς 731 bis ('Απόλλων)
Διδύμηα 1448
Διδυμήϊον 1094
δίδωμι Θεῷ λόγον 1865.11; 1867.7/8
Δίκαιοι 1431, 1433 (Θεοί)
Δίκαιος 1458 ("Οσιος καὶ Δ.)
Δικταῖος 825 (Ζεύς)
Δικτύννη 23 ("Αρτεμις)
Δίοκλος 48 A.fr.3.III.71
Διονύσια 523, 715 (Δ. τὰ ξενικά), 998 bis?, 1045.4; 1046.4; 1180.1
Διονυσιακὴ νίκη 145 I.1, II.1
Διόνυσος 586, 702, 715/716, 741, 997?, 1506 B, 1573, 1992
- Βακχεύς 715
- Δασύλλιος 715
- Ζεύς 1966
- Καθηγεμών 1966
- Μελπόμενος 33, 216
- Πατρῷος 715
Διοσκόροι 1056, 1396, 1851/1852
- ἐπήκοοι 1852
- εὐαγγέλιοι 1855
- Σωτῆρες 1854, 1856
Διοσκουρῖται 1192
Διοσκοῦροι
- Σωτῆρες 1736
Διπολίεια 48 B.fr.1.II.14
δόξα 567, 913 A, 1733.11 (ὁ Θεὸς τῆς δ.); 1872.7/8 (εἰς δ.)
δούλη (Θεοῦ) 1458
δουλίτρα 913 A/B
δοῦλος 739, 1664, 1720, 1741, 1781 (τοῦλος)
- Θεοῦ δ. 432, 1458
δοῦμος 657
δρόμος 1805.49 (τοῦ "Αμωνος)
Δρύμης 1849?
δύναμις 1816 bis, 1875.26
δυσδαίμων 1309 (χεῖρα τὴν δ.)
Δώδεκα Θεοί 1190
δωδεκακιστη 1875.10
δῶρον 551 III, 878 (ψυχικόν), 1221

ἑβδομαῖον 48 A.fr.6.8
ἐγώ εἰμι 988.7, 9/10, 12; 1750
ειγαν 1898
εἰκαδιστής 761.9
εἰκών 1759 (Σεβαστῶν εἰ.)
Εἰλείθυια 413
Εἰλειθυίη 787
εἰρανιστής 219?
Εἰρήνη 1107
εἰσελαύνω 1388 (εἰσελεύσομαι)
εἷς θεός 1542, 1808.3; 1878.1; 1967
Εἶσις 816
- Ὀργία 621
Ἑκάτη 1065, 1857
- Λαγινῖτις 1042
- Σωσσίς 1097
ἑκατόμβη 48 B.fr.9.I.11
ἑκατοντομάχος 1877
ἐκκλησία 642, 922 (ἁγία καὶ καθοληκή), 1232 (τῶν Εὐσεβῶν), 1355.2-5 (καθολικὴ καὶ ἀποστολικὴ ἁγία τοῦ

Θεοῦ); 1458 (τῶν καθαρῶν), 1662, 1814 A I (μεγάλη); 1866.2-5 (κατολικὴ καὶ ἀποστολικὴ ἁγία τοῦ Χριστοῦ)
ἐκφέρω 932 bis (τὰ κρᾶ μἐχφερέτō), 1029 B.29 (νεκρὸν ἐ.)
ἔλαιον 48 A.fr.2.16, fr.3.I.2; 1698 A, 1701 A
ἐλέησον 739, 1733.3
ἔλεος 1746
Ἐλευθερία 953 (Ἥρα)
Ἐλευσίνια 171?, 172.2 (μεγάλα)
Ἑλλανοδίκης 340
ἐλπίς 1746
Ἐμμανουήλ 1703
ἔμπνοια 1816 bis
ἔμψυχα, τά 1521 (ἀπέχομαι τῶν ἐ.)
ἐναγίζω 496
ἐναγισμός 1146.13
ἐναγιστήριον 299
Ἐναγώνιος 48 A.fr.3.III.83
ἐνατεύω 932 bis
ἐνεύχομαι 1227 C.2/3
ἐνθεάομαι 1816 bis
Ἐννοδίαι 560, 618
ἐνορκέω 1458
ἐνορκίζω 1866.6
ἔνοχος 1464 ter.19 (ἱεροσυλίας)
ἐντελής 1064.9
Ἐντολή 883
- διδαχὴ ἐντολῶν 883
ἐνφέρω 1227 D.7-9 (καρπὸν μὴ ἐνέγκαιτο)
ἐξαίρετος 1064.11
ἐξευμενίζω 1464 ter.17
ἐξώλης 1464 ter.20 (πανώλης καὶ ἐ. πρόρριζος ἀπόλοιτο)
ἑορτή 1072.10/11; 1075.7; 1587
ἐπ' ἀγαθῶι 1775/1776, 1783
ἐπαγγέλλομαι
- ἱερεὺς ἐπανγειλάμενος 1071.1; 1072.1; 1075.1/2
ἐπήκοος 713 (Ἀσκληπιός), 727 (Ἀσκληπιός, Ὑγία), 1106 app.cr. (θεός); 1404/1405 (Ἄρης), 1581 (Ζεύς), 1852 (Διοσκόροι), 1985
ἐπηλυσίη 254?
Ἐπιδαύρια 48 B.fr.4.II.15
Ἐπιδόται 334
ἐπιζητέω 1965
Ἐπίκτητος 713 ter (Christian martyr)
ἐπιμελητής 515, 795
ἐπισκοπέω 1387
ἐπισκοπιανός 297?
ἐπίσκοπος 1355.6; 1385/1386, 1594, 1690, 1740, 1963
ἐπιταγή 1856
- κατὰ ἐ. 1221, 1856 app.cr.
ἐπιτοξίς 48 A.fr.1.I.28
ἐπιφανέστατος 1126 (Ἄρτεμις), 1985 (θεός)
ἐπιφανής 1751, 1797 (θεοί)
Ἐπουράνιος 1586 (Ζεύς)
ἐρανιστής cf. s.v. εἰρανιστής
Ἐργάνη 48 A.fr.3.I.12/13 (Ἀθηναία)
Ερεσχιγαλ 1875.5
Ἐρεχθεύς 48 A.fr.1.III.5
ἔριον 48 A.fr.3.I.8
ἔριφος 1064.7
Ἕρκειος 48 A.fr.3.III.61 (Ζεύς)
Ἑρμαϊσταί 752
Ἑρμᾶς 401.11
- λευκός 336
- Χθόνιος 546
Ἑρμῆς 48 A.fr.3.III.82; 241?, 702, 716, 821, 1139 app.cr.; 1538.1; 1679.7; 1992
- ἐλ Λυκείο 48 A.fr.6.4
- Ἐριούνιος 878
- Κεδρίτης 825
- Κύριος 1573
- παντοκράτωρ 878
- Χθόνιος 546
Ἔρως 1207, 1506 app.cr.
ἐρωτάω 1156.1; 1157.6; 1158, 1159.7

ἔσται αὐτῷ πρὸς τὸν θεόν 1034, 1245, 1963
Ἑστία 48 A.fr.3.III.79
ἔστω τοῖς καταχθονίοις θεοῖς 1431
ἐσχάρα 114, 156
εὐαγγέλιος 1855 (Διοσκόροι), 1855 app.cr. (Μήτηρ)
εὐαγέστατος 894 (Ἡρακλῆς)
εὐαγής 1977 IIIb.10 (λειμών)
Εὐάκοος 783 (Ἄρτεμις)
Εὐβουλεύς 1977 IIIb.2
Εὔβουλος 880
εὐεργέτης 1744 (θεοί)
Εὐετηρία 783
- Θεὰ Καρποφόρος Σεβαστὰ Ἀγριππεῖνα 783?
- Θεὰ Σεβαστὰ Αἰολὶς Ἀγριππεῖνα 783?
Εὐκλῆς 1977 IIIb.2
εὐλαβέστατος 642
εὐλογία 1698 B, 1700, 1701 B, 1702
Εὐμολπίδαι 48 A.fr.3.III.73
Εὔμολπος 48 A.fr.3.III.65
εὐποσιάρχης 656
εὑρέτρια 1750 (ζωῆς καὶ καρπῶν)
εὐσέβεια 529.9; 532.9; 1521, 1717.8; 1744, 1776 app.cr.; 1783, 1805.46
εὐσεβέστατος 903, 998, 1182 (δεσπότης)
εὐσεβέω 1227 B.11/12; 1521
εὐσεβής 773?, 776, 897/898, 934, 1052, 1166.10; 1645?
- Εὐσεβεῖς 1232 (ἐκκλησία τῶν Ε.)
εὐσεβῶς 408, 773?, 1064.2; 1071.1; 1077, 1089
εὐτυχέω 1431 (εὐτύχει, εὐτυχείτω)
εὔυμνος 1544.1
εὐφημία 949
εὐχαριστέω 405.4; 1591, 1593
εὐχαριστήριον 1106, 1208
εὐχαριστία 1613, 1709, 1775
εὐχή 709 app.cr.; 727, 894, 1003, 1034, 1036 bis, 1105, 1245, 1248/1249, 1347-1349, 1361.7; 1373-1375, 1378, 1382/1383, 1385/1386, 1396, 1404-1410, 1433/1434, 1440-1444, 1458, 1561, 1726 (καθαραὶ εὐ.), 1736, 1851-1855, 1857/1858
εὔχομαι 170, 618, 740.1; 1385/1386, 1458, 1490-1493, 1613
εὐχωλή 1544.9
εὐψυχέω 966
εὐωχία 1431
ἔχω
- Διὸς ἐχέτω 1431
- ἕξει κεχολωμένον 1165.23/24
- ἕξει Μῆνα καταχθόνιον κεχολωμένον 1362, 1458
- ἔχω πρὸς Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα 1355.11-14 (εἴσχησε)

ζάθεος 1746
ζάκορος 656, 1088
Ζαστῶν, μονή 1763
Ζεύς 415, 451, 467/468, 478, 586, 702, 711 LXV, 716, 888.11, 18; 998 bis?, 1020?, 1190, 1197 B.20; 1227 C.3; 1245, 1431 (Διὸς ἐχέτω); 1452.11/12; 1458 (Διὸς κατάραι)
- Αἱρήσιος 1721
- Ἀντιγουνάος 1348/1349
- Βεελφεγωρ, ἐν 1740-1742.2
- ἀπὸ Θυμνάσων 1464 tcr.15/16
- Βροντῶν 1966
- Γαλα.ζων 1721
- δεσπότης 1245
- Δικταῖος 825
- Διόνυσος 1966
- Διὸς πόλις 1805.58
- ἐν Βεελφεγωρ 1740-1742.2
- ἐπήκοος 1581
- Ἐπουράνιος 1586
- Ἕρκειος 48 A.fr.3.III.61
- Ζεμειάστης 1245
- Θεός 1496
- Θεὸς Μέγιστος 1773

- Θυμνάσων, ἀπό 1464 ter.15/16
- Ἡλιοπολείτης 1573
- Ἰθωμάτας 385.3/4
- Καῖσαρ 775
- Καῖσαρ Ὀλύμπιος Σεβαστός 774
- Καπετώλιος 1496, 1707 (Μέγιστος)
- Κάριος 1025, 1109
- Καταιβάτης 48 B.fr.10.3
- Κέραος 1627
- Κρηταγενής 1026
- Λαβραῦνδος 1025
- Μέγας 1431
- Μέγας Βακαθσαφρειν 1613
- Μέγιστος 1255, 1458, 1573, 1581, 1707 (Καπετώλιος), 1773 (Θεός)
- Μεσσαπεύς 345
- Μηλώσιος 158
- Μόριος 48 A.fr.12.8
- Νάϊος 571 I-III
- Νάος 571 I
- Νέμεος 48 A.fr.2.10
- Ὀλύμπιος 716, 1708 (Σωτήρ)
- Ὀσογῶ 1025
- Ὀσογωλλις Ζηνοποσειδῶν 1025
- Ὀτωρκονδέων 1025
- Πανάμαρος 1025, 1076.3; 1105
- Πανήμαρος 1105
- Σαβάζιος 1966
- Σαρδενδηνός 727
- Σολυμεύς 1402
- Στράτιος 1025
- Σύργαστος 727
- Σωτήρ 410/411, 821, 1431, 1456 bis H, 1708 (Ὀλύμπιος)
- Τροπαῖος 1197 B.25
- Φαρνάουας 1464 ter.16
- Φιλιππεῖος 586
- Φράτριος 48 A.fr.3.II.48
- Ὕψιστος 649.1; 1490-1493, 1581
- Χρυσαόριος 1076.3

Ζηνοποσειδῶν 1025
Ζιζιμμηνή 1458 (Μήτηρ Θεῶν)
Ζυγία 716 (Ἥρα)
Ζυμυδρηνός 1985
ζωή 1698 A, 1701 A (ξύλον ζ.)
ζωοποιός 1177 (ἁγία καὶ ζ. Τριάς)

Ἡγεμόνη 177 app.cr.
- Ἀφροδίτη 129.8/9
ἡγούμενος 1667
ἤδη 1875.25, 28, 32
Ἡλιοπολείτης 1573 (Ζεύς)
ἥλιος
- μήτε ἥ. φῶς (δοίη) 1464 ter.19
Ἥλιος 1227 C.3, D.12; 1816 bis, 1977 I
- ἀνείκητος 727
- Μίθρας 979
ἡμέρα 1197 A.8
- κατευχῶν ἡμέραι 1431
- τῆς βασιλίσσης 1043.88/89
Ἥρα 322, 702, 716, 720 app.cr.; 753
- Ἐλευθερία 953
- Ζυγία 716
- νέα 1759
Ἥραια 528.6; 529 app.cr.
Ἡραῖα 1072.5
Ἡράκλεια 1155 (Σωτήρια καὶ Ἡ.)
Ἡρακλῆς 401.11; 469, 876 A; 959, 1203, 1538.1; 1839 A.7, B.3; 1992
- Ἀγοραῖος 701
- Ἀρχηγέτης 894, 1538.5
- Θαλλοφόρος 894
- Κυναγίδας 586
- Πατρῷος 586
ἡρωΐς 546, 559, 1350
ἡρώνειον 1227 A.6/7, C.1
ἡρῷον 1165.22; 1391.2; 1431
ἥρως 48 A.fr.3.III.66 (Μέλιχος); 404, 406, 447.14, 33; 449.1; 546; 558, 702 (Σωσίπολις), 707, 713, 805, 843-845, 847, 889, 1250, 1911, 1977 V

Θαθ 1875.6
Θαλλοφόρος 894 (Ἡρακλῆς)
θεά 1126, 1457 bis (γενομένη θεά), 1538.3

- Ἁγνή 761:6
- Αἰολὶς Καρποφόρος 783
- Ἀταργάτεις Ἀράβων 1585
- Εὐετηρία Σεβαστὰ Αἰολὶς Ἀγριππεῖνα 783?
- Ἶσις Δημήτηρ μεγίστη 1775
- Καρποφόρος Εὐτηρία Σεβαστὰ Ἀγριππεῖνα 783?
- Νεσεπτειτις 1538.3
- Οὐρανία 1538.2
- Ῥώμη 758
- Σεβαστὰ Βολλάα Αἰολὶς Καρποφόρος 783
- Σεβαστὰ Πρόνοια Λειβία 781

θεαί
- ἀγαθαί 1208 app.cr.
- Νύμφαι 1207
- Σεμναί 48 app.cr.; 110
- Συρία 1898

θεαροδοκία 517

θεῖον 1106 app.cr.; 1516.6; 1969
- Πολύμορφον 1106

θεῖος
- ἄγαλμα 357
- Ἰουστινιανός 1369
- κρήνη 1977 II.16
- λαός 1726

θειότατος 1544.10 (γραφαί)

θεματικός 528.9; 529.16

Θέμις 48 A.fr.3.III.60
- Ἀγοραία 1984
- Ναΐα 1984

Θεόδωρος 1662 (ἅγιος), 1879.9

θεοί 104.1; 405.4; 506 bis, 515, 856, 948.24 (χόλος θ.); 1069, 1071.2; 1077, 1157 app.cr.; 1464 ter.18
- ἁγνοὶ πολιοῦχοι 892
- ἀθάνατοι 1458, 1977 IIIb.2
- ἄλλοι θ., οἱ 104.10
- Δίκαιοι 1431, 1433
- Δώδεκα 1190
- ἐπιφανεῖς 1751, 1797
- εὐεργέται 1744
- Ζιζημηνῆς 1458
- καταχθόνιοι 902, 966, 977, 1251.9; 1431 (ἔστω τοῖς κ. θεοῖς)
- καταχθόνιοι δαίμονες 903, 905
- Μεγάλοι 657, 809, 1431, 1875.22
- Μήτηρ Θεῶν 586, 1421 bis, 1458
- μνήμασι 967 (θεοῖς μ.)
- πάντες 45, 893, 1227 D.12/13
- πάντες καὶ πᾶσαι 45, 985
- πάτριοι 758, 1898
- πατρῷοι 1898
- Σεβαστοί 374.1

θεός, ὁ 339, 527.21, 23; 532.6, 9; 744, 1029 B.25; 1156.7; 1245, 1351 (ἐκ τῶν τοῦ θ. χρημάτων), 1373, 1571 app.cr., 1591, 1805.41
- ἀγαθὸς κρυπτὸς ἐπήκοος 1106 app.cr.
- Ἅγιος Ἀσκληπιός 1590
- Αἰγύπτιος 1573
- Ἄνω 1431
- Αὔγουστος 1553.30
- βοηθός 1678
- ἐπήκοος 727
- ἐπιφανέστατος 1985
- ἔσται αὐτῷ πρὸς τὸν θ. 1034, 1245, 1963
- Ζεὺς Καπετώλιος 1496
- Ζεὺς Μέγιστος 1773
- τὸν θεόν σοι 1865.11
- θεὸς ἐκ θεῶν 1101
- Κρόνος μέγας 727, 1454
- Μέγας 713, 727, 1454, 1985
- Μέγας Ναζαλων 1577
- Ποταμὸς Μιζοάρης 1440
- Ραβου 1722
- στέφανος παρὰ τοῦ θ. 515
- στέφανος τοῦ θ. 515, 517
- σωτήρ 1985
- Ὕψιστος 744, 1034, 1240, 1244, 1431, 1458, 1490-1493, 1858/1859, 1962, 1968 bis

θεός, ἡ 104.2, 7, 12; 761.10; 1076.6; 1126, 1166.6; 1593

- ἡ ἐν Κομάνοις 1464 ter.10
Θεός (the Christian god) 655, 1040, 1385/1386, 1388, 1457.5; 1459 bis (ὁ Θεὸς ἐμοῦ), 1741
- δίδωμι Θ. λόγον 1865.11; 1867.8/9
- εἷς Θ. 1808.3; 1967
- εἷς Θ. ὁ βοηθῶν πᾶσι 1878.1
- εἷς Θ. καὶ τὸ Ἅγιον Πνεῦμα 1967
- εἷς Θ. καὶ ὁ Χριστὸς αὐτοῦ 1967
- εἷς Θ. καὶ ὁ Χριστὸς αὐτοῦ ὁ βοηθῶν 1542
- Θὲ βοήθι 1459.1
- Θεὸν ἵλαον εὕροις 1726
- Θεὸς βοηθήσει 1740
- Θεὸς τῆς δόξης, ὁ 1733.11
- Θεοῦ δούλη 1458
- Θεοῦ δοῦλος 432, 1458
- Ἰησοῦς Χριστὸς Θ. υἱὸς Σωτήρ 900
- καθολικὴ καὶ ἀποστολικὴ ἁγία τοῦ Θ. ἐκκλησία 1355.2-5
- μεθ' ἡμῶν ὁ Θεός 1703
- Μήτηρ Θεοῦ 1879.2, 5/6, 10
- Παντοκράτωρ 1458
θεοσεβής 1033/1034
θευτερπής 1918
θεραπεία 1898
θεραπευτής 1898
Θερμία 783 (Ἄρτεμις)
θεωρέω 523?
θεωρός 1462
θῆλυς 48 B.fr.9.I.9
θησαυρός 872
Θησεῖα 172.2
θιασίτης 715 (θιασείτης), 761.8
θιασιτικός 715 (χρήματα)
θίασος 715
θοινίτης 656
θόωκος 1156.11/12
Θρεπτός 48 A.fr.3.III.69
θρησκευτής 615
θρίξ 913 A
θυηπολίη 1157.5
θύμα 447.30; 1183 (ἐπὶ τῶν θυμάτων)
θυμέλη 947
Θύμνασα 1464 ter.15/16 (Ζεὺς ἀπὸ Θ.)
θυσία 92.19; 125.16 (κοινή); 132.13; 136, 447.16, 18, 21, 54; 724.55; 888.10; 1064.10; 1146.13, 35; 1166.2; 1432, 1805.2; 1964
θυσιαστήριον 1388
θύω 48 A.fr.2.1, fr.3.II.1, III.74; 132.17/18; 447.13/14, 19, 27, 36; 523, 1029 A.16; 1030, 1043.87; 1064.6-8; 1078.5; 1159.3
θυώδης 343
Θωμᾶς, ἅγιος 1543
θωπεία 744

ἱαρά 351
ἱαρεύς 1841/1842
ἱαρόν 477.2, 6
ἱαρός 351, 821 app.cr., 932, 953
Ιαω 884.3; 921 C/D, 948.4; 980, 1021, 1870 A, 1872.9; 1877
ἰδιωτικός 1146.7 (ἱερά)
ἱδρύω/ομαι 1367.8
ἱερά, ἡ 656, 810
ἱερά, τά 104.15; 1078 app.cr., 1146.7
ἱέραξ 1805.7, 37
ἱεράομαι 1553.6/7, 29; 1716, 1717.6
ἱερατεύω 1074.4; 1084, 1202.19/20, 22 (ἱερατευκώς/κυία); 1452.8/9, 11; 1454
ἱεραύλης 501 quater
ἱέρεια 761, 1043.80 (παρθένος), 90; 1071.4; 1072.2; 1110 app.cr.; 1146.2, 5, 32; 1147, 1195.8
- πρὸ πόλεως 1146.16
ἱερεῖον 1043.87
ἱερειτεία 1146.39/40
ἱερεύς 132.16; 385.2; 506 ter, 615, 656, 694, 696, 715, 761, 770 app.cr.; 771, 783, 789, 1028, 1043.89; 1064.7, 13; 1070 (εἰερεύς); 1076.1; 1082, 1117, 1146.5; 1197 A.10, 21; 1202.10; 1401, 1431, 1459.2; 1516.6; 1590, 1737 app.cr.; 1805.37; 1866.1/2

- διὰ βίου 1075.5; 1203
- ἐπανγειλάμενος 1071.1; 1075.1/2
- Θεοῦ Σεβαστοῦ 1133
- Καίσαρος Σεβαστοῦ 1431

ἱερητεύω 615, 1043.82
ἱεροκῆρυξ 515, 1636, 1954
ἱερομναμονέω 521
ἱερομναμοσύνα 569.4, app.cr.
ἱερομνάμων 1029 passim; 1030
ἱερομνήμων 515, 525 A
ἱερομόναχος 875
ἱερόν, τό 33, 48 B.fr.1.II.13, fr.12.3; 104.2, 15/16, 18; 129.8; 523, 532.2; 658.9; 659.5; 661.10; 715, 724.32, 51; 787, 888.11, 18; 1029 A.16/17; 1030, 1059.21; 1158 app.cr.; 1180.4; 1456 bis I; 1709, 1805.41/42, 48; cf. s.v. ἱαρόν
- δημόσιον 1146.8/9
- ἰδιωτικόν 1146.7
- τέλεον 48 A.fr.8.II.3, 5, 8, 11/12

ἱερονόμος 656/657, 1197 A.11
ἱεροποιός 92.20; 656
ἱερός 48 B.fr.1.II.13, fr.4.II.17; 412, 711 XXXIII, 743, 810, 891?, 894 (Ἡρακλῆς), 951, 1029 B.19; 1129, 1254, 1436; cf. s.v. ἱαρός, ἱρός
- ἀγών 529.16
- βουλή 692.7; 693
- γράμματα 1805.46, 52
- καὶ ἄσυλος 529.2; 1567
- λειμών 1977 IV/V
- μητρόπολις 1496
- νόσος 948.23/24
- ὁδός 32, 518, 1977 II.17/18
- παῖς 515
- πλοῖον 1805.40
- πρόσοδος 1982
- στέφανος δάφνης 756
- σύνοδος 999
- φύλακες 948.9/10
- χρήματα 481, 1927

ἱεροσυλία 1464 ter.19
ἱερόσυλος 532.3/4
ἱερουργέω 1156.3/4
ἱεροφάντης 1119, 1159.6; 1183
ἱερώσυνα 48 A.fr.3.I.4, 23, fr.3.II.39, 52, fr.6.6
ἱερωσύνη 1072 app.cr.; 1076.2/3; 1099
ἱερώτατος 748.7 (βουλή)
Ἰησοῦς 1872.2
- Χριστός 1772, 1865.7
- Χριστὸς Θεοῦ υἱὸς Σωτήρ 900
- Χριστὸς νικᾷ 1879.5/6, 11

Ἰθωμάτας 385.3/4 (Ζεύς)
ἱκεσία 814 app.cr., 1723
ἱκετεία 13
ἱκετήρ 948.7
ἱκέτης 814 app.cr.
ἱκετικός 1073.7, app.cr. (σῶμα)
ἱκέτις 992, 1977 IIIb.9
ἵλαος 1726
Ἰούδας 1877
Ἱππικεῖται 1191 (Πανιασταί)
ἵππος 1464 ter.12/13 (χρυσοχαλίνωτος)
ἱρός 1849
Ἴσθμια 528.5; 529.11
Ἶσις 731, 1773; cf. s.v. Εἶσις
- Δημήτηρ θεὰ μεγίστη 1775
- μούνη 1750
- τύραννος 1750

Ἰσιτύχη 1750
ἵστημι 740.2; 1246
ἰχθῦς 1772 app.cr.; 1963
Ἰωάννης 1879.4
Ἰωνᾶς 1460

Καβικανδρεος 1458 (Μής)
καθαρός 48 A.fr.3.I.8; 1197 A.5; 1458 (ἐκκλησία τῶν κ.), 1726 (εὐχαί), 1977 IIIb.1 (ἐκ καθαρῶν καθαρή)
Καθηγεμών 1966 (Διόνυσος)
καθιερόω 149.6; 770, 781, 848, 1101, 1401
καθολικός 922 (ἁγία καὶ κ. ἐκκλησία), 1866.2-5 (κατολικὴ καὶ ἀποστολικὴ ἁγία τοῦ Χριστοῦ ἐκκλησία)

Καῖσαρ 1028 (ἱερεὺς Κ.)
Καισάρεια 1431
Κάκασβος 1431
Καλλίστη 24 (Ἄρτεμις)
Κανά 1814 B I
κανονική 1458
κανοῦν 48 A.fr.1.III.27
Καπετώλια 529.9; 531
καπετωλιονείκης 999
Καπετώλιος 1496 (Θεὸς Ζεύς), 1707 (Ζεὺς Μέγιστος)
Καπιτώλια 1448
Κάρ 1109
Κάριος 1025, 1109 (Ζεύς)
καρνειασστάς 412
Κάρνειος 412 (Ἀπόλλων)
καρποφορία 1664
Καρποφόρος 783 (Θεὰ Αἰολίς; Θεὰ Σεβαστὰ Βολλάα Αἰολίς; Θεὰ Εὐτηρία Σεβαστὰ Ἀγριππεῖνα), 1431, 1434
Κάστωρ, ἅγιος 1814 app.cr.
καταγράφω 617 V.9
καταγώγια 1153
καταδείκνυμι 1816 bis
καταδείνω 988.4, 21, 25
καταδεσμεύω 617 VI.1
καταθέσια, τά 1662
Καταιβάτης 48 B.fr.10.3 (Ζεύς)
καταπλέκω 988.11
κατάρα 1458 (κατάραις ὑποκείσθω Διός)
καταφλέγω 988 app.cr.
καταχθόνιος 1875.23
- θεοί 902/903, 905, 966, 977, 1251.9; 1431
- Μής 1362, 1458
κατευχή 1431 (ἡμέραι κ.)
κατέχω/ομαι 1875.23, 26/27
κατοικέω
- ὁ κατοικῶν ἐν βοηθείᾳ 916, 937, 1488
κάτοχος 988 app.cr.
Κεδρίτης 825 (Ἑρμῆς)
Κειλαδεηνός 1985
Κελεός 48 A.fr.3.III.72
κελεύω 655
Κέραος 1627 (Ζεύς)
κεραταγας 1881, 1930
Κερατών 758
κεραυνός 1977 IIIb.4
κεφαλή 48 A.fr.3.II.43, 56
Κέφαλος 49
κῆρυξ 48 A.fr.3.II.42, 55, fr.12.2, B.fr.1.II.14
κίνδυνος 724.16; 948.14
κισταφόρος 656/657
κλειδοφορέω 1071.4; 1089
κλειδοφορία 1072 app.cr.
κλειδοφόρος 1062.3/4
κλεῖτος 1733.10
κλῆρος 1866.7
κλίνω 1875.23 (εἰς πυρετόν), 27 (εἰς κράβατον)
κοιμάομαι 967/968 (ἐνθάδε κ.), 1781 (ἐκοιμήθη)
Κοινὰ Ἀσίας 1448
Κοινὰ Βειθυνῶν 1448
κοινόβιον 1763
κοινόν 657
- τῶν θιασιτῶν τῶν Σύρων τῶν εἰκαδιστῶν 761.8
- μέγα Ἡρακλέους 1203?
κοινὸς ἀγών
- Ἀσίας 528.7; 529.10, 14; 1448
- Βειθυνίας 529.12
- Ἑλλήνων 528.6
- Κρητῶν 528.7/8
κόλασις 1227 D.13
κόμη 1043.92 (ἀπάρχομαι τῆς κ.); 1070
Κομόδεια 529 app.cr.
Κομόδιος 1448
Κομπεταλιασταί 758
Κόνναρος 1573 (Κ. ὁ καὶ Βριάρης)
Κοοταδεια 1458 (Μήτηρ)
Κόρα 440, 711 XLI?
Κόρη 1458

Κορία 457 E ('Αθηνᾶ)
Κοροτρόφος 48 A.fr.2.7, fr.3.I.24, fr.11.5
Κορύβαντες 702
κορυβαντίζω/ομαι 1146.8, 10-12, 15, 17-18, 43
κορυβαντισμός 1146.7
κορυφή 913 app.cr.
κοσινη 1064.9
κόσμησις 753
κουρής 656/657
κραβάτιον 1875.30/31
κράβατος 1875.27, 32,
κρανιάρχης 657
κρατηριακός 657
κρέας 932 bis (κρᾶ)
κρείττων 1930 (Γῆς κ. "Αρης)
κρήνη 1977 II.1, 4, 16
Κρηταγενής 1025 (Ζεύς)
κρητηριάζω/ομαι 1146.9-11, 17
κριθή 48 A.fr.3.I.25, II.57, B.fr.1.I.1, 6
κρίνω 1875.31
κριός 48 A.fr.2.11, fr.3.III.64, fr.8.II.10; 1064.8
κριτός 48 A.fr.2.6, fr.3.I.22, III.70, B.fr.11.2/3, fr.9.I.10
Κρόνεια 1454
Κρονίων 1110.1; 1165.8
Κρόνος 1454
- Κτίστης 1454
- μέγας θεός 1454
κρυπτός 1106 app.cr. (θεός)
κτίσις 1667 (κτίσεως ἔτος)
Κτίστης 1454 (Κρόνος)
Κυβέλη 702
κύκλος 1977 IIIb.6 (βαρυπενθής)
Κυναγίδας 586 ('Ηρακλῆς)
κυπάρισσος 1977 II.2
Κυραικνη 713 ("Αρτεμις?)
κύριος 713, 727 ('Ασκληπιός), 988.10/11 (τῆς 'Ανάνκης); 1431 ("Ανω Θεός), 1573 ('Αφροδίτη), 1573 ('Ερμῆς), 1626 (Πατρίς), 1702 (ἅγιος Σέργιος), 1733.11 (ἐπὶ ὑδάτων πολλῶν); 1985
Κύριος (sc. Jesus) 1664, 1700, 1701 B
- ἅγιος, ἅγιος Κύριος 1659
- Κύριε ἀνάπαυσον 1781
- βοήθει 887, 980, 1588 bis, 1720
- ἐλέησον 739
κωλέα 1064.11

Λαβραῦνδος 1025 (Ζεύς)
Λαγινῖτις 1042 ('Εκάτη)
λαμπάδαρχος 795
λαός 1726 (θεῖος)
λέβης 1587
λειμών 1977 IIIb.10 (εὐαγέων), IV/V (ἱερός)
λειπογνώμων 48 A.fr.3.II.38, 51, fr.6.9/10
λειτουργέω 377
Λερως 1064.6, 10
Λευκοθέα 996, 1587
λευκός 336 ('Ερμᾶς), 1464 ter.12, 14/15 (βοῦς, ταῦρος, τράγος)
Λήθη 1746
Λητώ 48 A.fr.2.5, fr.8.II.11, B.fr.11.5; 820 app.cr.; 1456 bis I
Λητῷα 1456 bis I
- Λ. Τραϊάνεια 'Αντώνεια 1456 bis I
λικναφόρος 656/657
Λιμηνός 1985
λίμνη 1977 II.5, 14 (Μνημοσύνης)
λίμψανον 498
Λιώνιος, ἅγιος 914 app.cr.
λόγος 1865.11 (δίδωμι Θεῷ λ.); 1867.8/9 (δίδωμι λ. τῷ Θεῷ); 1877 bis
Λοχία 25 ("Αρτεμις)
Λύκαια 400
Λύκειον 48 A.fr.64
Λύκειος 731 bis, 957
λύκος 731 bis
λυχναψία 1858-1860
λυχνοάπτρια 657
λώϊον καὶ ἄμεινον 1064.15; 1521

μαγαρεύς 657

μάγος 1166.8
μάκαρ 965 A
μακαρίζω 731 bis
μακάριος 1817
μαντεύομαι 523
Μαρία 1588 bis (Μ. βοήθει), 1706 app.cr. (ἐκ Μ. γεννηθείς)
μαρμαραωθ 988.6
μαρτύριον 1542/1543, 1814 A I, III
μάρτυς 498, 713 ter, 1227 D.10/11; 1544.1; 1963
μασεκελλι μασκελαρω 988.14
Μεγάλη Μήτηρ 716, 1975
Μεγάλοι Θεοί 657, 809, 1431, 1875.22
μέγας 713 (θεός), 1404/1405, 1408 (Ἄρης), 1431 (Ζεύς), 1454 (θεὸς Κρόνος), 1613 (Ζεὺς Βακαθσαφρειν), 1985 (θεός)
μέγιστος 1126 (Ἄρτεμις), 1775 (Ἶσις Δημήτηρ θεά)
- Ζεύς 1245, 1458, 1573, 1581, 1707 (Καπετώλιος), 1773
μεδέων
- Ἀπόλλων ἐν Λάβρυι μ. 740.2/3
μεθ᾽ ἡμῶν ὁ Θεός 1703
Μειζοάρης cf. s.v. Μιζάρης, Μιζοάρης
- Ποταμὸς Μ. 1441, 1444
Μείθρας
- ἀνίκητος 1561
μέλι 48 A.fr.2.14; fr.3.I.3
Μέλιχος 48 A.fr.3.III.66 (ἥρως)
Μελπόμενος 33, 216 (Διόνυσος)
Μελσα 702
Μεμνόνειον 1805.3, 32
μέρος 1064.9 (μ. ἐντελῆ)
μεσημβρινός 1733.10 (δαιμόνιον)
μεσόλευκον 1043.81 (στρόφιον)
μετεκέχηρον 474
Μηλώσιος 158 (Ζεύς)
Μήν cf. s.v. Μής
Μῆνες 1458 (ἀνεπίλυτοι θ᾽ Μ.)
μής, κατὰ μῆνα 48 A.fr.3.I.6, 22
Μής 1370-1377, 1975
- Ἀξιττηνός 1165 app.cr.
- Ἀσκαηνός 1374, 1378-1382
- Καβικανδρεος 1458
- καταχθόνιος 1362, 1458
- Σιριδιανός 1249
Μητέρες 1246 (Μητέρε)
Μήτηρ 711 app.cr.
- Αμλασενζηνη 1458
- Ἀνδειρηνή 1361.6/7; 1458
- Βοηθηνή 1458
- γῆ 567
- δενδροφόρων 657
- Εὐαγγελία 1855 app.cr.
- Ζιζιμμηνή 1458
- Θεοῦ 1879.2, 5/6, 10
- Θεῶν 586, 1421 bis
- Θεῶν Ζιζιμμηνή 1458
- Κοοταδεια 1458
- Μεγάλη 716, 1974
- Τυμενηνή 1458
- Χριστοῦ 1879.3/4, 7
μητροπολίτης 1667, 1728
μία οὖσα 1750
Μιζάρης 1443 (Ποταμὸς Σῴζων)
Μιζοάρης cf. s.v. Μειζοάρης, Μιζάρης
- Θεὸς Ποταμός 1440
- Ποταμός 1442
Μίθρας 727, 1590
- Ἥλιος Μ. 979
Μιλήσιος 731 bis (Ἀπόλλων)
Μιχαήλ 913 app.cr.; 1699, 1814 A I (ἅγιος Μιχαήρ); 1877
Μναμοσύνα 951
μνῆμα 967 (θεοῖς μνήμασι)
μνημονεύω 1883 (μνημόνευε)
Μνημοσύνη 1977 II.5, 14
Μοῖρα 1977 IIIb.4
- παμμήστωρ 1977
Μοῖραι 948.27; 1447
μοναχή 1458
μονή 1763 (Ζαστῶν)
Μόριος 48 A.fr.12.8 (Ζεύς)
μοῦνος 1750 (Ἶσις)

Μουνυχία 21 (Ἄρτεμις)
Μοῦσα 947 (δεκάτη)
Μοῦσαι 1156.4/5, 10; 1679.7; 1839 A.8, B.3; 1918
Μουσεῖον 1156.7
μύρον 948 app.cr.
μυστάρχης 1183
μύστης 657, 1183, 1977 II.18, IV
μυστιπόλος 657
μύστρια 657
μυχός 715
Μωσεν 949

ναί, ναί 1875.28/29
Νάϊος 571 III (Ζεύς), 1984 (Θέμις)
ναμαραν 1898
Ναvα 29 (Ἄρτεμις)
Νάος 571 I (Ζεύς)
ναός 650.1; 715, 761.4; 781, 848, 1064.5?; 1118.9; 1342 app.cr.; 1431, 1530, 1736, 1816 bis
ναποιός 795
ναρθηκοφόρος 657
ναῦς, χρυσόσκαλμος 1805.4
Νέα Πόλις 528.6/7 (sc. ἀγών)
Νεάπολις 529.9 (sc. ἀγών)
Νέδα 915 A
νέκυς 1977 II.3
Νέμεια 528.5; 529.11
Νέμεος 48 A.fr.2.10 (Ζεύς)
Νέμεσις 702, 1992
νεόβακχος 715
νεοποίης 658.2
Νεσεπτειτις 1538.3 (θεά)
Νέστωρ, ἅγιος 1814 app.cr.
νεύω 1816 bis
νεωκορία 1124, 1887
νεωκόρος 528.1; 530.1; 656, 795, 1124, 1177, 1195.6; 1196.4; 1431
νεωποιός 1874 bis
νεώς 51, 53, 104.3
νηϊδίη 711 app.cr.
νηός 1544.1

Νηροεῖον 1671
νηφάλιος 48 A.fr.1.III.10; 136
νικάω
- Ἰησοῦς Χριστὸς νικᾷ 1879.5/6, 11
Νίκη 702, 1992
Νικηφόρια 1189
Νικηφόριον 1189
Νικηφόρος 1189/1190, 1195 (Ἀθηνᾶ)
Νικόλας 1879.5 (ἅγιος Ν.)
νίπτω 994.3 (νίψον ἀνομήματα μὴ μόναν ὄψιν)
νόμιμος 1591-1593 (πατήρ ν.)
νόμος
- ἀνάγνωσις Νόμου 883
- Ἀμφικτυονικός 569.6
- Πυθικός 527.19
Νύμφαι 1207 (θεαί)
νυμφαῖον 1622, 1891
Νύμφη 31
νῶτον 48 A.fr.3.II.41

ξενίζω 1146.21
ξενικός 715 (Διονύσια)
ξενισμός 1146.14
ξόανον 1816 bis
ξύλον 1698 A, 1701 A (ζωῆς)

ὁδός 32 (ἱερὰ ὁ.), 1977 II.17
οἰκιακός 1763
οἶκος 104.4; 761.3, 8
Οἰναία 48 A.fr.6.2/3 (Ἀθηναία)
οἶνος 48 A.fr.1.III.22, fr.3.I.1, 27, B.fr.1.I.5
οἶς 48 A.fr.3.I.13, 15, II.37, III.60-62, 65-68, 71/72, 79, 83, 85/86, fr.6.5, 9, B.fr.11.3; 447.14
ὄλβιος 731 bis, 1977 IIIb.3, V
ὁλόκαυτος 136
ὄλυμαι 1227 D.9/10 (ὄλυτο ὤλη πανώλη πανσπερμεί)
Ὀλύμπια 400, 586, 1448
- Ἁδριανὰ Ὀ. 529.10
Ὀλυμπιάς 474

Ὀλύμπιος 716 (Ζεύς), 774 (Ζεὺς Καῖσαρ Σεβαστός), 1708 (Ζεύς)
Ὁμήρειον 759
ὄμμα 980 (τοῖς ὄ. ὑποτέταγμαι)
ὀμνύω 523
Ὁμόνοια 702, 1059.21; 1367.8
ὄνομα 1872.7-9 (εἰς δόξαν ὀ. σου)
Ὄξος 1527
Ὀργία 621 (Ἶσις)
ὀρειβασία 1153
Ὀρθωσία 26 (Ἄρτεμις)
ὁρκίζω 913 A/B; 1875.25
ὅρκος 523, 711 app.cr. (νηϊδίης)
Ὅσιον 1248
ὅσιος 343, 515?, 1746
Ὅσιος 1458 (Ὅ. καὶ Δίκαιος)
ὁσίως 1064.1
ὁσιώτατος 1181 (Αὐτοκράτωρ), 1594 (ἐπίσκοπος)
Ὀσογῶ 1025 (Ζεύς)
Ὀσογωλλις 1025 (Ζεύς)
Οὐράνια 528.7
Οὐρανία 1538.2 (Θεά)
οὐράνιος 1977 II.12 (γένος)
οὐρανόθεν 1457.5/6
Οὐρανός 951, 1227 C.5, D.11; 1977 II.11
Οὐριήλ 1872.13, 15
ὀφθαλμός 938 A (ὀ. τοῦ βασκάνου)

παιδίσκη 1872.4/5
παῖς 515 (ἱερός)
πάλληξ 1464 ter.11
Πάν 702
Παναθήναια, μικρά 92.19
Πανάμαρος 1025, 1076.3 (Ζεύς); cf. s.v. Πανήμερος
Πάνδαμος 790 (Ἀφροδίτη)
Πάνδημος 1793 (Ἀφροδίτη)
πανηγυριάρχης 656
πανήγυρις 1081
Πανήμερος 1105 (Ζεύς); cf. s.v. Πανάμαρος
Πάνθεος 1458
Πανιασταί 1192 (Ἱππικεῖται)
Πανιώνια 1117
πανσπερμεί 1227 D.9/10 (ὄλυτο ὤλη πανώλη π.)
Παντοκράτωρ 1458 (Θεός)
πανώλη 1227 D.9/10 (ὄλυτο ὤλη π. πανσπερμεί); 1464 ter.20 (π. καὶ ἐξώλης πρόρριζος ἀπόλοιτο)
παρακαίω 1227 B.7/8
παραμαρτάνω 1165.21/22
παραξάνθιος 1456 bis (π. ἱερόν)
παρατίθομαι 1245 (τὸν θρεπτὸν μου τῷ θεῷ)
παρέχω 1662 (ἐξ ὧν παρέσχεν ὁ ἅγιος Θεόδωρος)
Παρθένος 737.21; 738
παρθένος 1043.80 (ἱέρεια); 1464 ter.10
Παρθενών 51, 104.3/4
πατήρ 657 (σπείρης), 883 (συναγωγῆς), 1232 (τῆς τῶν Εὐσεβῶν ἐκκλησίας), 1355.11-14 (εἴσχησε πρὸς Π. καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα), 1591-1593 (νόμιμος τῶν τελετῶν), 1866.10/11 (Π. καὶ υἱὸς καὶ Ἅγιον Πνεῦμα)
πάτριος 758 (θεοί), 1126 (Ἄρτεμις, π. θεός), 1898 (θεοί)
Πατρίς 1207, 1626 (κυρία)
Πατρῷος 586 (Ἡρακλῆς), 715 (Διόνυσος), 1458 (Δημήτηρ), 1898 (θεοί)
παύω 949 (παῦσον)
πέμπω 110, 1043.82
πενταετηρίς 528.4 (τῇ αὐτῇ π.)
περίβολος 1805.43
περιέλασις 48 B.fr.1.II.8
περιπίπτω 1309 (οὕτως ἀώροις περιπέσοιτο συνφοραῖς)
Περιστέρα 1763
Περσική 1166 app.cr. (Ἄρτεμις)
Πέτρος 1814 B II
πίνω 1977 II.16/17
πίστις 1814 B II
πιστός 739
Πλάτων, μάρτυς 498

πληρόω 1386 (τὴν εὐχὴν π.)
πλοῖον, ἱερόν 1805.40
Πλούτων 1022?, 1458, 1875.22; 1977 IIIa
πνεῦμα 948.20/21 (φθοροποιόν π.); 1355.11-14 (εἴσχησε πρὸς Πατέρα καὶ Υἱὸν καὶ Ἅγιον Π.); 1866.10/11 (Πατὴρ καὶ Υἱὸς καὶ Ἅγιον Π.); 1967 (εἷς Θεὸς καὶ τὸ Ἅγιον Πνεῦμα)
ποινή 1977 IIIb.5
Πολιάς 48 A.fr.6.2/3 (Ἀθηναία); 716, 1195.9 (Ἀθηνᾶ)
πολιοῦχος 892 (θεοί), 1461 (Ἀσκληπιός, Ὑγιεία)
πόλις
- ἀρχιερεὺς καὶ τῆς πόλεως 1194.11/12
- ἱέρεια πρὸ π. 1146.16
πολύλλιτος 1544.1 (νηός)
Πολύμορφον 1106 (Θεῖον)
Πολύξενος 48 A.fr.3.III.68
πομπή 110, 1043.82-84; 1080
Ποντία 790 (Ἀφροδίτη)
Ποσειδών 48 A.fr.8.II.9; 294.2; 1458
- Ποτβατέριος 534
Ποσειδωνιασταί 752, 758
Ποταμός
- Θεὸς Π. Μιζοάρης 1440
- Π. Μ(ε)ιζοάρης 1441/1442, 1444
- Π. Σῴζων Μιζάρης 1443
Ποτβατέριος 534 (Ποσειδών)
Πότνια 803 E
πότνια θηρῶν 1402 app.cr. (Ἄρτεμις)
ποῦς 48 A.fr.3.II.43, 56
πρασβίτηρος (πρεσβύτερος) 1594
Πρείητος 1227 B.3/4
πρέσβυς τοῦ Πυθίου 515
πρεσβύτερος 418, 431, 883, 1457.15/16; 1594, 1662, 1664, 1690, 1740, 1867.5
πρόβατον 1865.7
προγόνιον 48 A.fr.1.I.29
πρόθυμα 447.19
προμαντεία 517
Πρόνοια 781 (Θεὰ Σεβαστὰ Π. Λειβία)
πρόρριζος 1464 ter.20 (πανώλης καὶ ἐξώλης π. ἀπόλοιτο)
προσάγω 1309 (ὃς ἂν ποσάξει χεῖρα τὴν δυσδαίμονα)
προσδέχομαι 1664
προσευχή 744, 1459.7; 1971
προσκόσμησις 1146.45
προσκύνημα 1783 app.cr.
πρόσοδος 104.21/22; 132.16/17
Προστατήριος 1737 (Ἀπόλλων)
προστάτης 1775
προστροπά 352
Πρωτογενέτωρ 948.2/3
Πτολεμαῖα 515
Πυθαῖος 545 quinquies
Πυθαϊσταί 48 A.fr.6.11
Πύθια 515, 523, 528.3; 529.12; 531, 766, 936, 1034 ter, 1117, 1193 bis, 1448
Πυθικός 527.19 (νόμος)
Πύθιον 795
Πύθιος 48 B.fr.11.5; 515; 524, 532.3; 795 (Ἀπόλλων)
πυλαγόρας 515
πυλαία 523
πύλη 987 (εἰς Ἀΐδαο πύλην)
πυλών 1805.44
πυρετός 1875.24
πυροῦχος 1402

ῥαββί 1000
Ραβου, Θεός 1722
Ῥασπηρηνός 1985
Ῥώμη (sc. Θεά) 694.6; 696, 758 (Θεά), 1133, 1431, 1452
Ῥώμη (sc. ἀγών) 528.5

Σαβάζιος 743, 1431, 1966 (Ζεύς)
Σάβας, ἅγιος 1669
Σαβαώθ 1872.10/11; 1930
σαλαΐς 790
σαλαμαξα 884, 921 A
Σαλδηνός 713 (Ἀσκληπιός, ἥρως)
Σαλδοβυσηνός 713 (Ἀσκληπιός, ἥρως),

1985
Σαλδοκεληνός 713 (Ἀσκληπιός, ἥρως), 1985
Σαλμακίς 1041
Σαλομών 883
Σαμναῖος 1029 B.19 (Ἀπόλλων)
Σαόαζος 1431
Σάραπις 702, 731, 761.4; 1020?
Σαρδενδηνός 727 (Ζεύς)
σεβάσμιος 1157.3
Σεβαστά 531
- Θεὰ Καρποφόρος Εὐτηρία Ἀγριππεῖνα 783
- Θεὰ Πρόνοια Λειβία 781
- Θεὰ Βολλάα Αἰολὶς Καρποφόρος 783
Σεβαστή 1456 bis H (Τύχη)
σεβαστονείκης 999
Σεβαστός
- Αὐτοκράτορες 1108
- ἔργα 1136 bis
- θεοί 374.1
- νεωκόρος τῶν Σ. 1431
- Σύνοδος 1759
σέβω/ομαι 744, 1571 app.cr.; 1968 bis
Σείκουτ 949
Σελήνη 1227 D.12
Σεμναὶ θεαί 48 app.cr.;110
Σέραπις 816, 1709
Σεραφίν 913 A
Σέργιος, ἅγιος 1667, 1702
σημεῖον 1816 bis (λαμπρά)
σημειοφόρος 657
Σιριδιανός 1249 (Μής)
Σκαλπηνός 1985
σκάφη 48 B.fr.12.6
σκέλος 48 A.fr.3.II.54; 1197 A.13
σκέπη 1488 (σκείπη)
Σκίρτος 1506 C
σκότος 951, 1733.10; 1977 II.8
Σολομών 884.1; 938 B, 1684
Σολυμεύς 1402 (Ζεύς)
σπεῖρα 657
Σπινθοπυρηνός 1985
σπλαγχνίτης 1197 A.3
σπονδή 1805.2
σταυρόω 900 (σταυρωθείς)
στέμμα 48 A.fr.1.I.29
στεφανηφορέω 1043.93
στεφανίτης 528 app.cr.
στεφανοπλόκος 715
στέφανος 1977 IIIb.7
Στέφανος 1814 A I; 1879.2 (ἅγιος Σ.)
στήλη Πλούτωνος 1875.22
Στραμινηνός 1985
Στράτιος 1025 (Ζεύς)
στρόφιον 1043.81 (μεσόλευκον)
σύμβολα 1977 IV
σύμπτωμα 1733.10
συνάγω 761.9
συναγωγή 883 (πατὴρ σ.), 1971
συνανασῴζω 556.3/4 (συνανασωθέντες)
συνμύστης 657
σύνναος 1431
σύνοδος 999 (ἱερά), 1197 A.10; 1759 (Σεβαστή)
συνπομπεύω 1043.89
συντελέω 1118.3; 1146.35/36; 1166 app.cr.; 1180.1
συνφορά 1309 (οὕτως ἀώροις περιπέσοιτο συνφοραῖς)
Σύργαστος 727 (Ζεύς)
Συρία Θεά 1898
συσσίτιον 1759 (Σεβαστῶν εἰκόνων)
σύστημα 1203? (τὸ μέγα Ἡρακλέους)
συστημάρχης 657
σφαῖρα 48 A.fr.1.I.29
σφραγίς 883/884, 938 B (Σολομῶνος)
Σῴζουσα 970 (Ἀφροδείτη)
σῴζω 739, 1737 (σωθείς)
Σῴζων 1443 (Ποταμὸς Μιζάρης)
Σωσάννα, ἁγία 1814 A I
σῶσμα 1003 (ὑπὲρ εὐχῆς καὶ σ.)
Σωσσίς 1097 (Ἑκάτη)
Σωτήρ 488
- Διοσκόροι 1854, 1856

- θεοὶ πάντες Δραπαναίων πόλεως 893
- Ζεύς 410/411, 821, 1431, 1456 bis H, 1708 (Ὀλύμπιος)
- θεός 1985
- Ἰησοῦς Χριστὸς Θεοῦ υἱός 900

Σωτήρια 515, 1155 (Σ. καὶ Ἡράκλεια)
σωτηρία
- ὑπὲρ σ. 104.7; 781, 1040, 1361.1-3; 1625, 1627, 1662, 1717.2; 1723.4; 1730 app.cr.
- ὑπὲρ τύχης καὶ σ. 848

ταμίας τῶν ἄλλων θεῶν 104.9/10
Ταυροπόλος 20, 1401 (Ἄρτεμις)
ταῦρος 1464 ter.11
ταχύ 1875.25, 28, 32
τεκμορεύω 1375, 1382
τελεόομαι 1817 (ἐτελεώθη)
τέλεος 48 A.fr.8.II.3, 5, 8, 11/12 (ἱερόν)
Τελετή 1506 A
τελετή 1591
τελέω 1146.3/4, 6
τέμενος 33, 447.9; 781, 1118.7
τηρέω 948.21/22
τίθημι 1523
τίκτω 884, 921 A. 1875.24/25, 28 (ἣν ἔτεκεν)
τιμάω 1459 bis (ἐγένετο τετειμημένη πρὸς τὸν Θεὸν ἐμοῦ)
τοξοφόρος 731 bis
τόποι, ἅγιοι 1698 A/B, 1700, 1701 A/B
τόπος, ἅγιος 1740
τράγος 1464 ter.13
τράπεζα 48 B.fr.12.5; 49, 104.11; 133, 893
Τρειτογενείη 1110.3
τρέμω 913 B
τριακονθετηρίς 1805.54 (μεγάλη)
Τριάς 1177 (ἁγία καὶ ζωοποιός)
τρίποδον 48 A.fr.1.I.28
τριταία 1875.24
Τριτοπάτορες 932 bis
τρίττοια 48 A.fr.12.5, 8, 10/11
Τροπαῖος 1197 B.25 (Ζεύς)
Τυμενηνή 1458 (Μήτηρ)
τύραννος 1750 (Ἶσις)
Τύχα
- ἀγαθᾶι 541.1; 543.1
- παγκρατής 600 bis

Τύχη 556 app.cr., 702, 848, 1456 bis H (Σεβαστή); 1992
- ἀγαθῆι 91.13; 104.8; 125.18; 139.1; 385.1; 528.1; 530.5; 537.1; 692.1; 694.1; 708.1; 748.1; 1092?, 1098.1; 1200, 1206, 1218, 1231.1; 1622, 1717.1; 1750
- νικᾷ ἡ Τ. 1601, 1605

Ὑγεία 186, 702, 923, 1461
Ὑγία 727
ὕδωρ 1733.11 (κύριος ὑδάτων); 1977 II.6, 14 (ψυχρόν)
Υἱός 1355.11-14 (εἴσχησε πρὸς Πατέρα καὶ Υ. καὶ Ἅγιον Πνεῦμα); 1706 app.cr.; 1866.10/11 (Πατὴρ καὶ Υ. καὶ Ἅγιον Πνεῦμα)
ὑμνῳδός 656, 716, 1192, 1431
ὑπέρ 761.5; 1208, 1248/1249, 1373, 1805.10
- εὐσεβείας 1783
- εὐχαριστίας 1709
- εὐχῆς 709 app.cr.
- εὐχῆς καὶ σώσματος 1003
- σωτηρίας 104.7; 781, 1040, 1361.1-3; 1717.2; 1723.4; 1730 app.cr.
- σωτηρίας καὶ ὑγιήας 781
- τύχης καὶ σωτηρίας 848
- ὑγείας 1552
- ὑγιήας 772

Ὑπερπεδίος 49, 157
ὑπόκειμαι
- κατάραις ὑποκείσθω Διός 1458

ὑποχθόνιος 1977 II.15 (βασιλείη)
ὗς 48 A.fr.1.III.13, B.fr.11.2
Ὕψιστος

- Ζεύς 650.1; 1490-1493, 1581
- Θεός 744, 1034, 1240, 1244, 1431, 1458, 1490-1493, 1858/1859, 1962
- ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑ. 937, 1488

φαίνομαι 1816 bis
φαντασία 948.28/29
φάντασμα 948.16 (βάντασμα)
Φαρνάουας 1464 ter.16 (Ζεύς)
φᾶρος 48 A.fr.3.I.7
φάσμα 948.16/17
Φερέφαττα 48 A.fr.3.III.63
Φερσεφόνεια 1977 IIIb.9, V
Φερσεφόνη 649, 1977 IIIa
φθοροποιός 948.20 (πνεῦμα)
φιλάρτεμις 1131
φιλέντολος 873
φίλιος 731 bis (Ἀπόλλων)
Φιλιππεῖος 586 (Ζεύς)
φιλοπάρθενος 1400
φιλόχριστος 1663
φίλτρον 1165.18; 1793
Φιλωρεῖτις 618 (Ἄρτεμις)
φιμόω 1877 bis
φοβέομαι 1733.10
φόβος 948.14/15; 1733.10
Φοῖβος 740.2; 1156.10 (Ἀπόλλων); 1679.7
φορά, οὐ 136, 932 bis
φορέω 980 (βοήθει τῆς φορούσης)
φράτρα 1458
Φρατρία 48 A.fr.3.II.49/50 (Ἀθηναία)
Φράτριος 48 A.fr.3.II.48 (Ζεύς)
φύλαξ 948.9/10 (ἱεροὶ φ.); 1977 II.6
φῶς 1464 ter.19 (μήτε ἥλιος φῶς δοίη); 1648 (φῶς Χριστοῦ)

χάρις 1865.6/7 (βούλομαι αὐτῷ χάριν)
χαριστήριον 761.6; 880
Χάριτες 48 A.fr.3.III.81
χείρ 1309 (δυσδαίμων); 1355.10/11 (κακή); 1865.10 (βαρύφθονος)
χελιδών 1464 ter.14/15
χέλυς 48 A.fr.3.II.55
Χερουβίν 913 A
Χηρευσιειδεύς 1431 (Ἀπόλλων)
Χθόνιος 546 (Ἑρμῆς)
χθόνιος 1977 IIIb.1 (χθονίων βασίλεια), IIIb.8 (χθονίη βασιλείη)
ΧΜΓ 1036
χοῖρος 48 A.fr.3.I.24, III.78, B.fr.1.II.11
χολόομαι
- ἕξει κεχολωμένον 1165.23/24
- ἕξει Μῆνα καταχθόνιον κεχολωμένον 1362, 1458
χόλος 948.24 (χ. θεῶν)
χράω 1156.9 (θεὸς ἔχρησεν)
Χρηστός 1049 app.cr.
Χριστιανός 432, 1963
Χριστός 848 XLI?; 713 ter, 1431, 1733.5; 1814 B I
- ἅγιοι Χ. τόποι 1698 A, 1701 A
- εἷς Θεὸς καὶ ὁ Χ. αὐτοῦ 1967
- εἷς Θεὸς καὶ ὁ Χ. αὐτοῦ ὁ βοηθῶν 1542
- Ἰησοῦς Χ. Θεοῦ υἱὸς Σωτήρ 900
- Ἰησοῦς Χ. 1772, 1865.7; 1879.10
- Ἰησοῦς Χ. νικᾷ 1879.5/6, 11
- κατολικὴ καὶ ἀποστολικὴ ἁγία τοῦ Χ. ἐκκλησία 1866.2-5
- Μήτηρ Χριστοῦ 1879.3/4, 7
- φῶς Χ. 1648
χρυσόκερως 1464 ter.12
χρυσόμαλλος 1464 ter.14
χρυσόσκαλμος (ναῦς) 1805.4
χρυσοχαλίνωτος 1464 ter.12/13
χωραεπίσκοπος 1594

ψαλμός 1544.9
ψαλτήριον 1814 B II (ψαρτήριον)
ψεῦδος 567
ψυχή 567, 626 A; 884, 921 E, 1781, 1862 (ἀγαθή), 1875.31/32; 1964, 1977 I, II.3
ψυχικός 878 (δῶρον)

ψύχομαι 1977 II.3
ψυχρός 1977 II.6, 14 (ὕδωρ)

ὤλη 1227 D.9/10 (ὄλυτο ὤ. πανώλη πανσπερμεί)

ὦμος 48 A.fr.3.II.42; 1197 A.13
Ὠρουώγχιος 1814 app.cr.

LATIN WORDS

pater nomimus 1591

pontifex maximus 1343, 1727

VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

ἄκρα 401.5
ἄνδρες 1595, 1782 bis (ἡγεμὼν ἐπ' ἀ.)
ἀρχέφηβος 385.11

γραμματεὺς συντάξεως 1782 bis

διωγμίτης 1953

εἰρηνάρχης 1364, 1953
ἑκατονταρχία 1782 bis
ἔξω τάξεων 1782 bis, 1786 bis
ἐπιστάτας 401.4/5 (ἐπὶ τὰν ἄκραν); 873
ἐπιστάτης 1497 bis (εὐωνύμων)
εὐώνυμοι 1497 bis
ἐφήβαρχος 385.9/10; 656
ἐφηβεύω 401.1
ἔφηβος 385.12; 386.5

ἡγεμών 589
- τῶν ἔξω τάξεων 1786 bis
- ἐπ' ἀνδρῶν 1595, 1782 bis
- ἡγεμόνων υἱοί 1782 bis

ἱππαρχέω 1456 bis F
ἱππάρχης 523, 724.10
ἵππαρχος 1874

κατάλογος 60

κερατάρχης 1497 bis
κῆρυξ 1782 bis

λόχος 447.15

ναύαρχος 656 (αὐτοκράτωρ), 757
νέοι 656

ξενικός 799
ξένος 1782 bis

ὅπλα 1762
ὀροφύλαξ 1953
οὐραγός 1782 bis

παραφύλαξ 1953
πεντεκονταρχία 1782 bis
περίπολος 739
πολέμαρχος 447.34; 506 bis

σημεία 1782 bis
σημεοφόρος 1595, 1782 bis
σπειράρχης 589
στραταγός 735.3/4; 736, 791 (ὕπατος)
στρατεύομαι 95.15
στρατηγός 43, 125.19; 656, 706 app.cr.; 936, 1196.6
- αὐτοκράτωρ ὑπέρτατος 757

- τῆς παραλίας 124, 187
- Τύλου καὶ Νήσων 1736
στρατιά 1762
στρατιώτης 129.4, 13; 605, 1805.39
στρατιωτικός 1805.39
σύμμαχος 791
συμπερίπολοι 519
σύνμαχος 476.9/10
σύνταξις 1782 bis

τακτικά, τά 1497 bis
τάξις 1782 bis (ἔξω τ.)
τάσσομαι 125.11, 13/14

υἱὸς ἡγεμόνος 1782 bis
ὑπηρέτης 1782 bis
ὑπογυμνασίαρχος 385.8/9; 401.7/8

φάλαγξ 1782
φρούραρχος 1782 bis
φρούριον 873

B. ROMAN WORLD

αἰούτωρ 1116.3
ἀντιστράτηγος 139.6, 10
- πρεσβευτὴς καὶ ἀ. 1422, 1438.10/11
- πρεσβευτὴς Σεβαστοῦ ἀ. 1552

βενεφικιάριος 727, 1557
βετρανός 1948; cf. s.v. οὐετρανός

δικτάτωρ 1059.15, 19
διωγμίτης 1953
δούξ
- ἀπὸ δουκῶν 1682

εἴλη 1718 (Θραικῶν Σεβαστή)
εἰρηνάρχης 1364, 1953
Εἰταλική, λεγιὼν α´ 1843
ἑκατονταρχία 1782 bis
ἔπαρχος κάστρων 1809
ἐπὶ τῶν τεσσαραρίων ἐν Ἀσίᾳ πλοίων 801
ἐπίτροπος τοῦ Σεβαστοῦ 1098.2/3

Θράϊκες 1718

Ἰλλυρικιανοί 1116.4
ἱππεύς 1718
ἱππικός
- Ῥωμαῖος 1251.11
- στρατεία 1251.13

κάστρον 1809 (ἔπαρχος κάστρων)
κεσσιωνάριος 1116.3
κοντουβερνάλις 1116 app.cr.
κουντουβεράρις 1116.4
Κυπρία, σπεῖρα 1465

λεγεών/λεγιών
- α´ Εἰταλική 1843
- ι´ Φρετενσία 1630
- πρώτη Ἰλλυρικιανῶν 1116.2

Μαῦρος 1784 app.cr.
Μῶρος 1709 app.cr.

ναυαρχίς 1536
ναύαρχος 1179

ὀετρανός 1843
ὁπλομάχος 1845
ὀπτίων 1163.3
ὀροφύλαξ 1357
οὐετρανός 1948; cf. s.v. βετρανός

πατρίκιος 1237
πεντεκονταρχία 1782 bis
πλοῖον 801 (τεσσεράριον)
πρεσβευτής
- καὶ ἀντιστράτηγος 1422, 1438.10/11

- π. Σεβαστοῦ ἀντιστράτηγος 1552
πριμιπιλάριος 1623 B, 1625

σπεῖρα 1465 (Κυπρία)
στραταγέω τῶ Σεβαστῶ 770
στραταγός 791 (ὕπατος), 888.6 (στραταγὸς αὐτοκράτωρ)
στράταρχος 1431
στρατεία 1251.13 (ἱππική)
στρατιώτης 1116.1; 1163.2; 1431, 1458

τεσσεράριον 801 (πλοῖον)
τουρμάρχης 1237
τύρμη 1718

ὕπατος 139.3; 527.4; 791

Φρετενσία ι´ (λεγεών) 1630

χιλιαρχέω 893

LATIN TERMS

ala Maurorum 1784
ala Thracum Augusta 1718 app.cr.
aquilifer 1431

centuria 1619, 1660
cohors IV Cypria 1465
comes domesticorum 1545

domestici 1545

eques Romanus 1251.3
equites Mauri 1709

legatus Augusti 1457 ter
legatus pro praetore 1727
legio III Cyrenaica felix 1707-1711
legio IV Claudia 1431
legio VI Ferrata 1619
legio VIII Augusta 1431
legio X Fretensis 1619

magister militum 1237
Maurus 1709 app.cr.; 1784 app.cr.
militiae equestres 1251.5

navis 801 (n. tesseraria)

praefectus 801 (tesserariarum in Asia navium)
praetor 1727 (legatus pro p.)
primipilarius 1623 A

tesserarius 1431
tribunus militum 1128

vexillatio 1707-1711

VII. IMPORTANT GREEK WORDS

ἀγαθός 135.6/7; 634, 724.57; 737.3; 889, 897, 934, 1513 A.8, 11; 1862 A (ψυχή); 1964
- ἀγαθά, τά 405.5; 1190
- ἀγαθᾶι τύχαι 541.1; 543.1
- ἀγαθῆι τύχηι 91.13; 104.8; 125.18; 139.1; 385.1; 528.1; 530.5; 537.1; 692.1; 694.1; 708.1; 748.1; 1092?, 1098.1; 1200, 1206, 1218, 1231.1; 1622, 1717.1; 1750
- ἀγαθόν, τό 95.14; 135.3/4
- καλὸς κ(αὶ) ἀγαθός 379.12; 447.25; 724.3; 888.14; 1034 bis, 1103.8; 1452.7/8
ἄγαλμα 53, 90, 104.17; 357 (θεῖον), 477.7; 478, 510.6; 1367.8; 1543
ἀγαπ- 420
ἀγγέλλω 1423 app.cr.

ἀγέλα 823
ἀγέλη 1798
ἀγλαός 1679.6
ἁγνότατος 622.8
ἀγορά 500, 506 ter, 724.34, 50; 758, 799
ἀγοράζω 139.8, 11; 718 (ἀγόρασόν με), 724.35; 1552, 1553.18/19
ἀγοραῖος 255, 1537
ἀγορανομέω 1553.7; 1567, 1652, 1670, 1683, 1693 B, 1694 B, 1695/1696
ἀγορανόμος 327, 584, 656, 888.7; 1066, 1550 app.cr.; 1697, 1873, 1939
ἀγόρασις 139.3
ἄγροικος 1537
ἀγρός 1029 A.5, 6, 9, 15, B.12/13, 15, 28, 30; 1030
ἀγρυπνία 1740
ἄγω 1513 A.1 (ὡς ὁ βασιλεὺς ἄ.), 1587 (ἑορτήν), 1805.9, 34
ἀγωγός 1553.10; 1617

ἀγών 145 II.4; 447.21, 41; 515, 523, 527.17, 25; 528 passim, 529.5; 531, 724.48; 1000, 1034 ter, 1180.1; 1197 B.6
cf. Index V s.v. Ἀδριανά, Ἀδριάνεια, Ἄκτια, Ἀλεῖα, Ἀλεξάνδρεια, ἀσπίς, Βασίλεια, Διονύσια, Ἐλευσίνια, Ἥραια, Θησεῖα, Ἴσθμια, Καπετώλια, Καπιτώλια, Κοινὰ Ἀσίας, Κοινὰ Βειθυνῶν, Κοινὸς Ἀσίας, Κομόδεια, Κομόδιος, Κρόνεια, Λητῷα, Λύκαια, Νέα Πόλις, Νεάπολις, Νέμεια, Νικηφόρια, Ὀλύμπια, Οὐράνια, Παναθήναια, Πανιώνια, Πτολεμαῖα, Πύθια, Ῥώμη, Σεβαστά, Σωτήρια
ἀγωνίζομαι 529.8
ἀγωνοθεσία 1904
ἀγωνοθέτας 453/454
ἀγωνοθετέω 410, 741, 1202.17/18
ἀγωνοθέτης 340, 515, 656, 1045.2, 4; 1046.5; 1197 A.11; 1992
ἀδαήμων 1839 A.5
ἄδακρυς 1544.8
ἀδελφή 409, 1043.76; 1065, 1303, 1672.2/3; 1805.51 (ἀ. βασίλισσα); 1864, 1865.8
ἀδελφός 967, 1102, 1116.5; 1197 A.9 (βασιλέως ἀδελφοί); 1211, 1250, 1255.5; 1260, 1265/1266, 1270, 1278, 1281, 1291, 1293, 1301, 1311, 1334, 1363, 1390 B, 1458, 1689 app.cr.; 1718
ἀδεῶς 523?
ἀδηφαγία 144
ἀδηφάγος
- ζεῦγος ἀ. 144
ἀδιαλείπτως 1083
ἀδιαψήφητος 531
ἀδικέω 532.6; 1464 ter.7; 1865.11 (μὴ ἀδικήσῃς)
ἄδικος 1513 app.cr.
ἀδίκως 1197 B.3; 1227 D.4/5
ἆδος 1839 A.9
ἄεθλον 1839 A.7; cf. s.v. ἆθλον
ἀεί 871.8; 1029 A.28; 1034 bis, 1544.3; 1955
ἀείδιος 695.8 (ἀ. Αὔγουστος)
ἀείδω 1679.8
ἀειμνηστός 1805.50
ἀέξω 1732.10; 1839 B.10
ἀϝλανής 477.3
ἀθάνατος
- οὐδείς ἀ. 638, 1548, 1749
ἀθλητής 1839 B.10
ἆθλον 796; cf. s.v. ἄεθλον
ἀθρέω 1746
αἰθαλίων 1679 app.cr.
αἴθουσα 1544.2
αἱματόεις 1544.8
αἰνετός 1839 B.3
αἴξ 1464 ter.14
αἱρέομαι 125.24; 126.3/4; 129.9; 522.9; 658.4/5, 18; 659.5, 9; 661.10, 15; 1043.79; 1180.17, app.cr.; 1513 A.9, 11; 1553.13
αἵρεσις 1243, 1464 ter.2; 1513 A.13
αἱρέω 522.4

- ἦλε 834/835, 837/838, 840/841, 858 app.cr.
αἴρω 1432, 2002
αἴσθησις 1445.12
αἰσχύνομαι 1445.4/5
αἰτέομαι 405.5; 1553.11/12
αἴτησις 13
αἰών
- αἰ. λαλήσει 1000
- δι' αἰ. 783
- μόνος καὶ πρῶτος (τῶν) ἀπ' αἰ. ἀνθρώπων 529.6/7; 530.4; 1034 ter
- πρῶτος ἀπ' α. 528.4
αἰώνιος 407?, 780, 1165.18; 1216 (αἰ. Αὔγουστοι), 1530 (οἶκος, οἰκητήριον)
ἀκάμπιον 172.4 (ζεῦγος)
ἀκλειν- 1689 app.cr.
ἀκμή 527.29
ἀκολούθως 1074.6; 1717.9
ἄκοσμος 1762
ἀκούω 1459.10
ἄκρα 401.5
ἀκρασία 1521
ἀκριβῶς 104.10
ἄκρον 913 A
ἀκρόπολις 88, 737.20; 1192
ακρωρη 913 B
ἀκρωτήριον 415
ἀκτιονίκης 885?
ἄκυρος 527.26; 1462
ἀλέα 715
ἀλειθινοβάφος 1537
ἀλείπτης 1019
ἀλειτουργησία 1552, 1553.2
ἀλειτούργητος 1251.15/16
ἀλείφω 1553.9
ἀλεκτόριον 1431
ἀλήθεια 567
ἀληθής 1625 (τὰ ἀ. λέγω)
ἀλικία 991 bis.10 (μέχρ' ἐς τὰν ἀλικίαν μόλῃι)
ἀλμαία 1839 B.8
ἄλοχος 1458
ἄλσος 1029 A.16; 1030
ἄλυπος 1548, 1746/1747
ἅμα 1775
ἅμαξα 799
ἀμελέω 1000 (ἀμέλει ταῦτα)
ἄμεμπτος 898, 927, 934
ἀμέμπτως 895, 903
ἀμέριστος 1227 B.9
ἅμιλλα 1839 B.1; 1931 (ἐν γράμμασιν)
ἄμισθος 1805.38
ἄμπελος 1029 A.18, 27; 1030, 1256 app.cr.
ἀμπελουργός 739
ἀμπελοφύλαξ 1429 bis
ἀμύμων 1110.6
ἀμφ(ι)έπω 503 (τὴν ἰδίαν μοῖραν)
ἀνφι- cf. s.v. ἀνφ-
ἀμφικτιονικά, τά 47
ἀμφιπολεῖον 104.4/5
ἀμφορεύς 48 A.fr.3.I.27
ἀναγγελία 661.5
ἀναγγέλλω 1180.9
ἀναγιγνώσκω 1458, 1816 bis
ἀναγκαῖος 1197 A.25; 1964 (καιρός)
ἀνάγκη 1193
ἀνάγνωσις 1931
ἀναγορεύω
- ἀ. τὸν στέφανον 515, 658.7/8
ἀναγραφεύς 1, 47/48, 99, 1892
ἀναγραφή 94.2; 126.2; 522 app.cr.; 658.8/9; 659.6/7; 661.12; 1180.5, 15; 1791
ἀναγράφω 104.12/13; 107, 125.22/23; 126.1; 129.7; 522 app.cr.; 659.4; 661.9; 724.47, 52; 737.10; 1146.40; 1180.2/3, 11/12; 1552, 1553.32; 1805.46
ἀνάθεσις 126.4; 129.9/10; 661.12/13
ἀναιμωτί 695.4
ἀναιρέομαι 695.6 (νείκας ἀ.)
ἀνακαρύσσω 888.15
ἀνακηρύσσω 1197 A.7
ἀναλίσκω 94.5
ἀνάλωμα 48 B.fr.12.2; 91.9/10; 126.3; 130, 405.7; 447.24; 659.7; 661.13;

ἄρτος 1814 B II
ἀρυστήρ 886
ἀρχά 1029 A.2, 6, 16, 28, B.2/3, 8, 10, 12/13; 1030
ἀρχαιολόγος 1537
ἀρχαῖος 51, 53, 92.18; 104.3; 1805.45 (βασιλεύς)
ἀρχεγλογιστής 1197 A.11
ἀρχεῖον 1553.36
ἀρχέμπορος 1576
ἀρχέφηβος 385.11
ἀρχή 724.6; 740.7; 1076.2; 1215.2/3; 1513 A.3, 5, 9-11, 13; 1553.5; 1697, 1781 (ἀ. ἰνδικτιῶνος)
- ἐξ ἀ. 523, 1177
ἀρχιατρός 1431, 1537
ἀρχιβάφθης 1537
ἀρχιπρόβουλος 1400
ἀρχιτέκτων 104.23; 357, 1431, 1537, 1892
- ὁ ἐπὶ τὰ ἱερὰ κεχειροτονημένος 104.15
ἄρχομαι 529.7; 1029 B.6
ἀρχός 294.4?; 1423
ἄρχω 73 (ὃς ἦρξεν), 164.7; 1513 A.3, 10, 13; 1775 (ἄρξας)
ἄρχων 48 B.fr.9.II.7 (ἐννέα); 95.2; 96; 135.2/3; 146.1; 149.8; 161; 348, 501, 506 ter, 521, 523, 541.3; 542, 584, 658.2, 12; 724.2; 731, 740.3; 741, 1059.16; 1146.30; 1457.7; 1513 A.2, 9, 11; 1602, 1681, 1904
- γραμματεύς 999 app.cr.
- νομοδείκτης 999 app.cr.
- πρῶτος 656, 694.4; 999
- συνόδου 999
- τῶν τόπων 1740-1742.1
- φυλῶν 1231.6
ἄσημος 1746
Ἀσιάρχης 1128, 1179, 1431, 1951
ἀσκέω 216.7
ἀσκοναυτοποιός 1537
ἀσκοποιός 1537
ἀσπονδεί 737.17
ἄσπορος 216.6
ἀσπροπώλισσα 1537
ἀσσάριον 1456 bis A
ἀστήρ 1423 (ἀ. πατρίδος)
ἀστικός 145 I.2, II.5
ἀστός 737.18
ἄστυ 149.9; 1782
ἀστυνομέω 731, 1622
ἀστυνόμος 278, 731, 1055
ἀσυλία 506, 515, 517, 541.9; 756, 1887, 1982
ἄσυλος 1455
- ἱερὸς καὶ ἄ. 529.2; 1567
ἀσύνκριτος 1811
ἀσφάλεια 506, 517, 541.9
- ἀ. πολέμου καὶ εἰράνας 543.4
ἀσφαλής 1732.10
ἀσφαλῶς 724.11; 1445.13
ἀτέλεια 506, 517, 541.8; 656, 756, 1122, 1887, 1956, 1961
ἀτέλεστος 1147 bis
ἄτοκος 991 bis app.cr.; 1038 app.cr.
αὐθαιρέτως 1552
αὐλητής
- κύκλιος 501 quater, 511, 529.6; 1034 ter, 1943
- πυθικός 501 quater, 529.6; 531
αὐλός 1277
αὐξάνω 1521 (ἑαυτὸν αὔξειν)
αὔριον, ἐς 43
αὐτοκασίγνητος 1459.16/17
αὐτοκράτωρ 656 (ναύαρχος), 695, 706.6; 757 (στρατηγὸς ὑπέρτατος); 848, 1076.4/5 (κύριος); 1398 bis, 1438.4; 1627, 1955
αὐτονομία 1955
αὐτόξυλα 1029 A app.cr.
αὐτούστα 888.3, 5
ἀφαιρέω/ομαι 761.3/4; 1464 ter.8; 1672.1
ἀφανής 750
ἀφελής 73
ἀφήμι 1029 B.2

ἄφθιτος 1732.4
ἄφθονος 1132
ἄφθορος 1464 ter.11
ἀφικνέομαι 1792.3
ἀφορίζω 1038 app.cr.
ἀφ' οὗ 145 II.3
ἄχθομαι 1446
ἄχνυμαι 1459.15/16
ἀχώριστος 1000
ἄωρος
- ἄωρε χαῖρε 1614
- χρηστὲ/ὴ καὶ ἄ. χαῖρε 1596, 1598

βάθος 1029 A.22, 25
βαθρικόν 1346.2
βαλανεῖον 1509/1510 (βαλανῖον)
βάλλω 1030
βάπτης 1537
βαρβαρικάριος 1537
βάρβαρος 1545
βαρβαρόφωνος 1732.9
βαρύφθονος 1865.10 (χείρ)
βασιλεύς 73 (ἀφελῶν), 725, 740.6; 769, 1117, 1146 app.cr.; 1164.7; 1183, 1197 A.8/9; 1345.2; 1497 bis, 1510, 1513 A.1 (ὡς ὁ β. ἄγει), A.2 (βασιλεὺς βασιλέων); 1516.6; 1521, 1805.45/46
βασιλεύω 737.21; 1038.11; 1197 B.19
βασιλική 1552, 1553.17
βασιλικός 588, 731
- δικαστής 584
- λαοί 1956
- τιμαί 1552, 1553.28; 1557, 1560
- χώρα 1959
βασίλισσα 1043.84, 88/89; 1197 A.9
βάσις 724.51
βαφεύς 1537
βαφῖον 1537
βέκος 1246
βέλτιστα, τά 135.1; 724.9
βενέτος 988.1, 5; 1601, 1605-1607
βέννος 1246
βεστίτωρ 1682
βῆμα 1034 bis, 1627, 1904
βικάριος 297, 639
βίκτωρ 709
βίνκας 1345.1
βίος 1164.15; 1642 C
- διὰ β. 405.11; 515, 783, 1039, 1075.5; 1203, 1982
- ἐγλίπω τὸν β. 1516.6
- μεταλλάσσω τὸν β. 447.29, 36; 448.2
βίοτος 216.3
βλάπτω 1029 B.20; 1458, 1464 ter.9; 1521
βόαρχος 48 A.fr.12.5, 9, 11
βοηθέω 476.5/6; 980
βουκόλος 1198
βουλά 737.13/14, 21
βουλαρχέω 543.7
βούλαρχος 523, 542, 1939
βουλευτήρ 1110.2
βουλευτής 634, 696, 748.6; 1080, 1728, 1865.2; 1905
βουλεύω 135.1/2
βουλή 42, 104.20; 129.4; 545 ter, 584, 695.11; 724.1, 45; 1034 bis, 1059.16; 1121, 1166 app.cr.; 1195.1; 1196.1; 1201.1; 1245, 1333 A, 1360.2; 1457.8; 1553.38; 1580, 1717.10; 1904/1905; cf. s.v. βουλά
- γραμματεύς 1, 106/107
- ἐξετασταὶ ἐκ τῆς β. 104.9
- ἱερά 692.7; 693
- ἱερωτάτη 748.7
- Κρονίωνος 1165.7/8
βούλομαι 125.23/24; 126.1/2; 527.28/29; 1146.5; 1147, 1355.9; 1865.6
- ὁ βουλόμενος 1073 app.cr.; 1146.31
βοῦς 1464 ter.12
βραβεύω 1197 B.3/4
βροτός 1338.3
βρύω 913 B
βυβλίον 1197 B.10/11
βωμικός 1431 (ἔργον, οἶκος)

γᾶ 476.2; 871.3 (ὑπὸ γ.)
- ἔγκτησις γ. 541.8; 543.3
γαμβρός 1679.6; cf. s.v. γανβρός
γαμετή 1040, 1338.6; 1623 B
γαμέω 1043.85/86 (γαμοῦντες, γαγούμεναι), 90/91 (μέλλω γαμεῖσθαι)
γαμόροι 935
γάμος 1672.8; 1814 B I
γανβρός 1034, 1296; cf. s.v. γαμβρός
γαροπώλης 1537
γαστρόπτης 2003
γαυσαπάριος 1458
γείνομαι 1679.2 (ἐγείνατο)
γενεά 341, 959, 991 bis.4
γενεή 1164.2
γένος 815, 1553.34; 1866.10
- ἀνθρώπων 771, 777
- ἀπελευθέρων 1464 ter.4/5
γέρας 447.18; 1078.6; 1197 A.12; 1544.8
γερουσία 1121, 1166 app.cr.; 1196.1; 1333 A, 1431
γεωργέω 1132, 1537
γεωργός 724.44
γῆ 523? (κατὰ γ.), 740.5 (γ. Σίνδων); 1227 D.7
- οὐρανός, γῆ, θάλαττα καρπὸν μὴ ἐνέγκαιτο 1227 D.7-9
- μήτε γῆ καρπὸν δοίη 1464 ter
γίγνομαι; cf. s.v. γείνομαι, γίνομαι
- τὸ γενόμενον 130, 149.3
- γενόμενος 752, 1195.7/8
- ἐγένετο ἡ καταρχὴ τοῦ κτίσματος 1542
- ἐγένετο τὸ ἔργον 1667
- ἐν ἧι γέγονεν 1043.84
- καὶ τοῦτο τὸ ἔργον ἐγένετο 1682
- τοῦτο γεγονός ἐστιν 1059.18
γιγνώσκω 1182 bis, 1816 bis
γίνομαι 1530
γλαῦξ 2003
γλυκερός 1457.10
γλυκύτατος 580, 599, 965, 968, 1136, 1268, 1311, 1390 B, 1446, 1456 bis C, 1457.13/14; 1458, 1458 bis, 1811
γλύπτης 1537
γλῶσσα 617 V.9
γναφεύς 716, 1537, 1915
γνήσιος 827
γνησιότης 1904
γνώμα 447 app.cr.
γνώμη 1462
- γ. ἀποφαίνω 139.12
γνώμων 856
γονεύς 420, 1165.18, 20; 1275, 1390 B
γόνυ 1746
γράμμα 1746, 1839 B.2
γραμμάριον 730, 1024
γράμματα, τά 541.4; 1146.41; 1197 B.16; 1214, 1931 (ἐν γ. ἅμιλλα)
- ἐγχώρια 1805.47
- ἑλληνικὰ 1805.47
- ἱερὰ 1805.46, 52
γραμματ(ε)ίδιον 1954
γραμματεῖον 1954
γραμματεύς 1, 128, 656/657, 1128, 1197 A.12, 17, 21, 23, B.10/11, 17; 1895
- ἄρχων 999 app.cr.
- Ἀμφικτυόνων 515
- βουλῆς 1, 106/107
- δήμου 1, 106, 1034 bis
- κατὰ πρυτανείαν 1
- συνέδρων 377
- συντάξεως 1782 bis
γραμματεύω 95.3; 96.4; 1553.10/11 (τῆς πόλεως)
γραμματικός 1931
γραμματοδιδάσκαλος 1931
γραμματοφύλαξ 541.2
γραφή 1513 A.14
γράφω 724.51; 1146.33, 36; 1445.3; 1513 C; 1995
- γεγραμμένος 1029 1029 A.2 (ἐν τοῖ γεγραμμένοις χρόνοις), B.21; 1146.20, 39; 1227 C.8; 1805.52

- γραφομένωι παρεγένοντο 888.8
- γραφομένωι παρῆσαν 1059.21
- ἔγραφεν 976
- ἔγραψεν 74, 794, 993 A; 1777, 1995 (ἔγραφσεν)
- καθότι γέγραπται 1146.14/15, 19, 29
- κατὰ τὰ γεγραμμένα 1029 A.26/27
- περὶ ὧν/ἐν ὧι μὴ γέγραπται 1146.28/29
γρυτοπώλης 1537
γυμνασιαρχέω 510 app.cr.; 1452.13
γυμνασιαρχία 1904
γυμνασίαρχος 385.6; 656, 783 (ἡ γ.), 1231 II.15, app.cr.; 1939, 1992
- δι' αἰῶνος 783
γυμνάσιον 104.5/6; 694.11; 1245, 1392.6?; 1839 A.6
γυνά 562 app.cr.; 690 B
γυναικεῖος 1543 (φύσις)
γυναικονόμος 1146.27
γυνή 170, 254 II.9; 402, 515, 601, 632, 637, 650.7; 662, 688/689, 690 E, 712, 724.41; 761.2; 815, 848, 898, 909, 1071.3/4; 1085, 1089, 1146.21; 1171.6/7; 1205, 1225, 1227 A.5/6; 1251.16; 1259.2; 1271, 1279, 1282/1283, 1289, 1292, 1294, 1306, 1307 app.cr.; 1309, 1321, 1342, 1346.4; 1357.4; 1412, 1413.4, 6/7; 1414, 1415.4, 8; 1416, 1419-1421, 1458, 1476 A, 1509, 1672.4; 1786 (γ. πρὸς ἑταιρισμόν)
γυψοκόπος 1537

δακτυλιδάριος 1537
δαμάζω 858
δαμιουργός 264, 447.20, 34, app.cr.; 462/463, 465/466
δαμνάω 1458 (δμηθεῖσα)
δᾶμος 400, 447.15, 24, app.cr.; 737.14, 21; 769, 782, 791, 888.3/4, 11/12, 14; 892, 1029 B.24
δαμόσιον, τό 541.4
δαμόσιος 296, 369, 450, 452/453, 459
δανείζω 1038.9
δαπάνη 1197 A.14; 1513 A.5
δαπάνημα 1805.45
δαρχμά 477.7/8
δάφνη
- δ. στέφανος 517, 756
δέγμανα 519
δειπνίζω 500, 1073 app.cr.
δεῖπνον 1197 A.7, 26, B.8
δεξιόομαι 1072.7; 1080
δεῖ 1204 (οὐ γὰρ ἔδει)
δεκουρίων 1458
δέλτος 1552, 1553.4, 33, 35; 1954
δέομαι 104.17/18; 1029 A.15; 1030
δεόμενα, τά 104.14
δεσπότης 1177 (τῆς οἰκουμένης), 1182, 1545
δεσποτικός 1682
δεῦτε 1458
δεύτερον, τό 1202.12/13
δεύτερος 1046.2
δέχομαι 1146.25; 1177
δήϊος 1732.9
δηλόω 1118.4; 1553.2/3, 35
δημαρχικὴ ἐξουσία 527.3/4; 706.4/5; 1343, 1438.3/4
δημοκρατέομαι 124
δῆμος 1, 91 passim; 94.5; 95.10, 13; 104.7/8; 125.22; 129.3/4; 178 app.cr.; 545 ter, 658.7, 17; 659.2/3; 695.12; 724 passim; 815, 820, 1028, 1034 bis, 1043.79; 1059.16; 1068, 1100-1102, 1103.1; 1118.6, 9; 1121, 1146.35; 1180.9; 1195.1; 1196.2; 1201.1; 1245, 1333 A, 1360.2; 1452.2, 4; 1464, 1553.31, 38; 1717.4; 1904, 1959, 1964
- καταλύω τὸν δ. 108
- λαμπρότατος 692.7/8; 693, 748.7/8
- τῶν Ῥωμαίων 529.3
δημόσιον, τό 255, 1146.19; 1537
δημόσιος 103, 1078.3/4; 1431

- ἔργον 1177, 1431
- ἱερά 1146.8/9
- ἵππος 1251.11/12
- μνᾶ 1550
- πρόσοδος 1982
- χρήματα 1927
δημοτελής
- ἀγών 145 II.4
δηνάρια 130.3; 338, 606, 1259.7; 1389, 1402, 1415.13; 1416/1417, 1421, 1436, 1553.9
διά 1526
διάβασις 1805.5, 42
διαγορεύω 1513 A.10
διάγραμμα 724.25
διαγραφή 1146.22, 33, 40; 1147
διάγω 523? (ἐν τῆι φιλίαι)
διαγωνίζομαι 724.12
διάδοχος 1068, 1391.6; 1537
διαθήκη 139.2, 14; 1104.14; 1623 B
διαιρέω 477.3
διαιτάω 104.5
διάκειμαι 532.2
διακλείω 1513 A.10
διακομίζω 737.8
διακούω 1175 app.cr.
διαλάμπω 1387
διαλέγομαι 888.2
διαλείπω 1029 A.20/21; 1513 A.10, 13
διαμένω 523
διάνοια 1445.3
διανομή 656
διανύω 1839 A.8
διάπαυμα 917
διαποστέλλω 724.14/15
διαπύλια 1927
διαπωλέω 1456 bis A
διασημέα 1850? (acc. sing.)
διασημότατος 622.7; 695.14
διαστέλλομαι 1456 bis J
διάταξις 737.9/10; 1927
διατάσσω 1227 A.8; 1448
- τὰ διατεταγμένα 1227 D.1/2; 1464 ter.2/3
διατελέω 125.22; 129.3; 401.8/9; 407, 659.3; 724.4; 737.3; 1034 bis
διατηρέω 724.10/11
διατίθεμαι 656, 1456 bis J
διατίθημι 139.7; 523?
διατριβή 1521
διατρίβω 1521
διαφέρω 737.4; 1452.16; 1671
- οἱ διαφέροντες 1040
- κοιμητήριον διαφέρων 642/643
- σόριν διαφέρον 1565
διάφορον 715, 1197 B.5
διαφυλάσσω 659 app.cr.
δίδαγμα 1521
διδάσκαλος 529.16; 1497 bis (τοῦ βασιλέως τῶν τακτικῶν), 1537, 1931
διδάσκω 164.9; 796
δίδυμος 1839 B.4
δίδωμι 139.9; 515, 543.2; 661.14; 724.22, 33, 54; 737.15; 961, 1029 A.8, B.14 (τὸ πλεῖστον); 1059.17 (σύγκλητον); 1064.9; 1078.5; 1080, 1099, 1118.6; 1146.6, 37; 1180.10, 15; 1415.11; 1456 bis A; 1457.7 (δοῦσον); 1464 ter.8, 18; 1546, 1553.9, 34; 1732.6
διέρχομαι 1642 C
διηγέομαι 527.27
δικάζω/ομαι 857.7; 1197 B.18; 1459.8/9
δίκαιον 569 app.cr.; 1038 (τὰ δ.), 1553.1 (προγονικὰ δ.); 1744 (δίκαια ποιεῖν)
δικαιοσύνη 125.21; 129.3, 6
δικαιότατα 1513 A.4
δικαιότατος 1098.7
δικαίως 447.25; 724.38
δικαστής 584, 656, 856, 1180.9; 1197 A.26, B.15
- βασιλικός 584
δικείων 694.10
δίκη 522.3?; 532.4; 656 (πρόδικος), 1462
διμνοῦν 255
διοικέω 139.8; 1513 A.7

διοίκησις 1513 A.11
διοικητής 1197 A.10
διόρθωμα 1197 A.23
δίπτυχος 1746
δίς 1043, 1104.3, 5; 1195.4, 7; 1513 A.10 (διηγορεύω δὶς ἄρξαι); 1852
δίστυλος 1722
δίσωμος 641/642
διφρηλασία 1839 B.4
δίχα 1432
δόγμα 294.3?; 527.10; 748.6; 888.5, 12; 1059.16 (συγκλήτου); 1182 bis, 1462, 1553.38/39
δοκέω 991 bis.12
- δεδόχθαι 91.14; 104.8; 125.18; 135.8; 724.41; 737.13; 1034 bis, 1064.2; 1805.42; 1904
- ἔδοξε 5, 95.10; 125.11; 541.11; 724.1; 737.20; 888.14; 1034 bis, 1175.2; 1197 B.23; 1447, 1904
δοκιμ- 1029 B.31
δοκιμασία 1513 A.9
δόκωσις 1547
δόλος 1679 app.cr.
δόμος 433.6; 600 bis (Ἀΐδα δ.), 1519, 1679.1
δομοτέκτων 716
δόξα 529.18; 567, 958, 1337
δουκικός 1537
δουλίτρα 913 A/B
δοῦλος 1171.5; 1431
δοῦμος 1246
δούξ
- ἀπὸ δουκῶν 1682
δραχμή 84,4; 123, 521, 799, 991 bis.12; 1029 B.19, 23, 27, 29; 1044.6; 1045 passim; 1046.8, 10; 1079/1080, 1099, 1118.7; 1146.18/19; 1197 B.3; cf. s.v. δαρχμά
- Δηλία 761.11
- ἐπιχώριος 509
- Πτολεμαϊκή 1118.8
δράω 1338.4 (κακὸν δ.)
δρόμος 516, 1805.49
δρύφακτον 40
δύναμαι 1456 ter.7
δύναμις
- ἰδίᾳ δ. 1509/1510
- κατὰ δ. 724.35; 1043.87/88
δυνατός 1197 A.19
δύσις 1423
δυσμενής 1782 (ἄνδρες δ.)
δύσμορος 1746
δῶμα 1617 (δ. τοῦ Ὠκεανοῦ)
δωρεά 1166.4
δωρέομαι 1546
δῶρον 731, 868, 961, 1145 bis

ἐάω 1459 bis (ἐᾶν ἐλεύθερα εἶναι); cf. s.v. εἰάω
ἐγβάτης 172.3
ἔγγονος 1062.6 (ἐγγόνη); 1165.15/16 (ἔγγονα); 1414, 1416, 1421, 1436, 1462, 1464 ter.7
ἐγγραφή 724.41
ἐγγράφω 1214
ἐγγυητής 142 passim
ἔγγυος 543.8; 991 bis.10; 1029 B.2
ἔγδεια 1029 A.10/11, B.16; 1030
ἔγδοσις 1180.5
ἐγδοχεύς 757
ἐγκαλέω 1177
ἐγκαταλείπω 1269
ἐγκράτεια 1521
ἐγκρατής 1521
ἔγκτησις 506, 519, 756, 1122, 1961
- γᾶς καὶ οἰκίας 541.8; 543.3/4
ἔγλημμα 1553.35/36
ἐγλογιστής 1197 A.11
ἐγχαράσσω 888.16
ἐγχώριος 1805.47 (γράμματα)
ἐγώ 1459 bis
ἕδρασμα 1712
ἔθνος 545, 1456 bis J; 1959, 1996
εἰάω 991 bis.13
εἰερόνεις 1165.12/13 (= ἠερόεις)

εἴθισται, καθάπερ 1197 A.4
εἰκών 447, 1069
- λιθίνη 724.50
- πενταπήχυς 1805.50
- χαλκῆ 447.8; 1034 bis, 1452.7
εἰλικρινής 1367.3
εἰμί 1789; cf. s.v. ἐσόμενοι
εἶπε/εἶπαν 5, 95.11; 104.2; 724.2; 737.1; 1904
εἰράνα 543.4/5; 737.16
εἰρανιστής 219?
εἰρηνάρχης 1364, 1953
εἰρήναρχος 1939
εἰρήνη 523, 695.1; 1438.8; 1553.14; 1953 (τῆς εἰ. προεστώς); cf. s.v. εἰράνα
εἰσάγω 1166.3; cf. s.v. ἐσάγω
εἰσαγωγεύς 1513 B
εἰσαναβαίνω 1964 (ψυχὴ αἰθέρα εἰ.)
εἰσδύω 1445.2
εἰσηγέομαι 405.6/7; 656
εἰσίταμα 521
εἴσοδος 741
εἰσοράω 1679.1
εἴσπλους 804; cf. s.v. ἔσπλους
εἰσφέρω 126.3; 130
εἰσφορά 12, 1927
ἐκβαίνω 1875.29
ἐκβάλλω 740.7
ἔκγονος 447.6, 13, 19; 541.7, 9; 543.3; 724.48; 737.17; 888.13; 1064.12; 1180.2; 1403
ἐκγράφω 1269
ἐκδανείζω 139.7
ἐκδανεισμός 21
ἐκδικάζω 532.4
ἔκδικος 656/657, 704, 1177, 1537
ἐκκλησία 584, 658.5; 659.5/6; 661.10/11; 724.26; 1029 A.2, 7, B.9/10, 14; 1030, 1043, 1580
ἐκλήπτωρ 1905
ἔκπληρος 1431
ἔκπλους 737.16; 804
ἐκτελέω 1552, 1553.6
ἐκτρέφω 1235
ἐκλαμβάνω 1513 A.1
ἐκλάμπω 1521
ἐκλογιστής 656
ἐκτίθημι 1464 ter.4 (τέκνα)
ἐκτίνω 1402, 1417, 1436
ἑκών 379.8
ἐλαίη 1110.7
ἐλαιοβαστακτής 1537
ἔλαιον 48.A.fr.2.16; fr.3.I.2; 139.13; 1072.10; 1075.3/4; 1456 bis A
ἐλεητός 1732.5
ἔλεος 1521, 1746
ἐλευθερία 294.5; 527.21/22; 1887, 1903, 1955
ἐλεύθερος 1459 bis, 1609 app. cr. (Σαμαρῖται ἐ.)
ἐλευθερόω 1464 ter.1 (ἠλευθερωμένος)
Ἑλλαδάρχης 380, 405.11; 515
ἐλλείπω 1043.78
ἐλπίς 1746
ἐμβαίνω 1805.32
ἐμπ- cf. s.v. ἐνπ-
ἐμπόριον 799
ἔμπροσθεν 95.14
ἐμφανής 750
ἐμφανίζω 1182 bis, 1197 A.21, 24/25
ἔμψυχα, τά 1521 (ἀπέχομαι τῶν ἐ.)
ἐναντιολογέω 1445.7
ἐναργής 1367.7
ἐνάρετος 1098.6; 1245
ἐναρέτως 740 app.cr.
ἐνάρχομαι 1177
ἐνβάλλω 1436
ἐνδείκνυμι 527.10; 724.18
ἔνδοξος 634, 1367.1; 1392.13?; 1553.26
ἐνδοξότατος 1682, 1689 app.cr.
ἐνεπηριάζω 1464 ter.9
ἔνερθα 477.5
ἐνέχομαι 1146.38
ἐνέχυρον 149.7
ἔνθα 641, 1006, 1009/1010, 1816/1817
ἐνθάδε 216.2; 433.6/7; 861.3; 883, 905,

934, 967/968, 1164.13/14; 1453, 1456 ter.1; 1457.1; 1459.2; 1631
ἐνθάπτω 1227 A.8/9
ἐνθάφιον 886
ἐνιαυτός 379.7; 1553.12
- ἑκάστου ἐ. 1064.8
- κατ' ἐ. 139.9, 13; 523, 661.14/15; 1064.10; 1464 ter.10; 1805.10, 34
- καθ' ἕκαστον ἐ. 658 app.cr.; 661.6/7; 1029 B.6, 8; 1043.79
ἐννεσίη 1544.4
ἔννομος 1102
ἐνόπλιος 1054
ἐνοχλέω 1513 A.13
ἔνοχος 1029 B.21; 1177
ἐνποδίζω 948.18/19
ἐνπορίαι 1337
ἐνπρέπω 1367.7
ἐνταῦθα 1004
ἐντελής 1064.9/10 (μέρη)
ἐντίθημι 1402
ἐντολή 724.37
ἐνφέρω 661.15 (ἐν λόγῳ); 1227 D.8/9 (καρπὸν μὴ ἐνέγκαιτο)
ἐξαίρετος 1064.11; 1367.3; 1553.11, 34/35
ἐξακτορική, τάξις 1905
ἐξάμηνος 1029 A.3, B.11; 1030, 1652
ἐξαποστέλλω 1805.6
ἐξαφίημι 724.34
ἐξέγγονος 1456 bis G
ἐξέδρα 1547, 1584
ἐξέκγονος 1456 bis G
ἐξελαύνω 740.4
ἐξελεύθερος 1129
ἐξέρχομαι 1029 B.3
ἔξεστι 1029 A.3, 9, B.10, 15, 24, 30; 1030, 1043.82; 1197 B.7; 1346.5; 1357.9; 1402, 1413 app.cr.; 1416 (ἐξόν), 1436
ἐξετάζω 104.10
ἐξεταστής 104.9 (ἐκ τῆς βουλῆς)
ἐξεύρεσις 1458 (πόρων)
ἑξηκοντακαιεξάστυλος 694.9
ἐξήκω 1197 B.27
ἑξῆς, κατὰ τό 529.11; 531
ἐξίημι 1456 ter.12 (ὄνομα)
ἐξκέπτωρ 1537
ἐξοδεύω 1445.13
ἔξοδος 875, 1043.81
ἐξομοσία 1177
ἐξουσία 1402 (ἐ. ἔχω)
- δημαρχική 527.3/4; 1438.3/4
ἔξοχα 1164.4; 1458
ἐξυπηρετέομαι 1245
ἐξωτικός 1431
ἐπαγγε- 1074.7
ἐπαγγελία
- κλειδοφορούσα ἐξ ἐ. 1071.4
ἐπαγγέλλομαι 656, 1071.1 (ἱερεὺς ἐπανγειλάμενος)
ἐπαινέω 91.14; 110, 125.19; 129.1, 4; 135.9; 527.11; 724.42; 737.14; 1043.76; 1462
ἔπαινος 506, 1961
ἐπαιρέω 857.7
ἐπαιτιάομαι 1513 A.12
ἐπάναγκες 104.16
ἐπανγελ- cf. s.v. ἐπαγγελ-
ἐπάκοος 991 bis app.cr.
ἐπανόρθωσις 724.55 (τῶν ἰδίων)
ἐπάξιος 1165.20
ἐπαρχεία 528.9; 622.10/11; 1553.28/29
ἐπαρχικός 640, 1537
ἔπαρχος 1537
ἐπείγω 1227 D.5/6
ἐπενβάλλω 1867.7/8
ἐπενδύτης 140
ἐπεργάζομαι 1029 B.22
ἐπέρχομαι 1782, 1866.8
ἐπήκοος cf. s.v. ἐπάκοος
ἐπηρεάζω 1227 D.5
ἐπὶ τῆς πόλεως 1197 A.10
ἐπιβάλλω/ομαι 1048.6; 1464 ter.6
ἐπιβιάζομαι 1865.9
ἐπιβολά 1029 B.9; 1030

ἐργασία 724.43; 1895
ἐργάτης 715, 1042
ἐργοδότης 1180.7, 16
ἐργολαβέω 1177
ἔργον 104.21; 658.15 (καὶ λόγωι καὶ ἔ.); 694.3; 1177, 1367.5; 1431 (βωμικόν, Σεβαστά), 1456 ter.5/6; 1642 B, 1667, 1681, 1682 (καὶ τοῦτο τὸ ἔ. ἐγένετο), 1706 app.cr.; 1732.10
ἔρημος 1814 B II
ἐρίζω 1456 ter.7/8; 1672.5
ἔριφος 1064.7
ἕρκος 1369 A; 1544.2
ἕρμα 1369 B
ἔρνος 1679.7
ἐρωτάω 1156.1
ἐσάγω 799
ἐσθής 1043.85 (ἐ. λαμπρά)
ἐσθλός 1277
ἐσόμενοι 1839 B.2
ἐσοράω 1269
ἑσπέρα 695.5; 1648
ἔσπλους 737.16
ἐσχατιά 17
ἑταιρισμός 1786
ἑταῖρος 1407, 1440
ἑτᾶρος 1446
ἔτος 48 A.fr.3.II.1 (ἕτερον ἔ.); 385.5; 447.35; 523, 625, 631, 724.30; 902, 965, 1029 B.3 (πρᾶτα ἔ.), 5; 1163.1, 11; 1164.16; 1165.1; 1171.1; 1197 B.19; 1210 A; 1229.4; 1231.5; 1264, 1269, 1271, 1277, 1333 A; 1363, 1513 A.4, 8-10, 12/13, B.2; 1542/1543, 1545, 1549/1550, 1553.14, 36; 1567/1568, 1581-1583, 1590-1594, 1599, 1602, 1618, 1629, 1642 A, 1652, 1667, 1670, 1681, 1683, 1693 A, 1694 A, 1695/1696, 1697 app.cr.; 1713, 1717.6; 1738, 1746, 1762, 1777, 1780, 1813, 1841/1842, 1864
- καθ' ἕκαστον ἔ. 1166.5
- πολλὰ τὰ ἔτη 1345.2; 1603 app.cr.
ἐτράριος 1537
εὐγενέτης 1164.10; 1277
εὐγενής 626 A app.cr.
εὐγνωμόνως 1132
εὐδαιμονία 527.29; 695.2
εὐδοκιμέω 724.36; 737.7
εὐεργεσία 892, 1392.19; 1496, 1744, 1805.47
εὐεργέτας 541.7, 10; 771, 774, 777 app.cr.; 779, 783
εὐεργετέω 379.6; 1043.78/79; 1201.9/10
εὐεργέτημα 527.25; 724.58
εὐεργέτης 346, 447.14/15, 25; 506, 515, 543.6; 760, 1101 (εὐεργέτης ἐξ εὐεργετῶν), 1338.1; 1342, 1403, 1554-1556, 1558/1559, 1744 (θεοὶ εὐ.), 1964; cf. s.v. εὐεργέτας
- ἀναγράφω εὐ. 724.47; 1064.4
εὐεργέτις 403
εὐθηνέω 1521
εὐθηνιάρχης 1456 bis A
εὑρετής 1165.4/5 (τῆς σοφίας)
εὐετηρία 783
εὔιππος 1839 A.9
εὐκλεῶς 1338.4
εὐκόλως 724.32
εὔκτιτος 1544.2
εὐκτός 1453
εὔνοια 91.11, 16; 135.5; 162, 379.10; 401.9; 407, 532.10; 659 app.cr.; 694.14/15; 724.49; 737.12; 760, 902, 1118.5; 1196.6; 1245, 1360.8/9; 1464, 1583, 1744, 1776 app.cr.
εὔνους 95.12; 379.3; 447.25; 735.6; 737.3
εὐπορέω 1132
εὐπορία 571 III app.cr.
εὐποσία 571 III app.cr.
εὐποσιάρχης 656
εὔποτος 571 III app.cr.
εὐπρεπής 1338.7
εὖρος 1029 A.13
εὐρύς 1732.3
εὐσεβέστατος 903, 998

εὐσεβής 897/898, 934, 1052
εὐσεβῶς 408
εὐτυχέω
- εὐτυχεῖτε 527.32/33
εὐτυχῶς 1092, 1674 (εὐ. χρῶ), 1784
εὐφημία 949
εὐφορία 1429 bis
εὐφραίνομαι 1458
εὐχαριστέω 1040 app.cr.; 1043, 1438.7
εὐχαριστία 1558/1559
εὐχάριστος 1040? (οἱ διαφέροντες εὐ.)
εὐχρηστέω 1038.8
εὔχρηστος 447.37
εὐψυχέω 966, 1548, 1811
εὐωνότερος 91.3
εὐωχέω 656
εὐωχία 1431
ἐφευρίσκω 1617
ἐφήβαρχος 385.9/10; 656, 1939, 1992
ἐφηβεύω 146.1; 401.1
ἔφηβος 385.12; 386.5; 786, 1537
ἔφοδος 804
ἐχθρός 617 VI.9; 1001
ἔχομαι
- ἐχόμενος μής 1029 A.6, B.13; 1030
- ἐχόμενοι ἱερομνήμονες 1029 B.20
ἔχω 1227 B.8
ἕως 695.5

ζευγίτης 39, 1894
ζεύγνυμι 1165.7 (ζευχθείς); 1544.6
ζεῦγος 536
- ἀδηφάγον 144
- ἀκάμπιον 172.4
- ὀρεικόν 147 I.2, II.8; 148.6
- πομπικόν 172.3
- πωλικόν 144
ζημία 1197 A.28
ζημιόω 1146.28, 30
ζόφος 1165.12
ζύγαστρα 1954
ζῶ
- ἔζησεν 895, 902/903, 934, 965, 1004
- ἕως ἂν ζώηι 1147
- ζῇ 1271, 1357.2
- ζήσας/ζήσασα 428, 430, 432/433, 977, 1163.11; 1164.16; 1269, 1338.4; 1640, 1713
- ζῶν 636, 1250, 1255.1; 1258, 1269.1; 1272, 1288, 1306, 1354
- ζῶν καὶ φρονῶν 708 app.cr.; 1355.7/8; 1458 bis, 1459 bis
- ζῶντες 871, 1245, 1256, 1267
- ζῶντι 1302, 1314
- ζῶντι καὶ φρονοῦ(ν)τι 1865.4
- ζῶσα 651-653, 703, 899, 1295, 1310
- ζώσῃ 1306, 1313
ζωγράφος 1537
ζωή 1750

ἡγεμονεύω 695.12/13; 1734
ἡγεμών 622.9; 724.52; 1553.24
ἡγέομαι 1513 A.6; 1521 (ἐν παραδρομῆι ἡ.)
ἡγούμενος 1895
ἡδονή 1445.9
ἠερόεις 1165.12/13 (εἰερόνεις)
ἠΐθεοι 1839 A.1
ἥκω 1767-1769
ἡλικία 1074.2; 1746 (ἡ. ἄνθος); cf. s.v. ἁλικία
ἡμέρα 948.11; 965, 1043.84, 88 (τῆς βασιλίσσης), 92/93; 1075.8; 1081, 1197 A.8, 18, 26/27; 1599, 1805.56
- πρὸ ἡ. καλανδῶν 888.7/8; 1059.20
ἡμέρη 711 I
ἡμερώτατος 1338.2
ἡμί 849
ἡμικεράτια 1537
ἡμιμναῖον 1570
ἡμιόλιον 1029 A.4, B.12
ἡμιόλιος 1197 A.10
ἡμιπόδιον 1029 A.19/20, 23
ἥμισσον 991 bis.1, 7

ἡμίχοον 48 A.fr.3.I.3
ἡνίοχος 1537
ἤπειρος 216.6
ἡσυχία 949 (ἡσιουχία)

θάλασσα 523? (κατὰ θ.), 737.5; 1679.8
θάλαττα 1227 D.7
θαλλός
- θ. στέφανος 129.6; 933 app.cr.
θάλλω 871.8
θάμβος 1839 B.9
θάνατος 600 (μνησάμενοι θ.), 1925
θάομαι 737.10
θάπτω 968 (τέθαπται), 1029 B.28; 1453
θαράπαινα 1285
θαρρέω
- θάρσει 638, 1540/1541
θαυμάζω 1165.19
θέα 813 (θῆς ἕνεκεν)
θέατρον 97, 658.8; 661.7
θεῖος 1460
- ἄγαλμα 357
- Ἰουστινιανός 1369
θειότατος 527.9 (σύνκλητος)
θείως 1392.10
θέλω 139.7; 447.29, 58; 1816 bis
θέμα 1346.2
θεματικός 528.9; 529.16
θεμέλιον 650.1/2; 1217
θεοστεφής 1369
θεράπαινα 1285 (θαραπαίνῃ)
θερμαί 1552, 1553.15, 19
θέσις 1103.6 (θέσει)
θεσμός 1073.2; 1277
θεωρός 1462
θήκη 1464 ter.5/6
θῆλυς 1464 ter.12
θηρίον 1814 app.cr.
θῆτες 39, 1894
θνήσκω 216.4; 351 (ἐν πολέμωι), 871.10; 905 (θανεῖν πέπρωται), 920 (τέθνακε), 1210 B; 1447, 1782
θνητός 1094, 1642 C
θόωκος 1156.11/12
θρεπτός 1235, 1245, 1862 B
θρέψας 616
θρίξ 913 A
θυγάτηρ 344, 599, 604, 622.4; 762.15; 897, 904 app.cr.; 998, 1062.2; 1163.7; 1195.3; 1202.21; 1245, 1256, 1274, 1350, 1458, 1475, 1613, 1623 B, 1640, 1679.3; 1811
θυμέλη 947
θυμελικός 1537
θυμός 1453
θύρα 1737 app.cr.; 1845
θύρωμα 104.10/11; 715
θωπεία 744

ἰατρείνη 1862 B
ἰατρικόν 1997
ἰατρός 611/612, 1201.3; 1202.9; 1537
ἰδίᾳ 1156.5
ἴδιος 895-897, 899
- ἐκ τῶν ἰ. 374.5; 591, 650.2/3; 694.7/8; 781, 848, 1202.34/35; 1207, 1401, 1496, 1552, 1558/1559 (τὸν ἐκ τῶν ἰ. κτίστην), 1717.7
- ἐκ τῶν ἰ. αὐτοῦ 654
- ἐξ ἰ. 1553.18; 1622
- ἐξ ἰ. ὤμων 600
- ἰ. δυνάμ(ε)ι 1509/1510
- οἱ ἴ. 1390 B, 1583
- τὰ ἴ. 724.55; 1513 A.6
- ἰ. χώρα 379.8
ἰδιωτικός 1146.7 (ἱερά); 1177 (ἔργον)
ἵδρυμα 1516.5?
ἱδρύω 1064.5; 1516.5?
ἱεραύλης 501 quater
ἱερός 1496 (μητρόπολις)
ἱερόσυλος 532.3/4
ἱερώτατος
- βαφ(ε)ῖον 1537
- βουλή 748.7
- ταμεῖον 1357.11/12; 1415.12; 1417
ἱκανός 724.36; 1553.10

ἱκετεία 13
ἱματιοπράτης 2000
ἰνδικτιών 1543, 1594, 1599, 1602, 1669 app.cr.; 1681, 1740, 1781
ἱππάρχης 523
ἱππεύς 1458 (Ῥωμαίων)
ἱππιατρός 716
ἵππος 147 II.4; 148.2; 447 app.cr.; 533, 1839 A.3
- δημόσιος 1251.11/12
- κέλης 147 I.11
- πολεμιστής 147 II.6; 148.4
- χρυσοχαλίνωτος 1464 ter.12/13
ἱππών 104.4
ἱρήνη cf. s.v. εἰρήνη
ἰσάνεμος 1839 app.cr.
ἰσονομία 935
ἰσοπολιτεία 506, 517
ἴσος 724.39 (ἐπ' ἴσην); 1459.12 (ἴ. μοῖρα)
ἰσοτέλεια 12, 506, 656, 756, 1961
ἰσοτελής 1129
ἰσπουδή 1245
ἰσσικιάριος 1537
ἰστήλη 1458 bis
ἵστημι 88, 125.23; 126.1; 129.8; 447.8, 23; 724.50; 849, 1180.10/11; 1201.15; 1369 A, 1459.14; 1513 B; 1545; 1805.50
ἰσχύς 1456 ter.5

καγκελλάριος 1537
καθάπερ 724.41; 1197 A.4
καθαρειότης 1513 A.4
καθαρότης 1904
κάθερμα 1338.1
καθίστημι 708.8; 1043, 1201 app.cr.; 1805.41
καθότι 515?, 523
καθώς 543.6
καί (ὁ καί) 529.4; 530.2; 600 bis, 708.6/7
καίνυμαι 1457.11 (σοφίης ἐκέκαστο); 1459.6 (ἐκέκαστο)
καιρός 735.8; 1197 B.26 (ἐπιπόλεμος κ.); 1544.8; 1964 (ἀναγκαῖος)
- πᾶς 91.7; 379.4; 724.5/6; 948.12/13; 1392.16; 1448
κακόν 1338.4; 1362
κακός 1355.10 (κ. χείρ)
κακοτεχνέω 132.14
καλαμαῦλις 1537
καλένδαι 888.8
καλέω 500, 1008, 1080, 1146.21
- ἐπὶ ξένια 43
καλή 719 A (τῇ κ. τὰ καλά), 719 B (τῆς κ. τὰ κ.); 1269
καλλιγραφία 1931
καλλιγράφισσα 1537, 1564
καλλιγράφος 1564
καλλίνικος 1545
κάλλιστος 1679.2
καλλίτεκνος 1165.6
κάλλος 719
καλοκαγαθία 379.5; 447.5; 791
καλός 77 app.cr.; 78, 80?, 82/83, 472, 536?, 647 G, 821 B, 822
- κ. κ(αὶ) ἀγαθός 379.12; 447.25; 724.3; 888.14; 1034 bis, 1103.8; 1452.7/8
- ἄλσος 1029 A.16; 1030
- ἑσπέρα 1648
- ψυχή 422
καλύπτω 1164.11/12 (χθών); 1338.3 (τάφος)
καλῶς 871.5
- κ. διακείμενος 532.2
καμιλάριος 1537
καμινάριος 1537
καμμονία 1839 A.4
κάμνω 1740
καμψάριος 1537
κάνδυς 140
κανονίζω 1177
Καπετώλιον 1552, 1553.4
κάπηλος 1463 bis, 1537
καραβιάριος 1537

καρήατα 1001
Καριταμίας 1109
καρουχᾶς 1537
καρπός 1043 app.cr.; 1227 D.7-9 (κ. μὴ ἐνέγκαιτο); 1464 ter.18 (μήτε γῆ κ. δοίη); 1750
καρποφορέω 1740
καρποφορία 1664
καρταίποδον 991 bis app.cr.
κάρτος 858 (κάρτει δαμάζω, κάρτει οἴφω)
κασιγνητ- 1158
κασιγνήτη 216.5
κασίγνητος 1277, 1456 ter.4, 10
καταβάλλω 1029 A.3/4, 8, 11, B.6/7, 9-11, 15/16; 1030
κατάγω 600 bis (κ. ἐς Ἀΐδα δόμον)
καταδείκνυμι 1816 bis
καταδρομή 1545
καταθέσια, τά 1662
κατάκειμαι
- ἐνταῦθα/ἔνθα κατάκειται 1004, 1006, 1009/1010, 1816/1817
κατακείμενος 858
κατακλείω 740.7
κατακοός 465
καταλείπω 139.2; 1177, 1459 bis, 1762
καταλογά 348
κατάλογος 60, 1894
κατάξιος 527.15/16, 24
καταπύγων 84, 802
καταρχή 1542
κατασκευάζω 650.2; 694.7; 696, 758, 761.4/5; 781, 897, 1194.13; 1202.35/36; 1207, 1391.2; 1412, 1413.2; 1414, 1415.2; 1416-1421, 1496, 1805.40, 44
κατασκευή 761.7/8; 1245, 1438.8/9
κατάστρωμα 1346.3
κατατίθημι 139.9; 1245
καταφρονέω 1357.10
καταφυγή 1338.2
καταχράομαι 1146.34
κατεργάζομαι 656
κατοικέω 982
- οἱ κατοικοῦντες 1071, 1192, 1805.48
κατοικία 813
κάτοικος 1952, 1956
κατορθόω 1076.5
κατώτερος 1721 (κώμη)
καύστρα 1813
κεῖμαι 1277, 1462, 1865.7
- ἐνθάδε κ. 216.2; 433.6/7; 871.3/4; 883, 898, 905, 934, 1453, 1456 ter.1; 1457.1; 1459.2; 1631
- ἔνθα κ. 641
κείων 694.13; 1202.31
κελεύω 655, 1464 ter.1
κέλης ἵππος 147 I.11
κενός 1446 (σῆμα κ.), 1521
κεράματα 588 app.cr.
κεραμεύς 204, 1537
κεραμίδιον 48 B.fr.1.I.6
κεραμοπώλης 1537
κέραμος 1547
κέρδος 731, 868, 1145 bis
κεφαλαλγία 949, 1872.6
κεφάλαιον 48 A.fr.3.I.16
κεφαλή 48 A.fr.3.II.43; 929, 949
κηδεία 606
κηδεμονία 724.40
κηδεύω 1346.3, 5; 1357.3/4, 9; 1413 app.cr.; 1415.11; 1516.6
κηπουρός 1431 (οἱ πρὸς πόλιν κ.)
κῆρ 1459.16
κήρυγμα 500
κῆρυξ 48 A.fr.3.II.42, 55, fr.12.2, B.fr.1.II.14; 1954
κηρύττω 447.21
κῆτος 1460
κιθαρισμός 1931
κιθαρῳδός 515
κίνδυνος 724.16; 948.14
κιξαλλεύω 2002
κίων cf. s.v. δικείων, κείων

κλαίω 1747
κλᾶρος 917
κλειδοποιός 1537
κλεινός 1689 app.cr.; 1839 B.1
κλέος 1423, 1679.8; 1732.3
κληρονόμος 139.15; 1391 app.cr.; 1623 B
κλυτός 1164.6; 1457.4
κλών 1839 B.4
κνικιακονχυλευτής 1537, 1565
κογγυλοκόπος 1537
κογχυλεύς 1537; cf. s.v. κονχυλεύς
κογχυλευτής 1537; cf. s.v. κονκυλευτής, κονχυλευτής
κοιμάομαι 967/968, 1008, 1013
κοιμητήριον 499 (κυμητήριον), 640, 642/643
κοινεῖ 129.8
κοινεῖον 1197 A.15
κοινόν 482, 752, 1197 A.24, B.23; 1203?, 1456 bis F; 1895, 1934, 1996
- Αἰτωλῶν 1996
- Ἀμίων 1029 passim
- Ἀμφικτιόνων/Ἀνφικτιόνων 162, 527.5; 532.7/8
- Ἀραγουηνῶν 1917
- Ἀχαιῶν 405.12
- Βοιωτῶν 506 ter
- Ἰώνων 1117
- Κρηταιέων 1996
- Νησιωτῶν 1996
- οἰκούντων Ῥαμνοῦντι 126.11-13
- Σιδωνίων 101
κοινός 523, 911, 1043
- διάφορον 715
- θυσία 125.16
κοινῶς 600
κολάζω 532.5
κολαπτός 1746
κόλλυβος 1910
κόλος 655
κόλων 511
κολωνία 1367.2; 1458, 1658
κόμης 739, 1383, 1431, 1602, 1681
κομίζω/ομαι 521, 888.5, 17; 1110.4
κομμερκιάριος 1537
κονεάτης 1537
κονκυλευτής 1537, 1565; cf. s.v. κογχυλευτής
κόνχη 1662
κονχυλεύς 1611 D; cf. s.v. κογχυλεύς
κονχυλευτής 1537; cf. s.v. κογχυλευτής, κονκυλευτής
κονχυλοπλύτης 1537
κόπος 1740
κόραι (of eyes) 1746
κόρη 1672.1; 1679.2
κορυφή 913 app.cr.
κοσμέω 694.3/4; 1103.9/10; 1164.1/2; 1201.10/11; 1251.14 (κεκοσμημένος); 1866.12
κοσμητής 1578
κοσμήτωρ 1369 (κ. κόσμου)
κοσμόπολις 815
κόσμος 823, 856, 1369, 1552, 1762
- ἐπιστάς 856
- ξένιος 856
- σωτὴρ τοῦ κόσμου 1456 bis D
κουεστόριος 1251.15
κούλσωρ 1537 (= κούρσωρ)
κουρεύς 1537
κουριόσος 1537
κούρσωρ cf. s.v. κούλσωρ
κουφότατα 1521
κρα 1876
κραβάτιον 1875.30/31
κράβατος 1875.27, 32
κραδίη 1446
κρακουκρε 1876
κραμβιτάριος 1537
κρατέω 1182 bis, 1544.3
κράτιστος 519, 1098.5; 1456 bis B
κράτος 740.4
κρέας 932 bis (κρᾶ)
κρείττων 1930
κρημνοβατέω 1445.14/15
κρήνη 1891

κριθάριον 856
κριθή 48 A.fr.3.I.25, II.57, B.fr.1.I.1, 6
κριθοπώλης 1537
κρίνω 569.8; 1182 bis, 1197 A.22; 1513 A.11, 13; 1875.31
κριός 48 A.fr.2.11, fr.3.III.64, fr.8.II.10; 1064.8
κριτής 519?
κρούω 1845
κρῴζω 1876
κτερίζω 1782
κτῆμα 92.17, 21/22; 132.11/12, 15
κτῆσις 379.9
κτήτωρ 1905
κτίζω 1510, 1552, 1553.15; 1671, 1740
κτίσμα 1542
κτίστας 771
- σαωτὴρ καὶ κ. τᾶς οἰκουμένας παίσας 777
κτιστήρ 294.3
κτίστης 1098.11; 1123, 1245, 1555-1560, 1578, 1649, 1734, 1958, 1998
κυανοῦς 1839 B.8 (κυανέα)
κυβερνήτης 1737 app.cr.; 1739
κυδαίνω 1679.5
κυδάλιμος 1164.15
κύδιμος 1679.7
κύδιστος 1423
κύκλιος 501 quater, 511, 529.6 (αὐλητής); 1034 ter, 1943
κύλιξ 1868
κύρα 718
κύρβα 1029 A.17; 1030
κυρία 1316, 1541, 1798 (βασίλισσα)
κυριεύω 1038.11
κύριος 724.41 (κ. ἐγγραφή); 1102, 1104.8; 1197 A.22; 1361.1; 1513 A.13; 1693 A, 1694 A, 1955
- κ. αὐτοκράτωρ 848, 1076.4/5
κυρόω 888.15
κυρτουκάπηλος 1463 bis
κύς 562?
κωδίκιλλος 1464 ter.3
κώλυμα 1029 B.9
κώλυσις 1177
κώμη 641, 995, 1229.7; 1361 app.cr.; 1627, 1721
κωμικός
- τέχνη 216.7
κωμῳδός 145 II.3; 511, 999, 1163.8; 1537 (πρωτολόγος)

λαγχάνω 1544.8
λαλέω 1000 (αἰὼν λαλήσει)
λαμβάνω 132.17; 523 (ὅρκους), 726 app.cr. (λαβέ με); 888.12 (δόγμα); 991 bis app.cr.; 1146.15; 1197 A.15, 17, 19, 22, B.5
λαμπρός 338 (δηναρίων μυριάδαι λ.), 433.3/4, 9; 1043.85; 1367.4/5 (λ. πόλις), 1816 bis (σημεῖα)
λαμπρότατος 622.3/4; 1544.3; 1580, 1602
- δῆμος 692.7/8; 693, 748.7/8
- κόμης 1681
- πόλις 1098.8/9; 1367.1
- λ. συνέδριον 622.11/12
λανπρότατος 576
λαοξόος 1537
λαός 611, 1726, 1956 (λαοὶ βασιλικοί)
λάρναξ 1458
λάσανον 1141, 1143
λατόμος 1537
λατρικόν 1997
λατύπος 1458, 1459 bis
λέβης 857.7/8; 1587
λέγω 724.7; 1034 bis, 1625, 1642 C; cf. s.v. εἶπε
λεία, ἡ 1029 A.19, 22
λειμών 420
λειτουργέω 377, 1099
λειτουργία 1076.2; 1392.14/15; 1452.14; 1553.5
λεκτιάριος 1537
λεοντάριον 1458
λευκαντής 1915
λευκόλιθος 737.19

λευκός 661.9 (λίθος); 1464 ter.12 (ταῦρος?), 13 (τράγος), 14 (χελιδών)
λευκουργός 1537
λεύκωμα 1954
λεχώι 351
ληστοφόνος 1431
λιβράριος 1537
λίθινος 447.11
- στάλα 447.23, app.cr.
- στήλη 125.23; 126.1; 1180.3, 10; 1805.46, 52
λιθοξόος 716, 1537
λίθος 1227 C.7; 1839 A.2
- Ἐλευσινιακός 53
- λευκός 661.9
- μέλας 1805.51
λιθοτόμος 1537
λιθουργός 1537
λιμήν 758, 772, 1127, 1581
λίμψανον 498
λινυφός 1537
λιπαρός 1839 A.6
λιτουργ- cf. s.v. λειτουργ-
λίτρα 730, 1024, 1652, 1687
λογεύομαι 1193
λογίζομαι 1197 A.24
λογιστής 1098.12
λογοθέτης 1537
λόγος 658.15 (καὶ λ. καὶ ἔργωι); 661.15 (ἐνφέρω ἐν λ.); 888.10 (λόγους ποιέω); 1059.24 (λ. ποιέομαι); 1197 A.15, 24, 27; 1457.9 (λ. γλυκεροί); 1964 (πιστός), 1991
λοιπά, τά 447.26; 541.9/10; 1146.14, 32
λοιποί, οἱ 724.56
λοιπόν, τό 6
λούομαι 1649
λουτρόν 433.7; 1546, 1617
Λυκιάρχης 1431, 1456 bis J
λυπέω 1214, 1749 (μὴ λυποῦ)
λύσις 160 (ἐπὶ λ.)
λυτρόω 91.8
λύω 1513 A.15 (λ. γραφήν)
μάγειρος 1537
μαγιστριανός 1999
μάθημα 1931
μαίνομαι 617 VI.8
μαίτυς 857.6
μάκαρ 965 A
μακάριος 1817
μακαρίτης 1165.13
μάκελλον 374.4/5
μᾶκος 1029 A.12; 1030
μανθάνω 1338.5
μαραίνω 1447, 1458
μαρμαράριος 1537, 1638
μαρμάρεος 1839 A.2
μαρμάρινος 1034 bis, 1622
μάρνομαι 1732.9
μαρτυρέω 1513 A.8
μάρτυς 522.12; 1227 D.10/11
μάτηρ 896, 901
μάχη 527.21; 740.4
μάχομαι 527.22
μεγαλήτωρ 1679.3
μεγαλομέρεια 1904
μεγαλοπρέπεια 1904
μεγαλοπρεπέστατος 1602, 1681
μεγαλοπρεπῶς 1072.9
μεγαλοφρόνως 1071.2
μεγαλοψυχία 1128, 1904
μεγαλοψύχως 408
μεγαλώνυμος 1457.2
μεγάλως 1805.43
μέγας 623, 1337, 1456 ter.5; 1509, 1693 A, 1694 A, 1782 (πλῆθος), 1805.58 (Διὸς πόλις); 1814 A I (ἐκκλησία); 1816 bis, 1839 B.9 (θάμβος)
μέγιστα, τά 1043.79; 1103.11
μέγιστος 517 (στέφανος ἐκ τῶν νόμων), 695.11 (Κωνσταντῖνος); 1164.7 (βασιλεῖς); 1190, 1679.3
μέδιμνος 48 A.fr.3.I.26, II.58, B.fr.1.I.1, 6; 799, 856
μέζατος 857 app.cr.
μεθίστημι 418

μείλιον cf. s.v. μίλιον
μείς 1029 B.7; cf. s.v. μής
μέλας 1805.51 (λίθος)
μέλι 48 A.fr.2.14, fr.3.I.3
μελίφρων 1446
μέλλω 1043.90/91 (μ. γαμεῖσθαι)
μελοποιός 529.17
μέλω 1839 A.7, B.3 (μεμηλώς)
μερίζω 92.20; 104.21/22; 724.54
μέριμνα 1746
μερίς 1462, 1964
μερισμός 1927
μεριστής 724.54
μέροπες 1459.8
μέρος 569.4 (τὸ τρίτον μ.); 1064.9/10 (ἐντελές); 1391.8; 1402 (ἐπὶ τῷ τρίτῳ μ.), 1459.10-12 (ἀμφοτέροις μ.)
μεσόλευκος 1043.81
μετά, ὁ 1045.1; 1046.2
μεταβολεύς 1537
μεταλλαγή 1338.5 (τύχης)
μεταλλάσσω 447.29, 36 (τὸν βίον); 448.2
μεταξάριος 1537
μετάοικος 63
μεταφέρω 1516.6
μεταχαράσσω 1227 C.8/9
μετέοικος 63
μέτεστι 737.18
μετέχω 1553.27
μετοίκιον 12
μέτοικος 1045 app.cr.; 1046.8; cf. s.v. μετάοικος, μετέοικος
μετοχά 737.17
μετρητής 1037
μέτρον 255, 1146.34
μῆκος cf. s.v. μᾶκος
μημόριον 605, 612, 641, 1245
μής 48 A.fr.3.I.6, 22; 965, 1029 B.9; 1043.83, 91; 1171.2; 1197 B.19; 1221, 1227 A.2; 1333 A; 1363, 1542, 1549, 1553.8, 1582/1583, 1602, 1662, 1805.40, cf. s.v. μείς
- ἐν μηνί 1005
- τῷ ἐχομένωι πράτωι μ. 1029 A.6/7, B.12; 1030
μήτηρ 608, 897, 1104 (πρὸς μ. πάππος), 1111.3; 1163.10; 1226, 1254, 1255.4; 1266, 1269, 1276, 1291, 1295, 1298, 1302, 1311, 1314, 1363, 1418 (μ. τοῦ ἀνδρός), 1456 bis C, 1458, 1553.25; 1583; cf. s.v. μάτηρ
μητροκωμία 1721
μητρόπολις 529.1; 1177, 1195.6; 1367.2; 1456 bis D, J, 1496, 1601, 1906
μήτρων 1431
μήτρως 1431
μηχανή 1617 (ὑδάτων μεχανή)
μηχανικός 1537, 1545
μίλιον 1343/1344, 1399, 1553.10; 1714
μιμνήσκομαι 600 (μνησάμενοι θανάτου), 623 (μ. φιλίης καὶ χαρίτων), 1245
μισθός 711 I, 1177
μισθόω 92.22; 104.20; 132.13; 991 bis app.cr.; 1029 A.9/10, B.15/16, 28
μίσθωμα 1029 A.4, 8, 11, 18, 24, B.6/7, 11, 15, 17; 1030
μίσθωσις 92.17; 1029 B.6/7
μισθωτής 104.21
μίτος 1214
μνᾶ 255, 991 bis.3; 1029 A.18, 24; 1550, 1567
μνᾶμα 447.27; 961 (μ. φιλημοσύνας)
μνεία
- μ. χάριν 591, 597-599, 600 bis, 604, 616, 627/628, 633, 636, 1111.7/8; 1112, 1204/1205, 1211-1213, 1259.4; 1260, 1267 (μνῆς χ.), 1456, 1457.15/16 (μνῆς χ.); 1862 B, 1864
μνήα cf. s.v. μνεία
μνῆμα 1458, 1866.1
μνημεῖον 1048.1; 1164.15 (μνημήϊον); 1227 B.2; 1334, 1336, 1516.6; 1706 app.cr.
μνήμη 1447, 1513 A.11 (διὰ μ. ἔχω); 1516.5 (μνήμης ἵδρυμα); 1865.4-6

(ἀνέστησεν τὴν μνήμην ταύτην)
- καλῆς μ. 934
- μακαρίας μ. 934
- μ. ἕνεκεν 1281
- μ. χάριν 596, 608, 622, 628, 654, 901/902, 904, 998, 1052, 1116.6; 1251.16/17; 1253/1254, 1255.7/8; 1256-1258, 1261-1266, 1268, 1270-1274, 1276, 1278-1280, 1282-1287, 1289-1294, 1296/1297, 1299-1302, 1304, 1307-1309, 1311, 1313-1317, 1363, 1390 B; 1395, 1446, 1456 ter.12; 1457 bis, 1458, 1458 bis, 1459 bis, 1460, 1467, 1863, 1867.5/6
- ὑπὲρ μ. 710, 1663
μνημόδουλος 1269 app.cr.
μνημοδόχος 1269
μνημόριον 1355.8
μνημοσύνη 1459.18
μνημόσυνον 902
μνία cf. s.v. μνεία
μοῖρα 600 bis app.cr.; 991 bis.6 (τρίτη μ.); 1459.12 (ἴση μοῖρα); 1462
μολέω 857.1, 5, 8
μόνανδρος 1431
μονοπώλης 2000
μόνος 694.3; 1402, 1414, 1415.9; 1416
- μ. καὶ πρῶτος τῶν ἀπ' αἰῶνος ἀνθρώπων 529.6/7
- μ. καὶ πρῶτος ἀπ' αἰῶνος χοραυλῶν 530.3
μουλίων 297, 639
μουσέω 709 (ἐμούσωσαν)
μουσηγενέτης 1164.10/11
μουσική 950?
μουσώτης 1537
μύθος 1839 A.5
μύλλων 91?
μυρεψός 1537
μύρον 948 app.cr.

νᾶμα 1510 app.cr.
νᾶσος 873
ναύαρχος 656 (v. αὐτοκράτωρ)
ναύκλαρος 737.2, 15
ναύκληρος 1537
ναῦλλος 91.3
ναυπηγός 1537
νεανίας 1245, 1813
νεικάω 528.3; 530.4; 531, 537.7; 1194.11
νείκη 695.4
νεκραγωγός 1746
νεκρός 1029 B.28/29
νέκυς 1269
νέμω 527.14 (τιμὴν ν.); 569, 1782
νέοι 656
νέος 1391.6; 1396, 1458, 1544.6; 1679.2
- Ἀπόλλων 167
- ἔριφος 1064.7
- Πλάτων 406
- ὑδρίον 1681
νεότης 1447
νεόω 724.27
νεύω 1816 bis
νεωτερίζω 904
νεώτερος 1747
νηροεῖον 1671
νικάω 164.7; 172.1; 313, 400, 476.4; 533, 766 B, 1034 ter, 1150, 1456 ter.6; 1458; cf. s.v. νεικάω
- Ἰησοῦς Χριστός νικᾷ 1879.5/6, 11
- νικᾷ ἡ Τύχη 1601, 1605
νίκη 145 I.1, II.1; 1005 app.cr.; 1177
νοετήρ 1732.8
νοέω 1521
νόθος 1956
νομεύς 477.7
νομή 656
νομίζω 447.18/19 (τὰ νομιζόμενα); 658.11 (ἄλλο τι ν.)
νομικός 1390 B
νόμιμος 1591-1593
νόμισμα 1023, 1177
νομογράφος 447.31; 541.5; 1537
νομοδείκτης 999 app.cr. (ἄρχων)
νομοθέτης 104.8/9

νόμος 515, 1146.29; 1197 B.14
- Ἀμφικτυονικός 569.6
- ἐκ τῶν ν. 517
- κατὰ τὸν ν. 104.20; 125.21; 129.2
- πάτριος ν. 1064.3?
- Πυθικός 527.19
νομοφύλαξ 656
νόσος 948.18, 24
νοτάριος 1537
νυμφαῖον 1622 (νυμφέον), 1891
νύμφη 1414, 1420/1421, 1544.6
νῦν 95.14; 1866.7
νύνφη 1165.11; cf. s.v. νύμφη
νῶτον 48 A.fr.3.II.41

ξεῖνος 216.6; 1277
ξενεών 477.8
ξένια 43, 517, 658.4
ξενία 812, 888.5, 12
ξενικός 715 (Διονύσια), 799 (σῖτος)
ξένιος 856 (κόσμος)
ξένος 871.6; 1071.3; 1072.8; 1079, 1129, 1338.1; 1827 app.cr.; 1956
ξέστης 806, 1456 bis A
ξηρά, τά 1029 A.16; 1030
ξυγγραφή 48 B.fr.12.4 (χσυγγραφή)
ξυλογλύφος 1537
ξύλον 48 B.fr.1.II.12 (χσύλον); 1029 A.14; 1030
ξυμμαχία 44
ξυναρμόζω 38
ξυνήων 1156.11
ξυστάρχης 515
ξυστοπλατεῖται 1860

ὀβολός 1029 A.17; 1030
ὄγδοον 1653, 1657, 1693 A
ὀγκία 730
ὁδός 1029 B.21; 1438.9
- ἱερὰ ὁ. 32, 518
ὀδυνηρῶς 700
ὀθονιακός 1537
ὀθονιοπράτης 2000

οἶδα 724.57
- ὅπως ἂν εἰδῶσιν πάντες 659.2; 1146.42
οἰκεία, ἡ 658.14
οἰκειοσύνα 888.5, 12
οἰκέω cf. s.v. οἰκημένα, οἰκουμένη
- κοινὸν τῶν οἰ. Ῥαμνοῦντι 126.11-13
οἰκηίη 740.6
οἴκημα 819, 1029 A.12, 15, 26; 1030
οἰκημένα
- σαωτὴρ τᾶς οἰ. παίσας 771, 776
- σαωτὴρ καὶ κτίστας τᾶς οἰ. παίσας 777
οἰκητήριον 1530 (αἰώνιον)
οἰκήτωρ 1905
οἰκία 160, 991 bis.9
- ἔγκτησις 541.8; 543.3/4
- Τιβουρτείνη 527.34
οἰκοδεσπᾶ 1431
οἰκοδεσποσύνη 1201.4/5
οἰκοδεσπότης 1537
οἰκοδομέω 104.7; 1029 A.26
οἰκοδομή 1717.7
οἰκοδόμημα 1158 app.cr.
οἰκοδομία 1118.8
οἰκοδομικός 1177 (ἔργον)
οἰκοδόμος 1177, 1537, 1571 app.cr.
οἴκοθεν 694.12
οἰκονόμος 656, 659.7; 1197 A.11; 1361.5; 1383, 1458, 1537
οἶκος 104.4; 405.6; 709, 1431 (βωμικός), 1530 (αἰώνιος), 1613 (σὺν παντὶ τῷ οἴ.), 1717.3 (σύμπας οἶ.); 1730 (τοῦ παντὸς οἴ.), 1733.4
οἰκουμένη 1177 (δεσπότης τῆς οἰ.), 1805.55; cf. s.v. οἰκημένα
οἶκτος 1521
οἰκτρός 344
οἰνοπράτης 1537, 2000
οἶνος 48 A.fr.1.III.22, fr.3.I.1, 27, B.fr.1.I.5; 799, 1074.6; 1075.4; 1081, 1814 B I

οἰνοφύλαξ 1183
οἷος εἶ ἤμην, οἷός εἰμι ἔσῃ 1642 C
οἷς 48 A.fr.3.I.13, 15, II.37, III.60-62, 65-68, 71/72, 79, 83, 85/86, fr.6.9, B.fr.11.3; 447.14
οἰφόλης 788, 803
οἴφω 788, 858
οἴχομαι 1519
ὀλιγοχρόνιος 1456 ter.8/9
ὀλοφύρομαι 1459.19/20
ὅμαιμος 216.5
Ὁμήρειον 759
Ὁμηρικὸς φιλόλογος 1931
ὄμμα 980
ὁμολογέω 888.15; 1445.10
ὁμομάτηρ 857.4
ὁμόνοια 760, 1020, 1367.8; 1717.4; 1871
ὁμοπάτηρ 857.4
ὁμόφατνος 1458
ὁμοφροσύνη 1458
ὄνομα 1277, 1456 ter.2, 12; 1457.3; 1459.3/4; 1513 A.15 (ἐπ' ὀνόματος)
ὀνομάζω 1128
ὀνυμαίνω 1839 B.6
ὄνυξ 1839 A.3
ὁπλιτικόν 172
ὁπλομάχος 1845
ὅπλον 48 B.fr.9.I.11/12; 1762
- ἀρχιερεὺς δι' ὅ. 694.5
ὁπλότατος 1456 ter.3
ὁράω/ομαι 1367.7; 1369 B; 1423, 1816 bis
ὀργεών 132.11, 17
ὀρεικὸν ζεῦγος 147 I.1, II.8; 148.6
ὁριοθέτης 656
ὁριστής 519?
ὅρκος 523
ὅροι 139.11
ὅρος 155, 158, 160, 418, 519, 545 quinquies, 820, 1169/1170, 1214, 1369 A; 1430, 1993
ὄρος 1746
ὀροφή 1202.33
ὀρύσσω 1029 A.22, 25
ὀρφανίη 1269
ὀρφανός 1269, 1672.3
ὄρχαμος 1839 A.1
ὀρχηστής 1537
ὁσιότης 1904
ὅσος 6
ὀσπροπώλισσα 1537
ὀστιάριος 1537
οὐγκία 1024, 1551, 1618, 1686, 1688
οὐετράριος 1537
οὔλιος 949
οὐράνιος 1816 bis (πόλος)
οὐρανός 1227 D.7-9 (οὐ., γῆ, θάλαττα καρπὸν μὴ ἐνέγκαιτο); 1464 ter.18/19 (μήτε οὐ. ὕδωρ δοίη)
ὀφείλω 819
ὀφικιάλιος 1537
ὄψις 1367.7

παγανός 1608 app.cr.
πάγαρχος 1607/1608
παγκρατής 600 bis
παγκράτιον 147 II.2
παιδευτής 1931
παιδεύω 527.23
παιδικός 1445.9
παιδίον 991 bis.9. 12/13; 1201.4; 1816 bis
παιδίσκη 1431, 1872.4/5
παιδόπαις 774/775, 784
παιδοτρίβης 744
παῖς 740.5; 774, 781, 1259.3; 1269, 1277, 1392.18; 1453, 1459 bis, 1544.4; 1782, 1839 B.10
- ἱερός 515
πάλαι 447.46?; 1839 B.9
παλαιός 1127, 1805.6
παλαίστρα 104.6
παλατῖνος 1458
πάλη 766 B?, 1456 bis J
πάλληξ 1464 ter.11
πᾶλος 147 I.9; 148, 1150
παλτόν 147 I.7; 148
πανάρετος 424, 428, 1867 app.cr.

πανδοκεῖον 568
πανδουριστής 1537
πανεύφημος 1545
παντοπώλης 1537
παξαμᾶς 1537
πάππος 1104.12/13 (πρὸς μητρὸς π.); 1261, 1296, 1839 B.5
παρά
- ὁ παρὰ τοῦτο ποιήσας 1227 D.14
παραγγέλλω 104.16, 23; 500, 1197 A.26/27
παραγίγνομαι 477.3; 658.13/14; 724.18; 1043.84/85; 1177, 1197 A.20, 28
- γραφομένωι παρεγένοντο 888.8
παραγραφή 1197 A.16-18
παραγράφω 656
παράδειγμα 1892
παραδίδωμι 104.12, 19; 724.13; 873, 888.13; 1029 B.30; 1038.12; 1043, 1762
παραδιώκω 1513 A.13
παράδοξος 529.6; 537.6; 999, 1163.8; 1448, 1610
παραδρομή 1521 (ἐν π. ἡγεῖσθαι)
παραιτέω 1513 A.14
παρακαλέω 658.3, 11/12; 1118.3/4
παρακείμενος 1346.1; 1553.17
παραλαμβάνω 888.16; 1043
παραλείπω 149
παραλία 124 (στρατηγὸς τῆς π.)
παραμαρτάνω 1165.21/22
παραναγιγνώσκω 1038.9, 15
παρανομία 1513 app.cr.
παρασκευάζω 735.8
παρατουρᾶς 1537
παραυλακιστής 418
παραφίημι 433.8/9
παραχωρέω 1462
παρεδρεία 724.7
πάρεδρος 656, 661.14
πάρειμι 1059.21 (γραφομένωι π.)
παρέκβασις 724.27
παρεπιδημία 735
παρέρχομαι 1513 A.10
παρέχω 1805.7; 1816 bis
παρθένος 1464 ter.10/11 (ἄφθορος)
περιβόητος 1681
περιπόλιον 1072.8/9; 1075.6
παρεύρεσις 1029 A.9, B.15; 1030
- μήτε τέχνηι μήτε π. μηδεμιᾶι 132.15/16
παρέχομαι ἑαυτόν 724.5; 735.6/7
παρέχω 405.7/8 (ἀναλώματα); 447 app.cr. (χρείας π.); 527.20/21 (ὑπόμνημα π.); 1132
παρήγορος 1537
παρθένος 1043.80, 90
παροδεύω 1445.13
παροδίτης (παροδείτης) 600 bis, 604, 708.10/11; 1269, 1350, 1423, 1862 A
πάροικος 125.11, 18; 1129, 1956
πᾶς
- διὰ παντός 724.9; 871.8; 1464 ter.5
- διὰ πάντων 528.8; 529.14/15
- ἐκ πάντων 1456 bis F
- ἐν πᾶσιν 1071.2; 1811
- κατὰ πάντα 1134
πασιφίλητος 428, 430
πασίφιλος 1747
πάσχω 1204, 1453 (εὐκτὰ πέπονθα)
πάσωλος 737.7/8
πατέλλα 1678 app.cr.
πατελλᾶς 1678 app.cr.
πατήρ 529.17; 634.6; 740.6; 895, 979, 1102, 1164.12; 1194.13; 1197 B.24; 1212, 1226, 1232, 1255.3; 1262, 1269, 1276, 1290, 1296, 1300, 1302, 1304, 1314/1315, 1320, 1363, 1389, 1437, 1458, 1513 B, 1553.25; 1583, 1587, 1602, 1810, 1845, 1867.4
- π. πατρίδος 706.6/7; 771, 776/777, 783, 1343, 1438.6; 1456 bis C
- π. πόλεως 1602 app.cr.
πάτρα 1782
πάτρη 1110.5; 1165.19; 1277, 1456 ter.6
πατρίκιος 709, 1237

πάτριος 517, 569.5; 1898
- κατὰ τὰ π. 523
- π. νόμος 1064.3?
πατρίς 694.4; 736, 1062 app.cr.; 1103.12; 1136, 1195.7; 1201.11; 1207, 1338.1; 1392.14; 1401, 1423, 1456 bis G; 1462 bis?, 1552, 1553.6; 1622, 1679.4; 1839 A.6
- πατὴρ π. 706.6/7; 776/777, 783
πάτρων 754, 1554-1556, 1558/1559, 1958, 1964
πατρῷος 857.5; 1839 B.6
πάτρως 1253, 1262, 1286
παύω 949 (παῦσον), 1544.7; 1746, 1762
πᾶχυς 1029 A.17; 1030
πέδον 1746
πεζικός 447 app.cr.
πείθω 724.22, 27; 1766
πειράομαι 1182 bis, 1417
πελειγάν 584
πέλτον 1458
πένθος 1544.7
πενταετηρίς 528.4 (τῇ αὐτῇ π.)
πεντακοσιομέδιμνοι 39, 1894
πενταπήχης 1805.50
πεντέκοντα 462
πεντηκοστή 92.17/18; 1927
πέπρωται 905 (θανεῖν π.)
πέπτω 1569, 1685
περί, οἱ 1440
περίβλεπτος 1712
περίβολος 1805.43
περιγίγνομαι 724.29
περικαλής 1672.4
περικείμενος 1391.9/10 (τόπος)
περικρατής 1088
περικτίων 1732.7
περιοδονίκης 1034 ter
περίοδος 531, 537.8
περίοικος 1424
περιορίζω 1227 B.1
περιπατέω 1134
περιποιέω 724.31
περίπολος 739
περισσός 1197 A.31
περίστασις 724.20
περίφρων 1459.3
πέτευρον 1954
πηγή 1581
πῆχυς 1227 A.9; cf. s.v. πᾶχυς
πιθανός 1269
πινάκιον 1954
πινακίς 1954
πίναξ 478, 1954
πινυτός 1453, 1459.5
πιπράσκω 160, 1146.38
πίσσα 705
πίστις 1553.31; 1904
πιστός 1423, 1459.4; 1964 (λόγος)
πιστόω 695.8/9
πλάκωσις 1547, 1681
πλατεῖα 1192, 1553.16; 1860 app.cr.; 1895
πλεῖστα 1103.10
πλεῖστον, τό 1029 A.8, B.14 (δίδωμι π.)
πλέω 570
πλῆθος 1403, 1782, 1895
πληρόω 1177, 1277
πλοῖον 1805.36, 39
πλουμάριος 1537
ποθεινός 871.6/7
ποθέω 1458, 1459.21; 1766 app.cr.
ποιέομαι 1059.24 (λόγους π.)
ποιέω 935, 1029 A.14; 1030, 1040, 1071.1; 1073.9; 1074.3; 1077, 1099, 1146.30; 1156.5-7; 1168; 1180.6; 1227 D.3, 14; 1333 A, 1362 (κακὸν π.), 1458, 1553.9; 1625, 1744 (δίκαια), 1805.37; 1995
- ἐπο(ί)ε(ι) 358, 703, 746, 1494, 1517 B, 1719, 1869/1870, 1988
- ἐπο(ί)ησε(ν) 162, 791, 864, 896, 899, 902-904, 919, 1113, 1185, 1447, 1622, 1662, 1706 app.cr.; 1988, 1995
- ἐποίησα 1571 A app.cr.
- ἐποίησαν 600, 894, 901
ποίημα 1020.1

πο(ι)ητής 796, 1164.8
- π. τραγικός 145 I.2, II.5
πολείτης 530.2; 1201.12
πολέμαρχος 506 bis
πολεμία, ἡ 724.15
πολέμιος 294.2; 476.5; 724.12
πολεμιστήριος 313
- ἅρμα 147 II.10; 148.8
πολεμιστὴς ἵππος 147 II.6; 148.4
πόλεμος 44, 60 I.34; 127, 737.16; 1038.10; 1445.14; 1732.2
- ἀσφάλεια π. 543.4
- Ἑλληνικός 95
- θανὼν ἐν π. 351
πολιήτης 1679.4
πόλις 104.7; 139.3; 164.36; 294.4; 348, 374.2; 379.6, 10/11; 403, 406/407, 415, 442, 447.8, 13, 17, 20, 22, 24; 449.2; 527.6; 528.1; 530.1; 532.7; 541.3, 7, 11; 569.8; 658.15; 661.8; 724.4, 6, 18, 23, 31; 735.5; 737.3, 18; 740.3, 7; 843-845, 847 app.cr.; 848, 871.7; 888.18; 893, 982, 1027, 1029 B.9; 1043.77; 1071.3; 1073.6; 1098.9; 1099, 1146.6, 18; 1194.10; 1337, 1360.9/10; 1367.2, 5; 1369, 1394.11; 1399/1400, 1421, 1456 bis D, 1496, 1513 A.2, 5/6, 10; 1545, 1553.11, 37/38; 1625, 1636, 1732.1; 1791, 1805.44, 48; 1818, 1959, 1964, 1996
- ἐπὶ τῆς πόλεως 1197 A.10
- ἱέρεια πρὸ π. 1146.16
- οἱ πρὸς π. κηπουροί 1431
- στρατηγὸς κατὰ π. 1231.35
πόλισμα 1679 app.cr.
πολισσοῦχος 1679.5
πολιτεία 737.16; 1180.2
πολίτευμα 1595
πολιτευόμενοι 1728, 1905
πολίτης 48 B.fr.9.II.6; 91.8; 379.3; 529.4; 724.4, 11, 14, 21, 42; 748.6; 871.6; 1043.93; 1072.8; 1079/1080, 1099, 1147, 1513 A.3; 1905; cf. s.v. πολείτης, πολιήτης
πολιτικός 1038.8; 1890 (πρόσοδος)
πολλάκις 1333 A; 1553.22/23
πόλος 1816 bis (οὐράνιος)
πολυκλεής 1679 app.cr.
πολυμαθέστερος 1521
πολυποθεινός 1458
πολυποθεινοτάτη 1458 bis
πομπικόν 172.3 (ζεῦγος)
πόνος 655, 1513 A.6; 1546
πορεία 1337 app.cr.
πορεύομαι 888.2, 4
πόροι 1429 bis (ἐπιμελητὴς π.), 1458
πορφυρᾶς 1537
πορφυρεύς 1537
πορφυρευτής 1537
πορφυροπώλης 1537
πόσις 1453
ποτίθημι 1029 A.3/4
ποτικαταβάλλω 1029 B.11
ποτικεφαλᾶς 929?
πότνια 1679.2
πουλυβότειρα 1456 ter.2
ποῦς 48 A.fr.3.II.43; [illegible] 25, B.26; 1030
πρᾶγμα
- περὶ τούτου τοῦ π. [illegible] 1175.2
πράγματα 658.17; 888.13; 1243
πραγματευόμενοι
- Ἰταλικοί 1174. 4/5
- Ῥωμαῖοι 501
πραγματευτής 1537
πραγματικός 704
πρακτήρ 1537, 1712
πρᾶξις 522 app.cr.; 1177, 1197 B.4
πράσινος 1608
πράσσω 1146.20; 1197 A.18/19; cf. s.v. πράττω
πρᾶτος
- ἐν τῶι ἐχομένωι π. μηνί 1029 A.6/7, B.13

- πρᾶτα ἔτη δεκαπέντε 1029 B.3
πράττομαι 1177
πράττω (πράσσω)
- π. τὰ βέλτιστα 135.1; 724.9
- π. συμφέροντα 724.17; 1034 bis
πρέπων/πρέπουσα 737.12/13; 1513 A.7
πρεσβεία 527.13; 724.7; 1292.15/16; 1513 A.7
πρεσβευτάς 770?
πρεσβευτής 139.6, 10; 527.13, 32; 658.5, 18; 659.9; 661.2; 1059.17, 23; 1076.4; 1180.7, 17; 1513 A.5
πρεσβεύω 510.11; 1073.4; 1099, 1456 bis F/G, 1553.22
πρέσβυς 888.1, 10, 14; 1118.5
πρεσβύτερος 1747
πρίαμαι 1146.39
πρίστης 727
προάγω 1165.11/12 (οἱ προάξαντες ὑπὸ ζόφον εἰερόνεντα)
προαγωνίζομαι 1194.9
προαιρέομαι 91.4; 1043.88
προαίρεσις 1201.14; 1513 A.11
προβαίνω 1716, 1717.9
προβάλλομαι 1513 A.8; 1537
πρόβατον 1865.7
προβατός 1537?
προβούλομαι? 1073.11/12, app.cr.
πρόβουλος 1149, 1401
προγονικός 1553.1 (δίκαια)
προγόνιον 48 A.fr.1.I.29
πρόγονος 91.12; 1043, 1552, 1553.26; 1805.35; 1918
- ἀπὸ προγόνων 1034 bis
- διὰ προγόνων 71, 1452.8
- ἐκ προγόνων 888.16
προγράφω 1229.6; 1464 ter.17
- τὰ προγεγραμμένα 1197 A.12; 1255.11/12
προδηλόω 1513 A.11/12
προδικία 517, 756
πρόδικος 656 (δίκη π.)
προεδρία 506, 517, 656, 756, 785, 804, 1122, 1895
πρόεδρος 95.5; 96, 737.1; 1583
προέρχομαι 1845
πρόθεσις 1204 app.cr.
προθυμία 1118.5; 1201.9
πρόθυμος 95.18; 724.5
προῖκα 1456 bis G, 1553.22
προΐστημι 813, 1953 (τῆς εἰρήνης)
προλέγω 1611 C
πρόμαχος 695.1; 1782
προμοίρως 1458
προνοέω 1182 bis, 1259.8; 1681
προνοητικότατος 1182 (δεσπότης)
πρόνοια 1269, 1744
προξενία 543.3, 8; 656, 737.15; 1122, 1933
πρόξενος 135.12/13; 541.6, 10; 543.6; 1122, 1961
προπάππος 1553.29
προπέμπομαι 1453
πρόρριζος
- πανώλης καὶ ἐξώλης π. ἀπόλοιτο 1464 ter.20
προσ- cf. s.v. ποτι-
προσαγγέλλω 1402
προσάγω 527.8; 1309 (χεῖρα τὴν δυσδαίμονα)
προσανέχω 1255.9-11
προσδιασαφέω 1197 B.17
προσεντέλλω 658.10
προσεπιδίδωμι 515 (ἀγῶνα)
πρόσεργον 1777
προσηγορέω 527.11/12
προσηγορία 527.12/13; 695.9
προσηλόω 888.18
προσηνέστατος 1245
προσηνής 871.5
προσθήκη 1662
προσκαρτέρησις 744
προσκήνιον 510.5; 1496
πρόσκλησις 1513 app.cr.

πρόσοδος 92.16, 21; 104.21/22; 132.16/17; 139.9; 506, 756; 1180.18; 1197 A.29/30; 1496 app.cr.; 1890, 1982
προστάσσω 1805.9, 33, 37
προστάτης 1134, 1627 (τῆς κώμης), 1737 app.cr.; 1775, 1791, 1895
πρόστιμον 1402, 1421, 1436
προσφέρω 1197 A.12-14; 1355.9/10 (κακὴν χεῖραν); 1865.9/10 (χεῖρα τὴν βαρύφθονον)
προσφωνέω 1197 A.13
προσῳδός 737.8/9?
προτερέω 745
πρότερον 1513 A.1
πρότερος 1513 A.3
προτιμάομαι 1513 A.3 (τῶν πρώτων καὶ προτιμωμένων φίλων)
προυργιαίτερος 1513 A.6
πρόφασις 1159.5; 1513 app.cr.
προφέρω 1513 A.10
προφεύγω 1746 (ὠδῖνας)
πρυτανεία 1, 95.2. 4; 96
πρυτανεῖον 43
πρυτανεύω 1202.16/17 (πεπρυτανευκώς); 1452.10
πρύτανης 35, 43, 107, 656
πρύτανις 991 bis.11
πρωταρχέω 693
πρωτάρχων 999
πρωτεῖα, τά 1194.10/11
πρωτεύων 1905
πρωτοκοσμέω 848
πρωτοκωμήτης 747
πρωτολόγος 1537 (κωμῳδός)
πρωτομητρόπολις 1601 app.cr.
πρῶτον 145 II.3
πρῶτος 216.4 (θνήσκω); 537.7 (δὶς νεικήσας); 796, 853, 110.4.3/4; 1456 ter.4/5 (ἐτελεύτα); 1553.28/29 (ἱερασάμενος); 1681; cf. s.v. πρᾶτος
- ἀνθρώπων 537 app.cr.
- ἀπ' αἰῶνος 528.4
- ἄρχων 656, 694.4; 999 app.cr.
- καὶ δὶς νεωκόρος 1431
- μητρόπολις 1195.5/6
- μόνος καὶ π. (τῶν) ἀπ' αἰῶνος 529.6/7; 530.4; 1034 ter
- πόλις 529.1
- τῶν π. καὶ προτιμωμένων φίλων 1513 A.3
πρωτοστάτης 656, 1775 app.cr.
πρώτως 1716 (ἱερωμένου)
Πτολεμαϊκός 1118.8 (δραχμή)
Πτολεμαῖον 1835
πτολίεθρον 1732.7
Πτυλυμαῖον 1835
πτῶμα 1402, 1436
πυθαύλης 528 passim; 529 passim; 537.6
πυθικός 501 quater, 529.6 (αὐλητής); 531
πυκνά 1516.5 (π. στέφομαι)
πύλη 1127
πυλών 1805.44
πύξ 766 B?
πυργίδιον 134?
πυργίλιον 134?
πυρετός 1875.24
πυρός 1132
πωλέω 799, 991 bis.8, 13
πωλικός 144 (ζεῦγος)
πωλητής 104.19/20; 1180.16
πωλοδαμαστής 1537
πώποτε 1338.6 (οὐδεὶς π.)

ῥάκος 140
ῥάπτης 1235, 1537
ῥαψῳδία 1931
ῥαψῳδός 511
ῥήματα 139.14
ῥητῆι 48 A.fr.1.III.24
ῥήτωρ 1712, 1931, 1991
ῥίς 917
ῥοείδιον 917
ῥοΐσκος 917
ῥός 1227 B.5
ῥουσία 988.25/26 (φάκτιω ῥ.)
ῥοφεῖα 256

ῥυμουλκέω 1805.42

σαλπιστής 537.4, 7
σανίς 1954
σαπρία 886?
σαπρῶς 433.9
σατράπης 1959
σαφῶς 1746
σαωτήρ 771, 776/777, 783
σεβαστ- 1201.15
Σεβαστός
- ἀπελεύθερος Σ. 1360.5/6
- ἐπίτροπος Σ. 1422
- ἔργα 1136 bis, 1431
- ἔτος 625
- θεοί 374
σειτ- cf. s.v. σιτ-
σεμνότης 1904
σεμνύνω 1457.8/9
σεμνῶς 895, 1452.14/15
σεύω 886
σῆμα 216.5; 1277, 1446
σημαίνω 48 A.fr.1.I.26
σημεῖον 1677 app.cr.
σήμερον 948.10/11
σηρικάριος 1537
σιγγουλάριος 1537
σιδηρουργός 1537
σιλεντιάριος 1617
σιλικνιάριος 1781
σίνω 527.18
σιρικοποιός 1537
σιταγέω 91.2
σίτησις 346
σιτική 1537
σιτοδοσία 1553.14
σιτοδοτέω 1553.8
σιτομέτρης 1537
σιτομετρία 724.39
σιτοπομπεία 1132 (σειτοπομπῆαι)
σῖτος 724.34, 35; 799
σκάφος 1816 bis
σκέλος 48 A.fr.3.II.54; 1197 A.13
σκέπτομαι 104.18
σκεῦος 1432
σκηνή 516
σκιαγράφημα 1445.3/4
σκοῖδος 584
σκοτίη 1762
σκοτοδενία 948.29
σκρεῖβα 1251.14
σκύλλω 1259.5
σκύλον 294.6?
σκυτεύς 1537
σκυτίς 716
σκυτοβυρσεύς 1431
σόριον 1565 (σόριν)
σορός 1346.1; 1357.1; 1458
σοφία 904, 1165.5; 1991
σοφίη 1164.1; 1457.10
σοφιστής 515, 1196.4; 1991
σοφός 406?, 1164.9; 1338.2; 1689 app.cr.; 1839 A.5
σπιλάς 1746
σπορά 1029 A.20/21
σπουδάζω 1131
σπουδαῖος 1232
σπουδή 527.11; 1118 app.cr.; 1245 (ἰσπουδή), 1602, 1732.10; 1805.46
στάδιον 998 bis?, 1127
σταθμείω 477.6
σταθμοῦχος 1537
στάλα 447.23 app.cr. (λιθίνα σ.)
στατήρ 509 (Βεργαῖος)
στεγάζω 104.4
στέλλω 1839 B.8
στέμμα 48 A.fr.1.I.29
στεφανηφορέω 1028, 1043.93; 1104.4/5
στεφανηφόρος 1043, 1045.1, 5/6; 1046.1; 1047; 1073.3/4; 1458
στεφανίτης 528 app.cr.
στέφανος 91.16; 515, 1197 A.6/7
- ἀναγορεύω 515, 658.7/8
- ἀποδοχᾶς 715
- ἀρετῆς 715
- ἀριστείας 1431

- ἀριστεῖος 715
- ἀριστοπολιτείας 715
- δάφνης 517, 756
- δάφνης ὁ ἱερός 756
- θαλλοῦ 129.6; 933 app.cr.
- θεοῦ, τοῦ 515, 517
- ὁ μέγιστος ἐκ τῶν νόμων 517, 715
- παρὰ τοῦ θεοῦ 515
- φιλοτιμίας 715
- χρυσοῦς 135.11/12; 661.7; 724.48/49; 1452.6
- χρυσοῦς σ. κατὰ τὸν νόμον 125.20/21; 129.2
στεφανόω 91.15/16; 125.20; 129.2, 5/6; 135.10/11; 529.8; 661.6; 724.47; 736
στέφομαι 531, 1516.5; 1839 A.4, B.4
στήλη 48 A.fr.3.III.78; 94.2; 104.13; 126.2; 724.52; 1093, 1164.13; 1165.11/12; 1180.5, 13/14; 1350, 1458, 1458 bis (ἱστήλη), 1459.13; 1462, 1513 C, 1639, 1641, 1795
- λευκόλιθος 1116.6/7
- λευκοῦ λίθου 661.9; 737.19
- λιθίνη 125.23; 126.1; 1180.3; 1805.46, 52
- Πλούτωνος 1875.22
στοά 694.8; 696, 752, 848, 1552, 1553.16; 1584
στοιχέω 656
στόμαχος 1569
στοργή 745
στραταγός; cf. Index VI
- ὕπατος 791
- αὐτοκράτωρ 888.6
στρατεία 1245 (μνησαμένη ὄντος ἐν στρατείᾳ)
στρατηγός 656, 706 app.cr.; 936, 1043, 1196.6; 1231 I.10, 14, 18, 24, 29, 34, 29, II.9, 13, 19, 23, 27, 32, 35; 1939, 1959
- αὐτοκράτωρ ὑπέρτατος 75
- ἐπὶ τῆς χώρας 1231 app.cr.
- κατὰ πόλιν 1231.35
- τῆς παραλίας 43, 125.19
στρατίη 1164.3
στροφίον 1043.81
στωϊκός 295?
συγ- cf. s.v. συν-
συγγένεια 888.5, 11
συγγενής 888.14/15; cf. s.v. συνγενής
συγγραφά 1029 B.14; cf. s.v. συνγραφά
συγγραφή 104.18/19; cf. s.v. ξυγγραφή
συγγράφω/ομαι 104.19; 1029 B.4
συγκλείω 724.14
συγκλητικός 1431; cf. s.v. συνκλητικός
σύγκλητος 888.2, 5, 7, 11; 1059.17, 20; 1175.1; cf. s.v. σύνκλητος
συγχωρέω 658 app.cr.; 661.4
συκή 1029 A.23, 27
συλεύς 2002
σύλη 2002
συμ- cf. s.v. ξυν-, συν-
συμβαίνει 724.28
συμβάλλω 761.7
σύμβιος 591, 871.2; 902/903, 1208, 1775/1776; cf. s.v. σύνβιος
συμβίωσις 1895; cf. s.v. συνβίωσις
συμβιωτής 1203?
συμβουλεύω 724.25, 32; 888.7; 1059.20
συμμαχία 44, 1059.27
συμμαχικός 509 (ἀργύριον)
σύμμαχος 791, 1552; cf. s.v. σύνμαχος
- φ. καὶ σύμμαχος 529.2; 1553.32
συμμένω 724.40
συμμετέχω 724.42
συμπαρίστημι 724.13
συμπολιτεία 1996
συμπολιτεύομαι 1038.13; cf. s.v. συνπολιτεύομαι
συμπολίτης 1003
συμποσιάρχης 1576
συμπόσιον 1547, 1580, 1895
συμπράττω 135.3
συμπρεσβεύω 768
συμπρόεδρος 95.6
συμφέροντα 724.17; 1034 bis (πράττω

σ.), 1513 A.7; 1521, 1625
συμφερόντως 447 app.cr.
συμφέρω 1156.2
συν- cf. s.v. ξυγ-, συγ-, συμ-
σύν 1407, 1409 (οἱ σ.)
συναγωγή 785, 1895
συνακολουθέω 770?
συναρμόζω 38
συναρπάζω 433
συναρχία 346
συνάρχω 1553.13
σύνβιος 605, 636, 901, 1163.4/5; 1245, 1458 bis, 1459 bis, 1863; cf. s.v. σύμβιος
συνβιόω 1215.5/6
συνβίωσις 1860; cf. s.v. συμβίωσις
συνβιωτής 1395; cf. s.v. συμβιωτής
συνγενής 1165.16; cf. s.v. συγγενής
συνγραφά 1029 A.7; cf. s.v. συγγραφά/ή
σύνδικος 253, 617 V.8; 704
συνεδρία 724.8
συνέδριον 622.13/14; 724.26; 1895
σύνεδρος 377, 656, 1904
συνεισφορά 1389 app.cr.
συνείσφορος 1389
συνεργασία 1431
σύνερξις 1043.86/87
συνέρχομαι 523
συνζῶ 597
συνήγορος 253
συνήθεια 1895
συνίστημι 1038.10; 1464 ter.5
συνκατασκευάζω 1043
συνκλητικός 1456 bis B; cf. s.v. συγκλητικός
σύνκλητος 527.9; 1456 bis F; cf. s.v. σύγκλητος
συνκυβέρνησις 1003
σύνμαχος 476.9/10; cf. s.v. σύμμαχος
συνοδιάρχης 1537, 1576
σύνοδος 482, 785, 999 (ἱερὰ σ.), 1895
συνοικίζω 1043
συνομολογέω 1193
συνπολιτεύομαι 1452.2; cf. s.v. συμπολιτεύομαι
συντέλεια 1895
συντελέω 656, 1064.12, 14; 1118.3; 1462, 1805.11
συντεχνία 1580
συντηρέω 1805.38, 43
σύντροφος 596, 1277
συνφιλοτιμέομαι 1071.6/7
συνχώρησις 1132
συροποιός 705
σύστημα 1203?, 1895
σφαῖρα 48 A.fr.1.I.29
σφᾶλλος 147 I.5; 148
σφηκλάριος 1537
σφραγίζω 1197 A.23, B.16
σχολαστικός 1537, 1602
σῴζω 1269, 1732.7
σῶιος 124
σῶμα 567, 1073 app.cr. (ἱκετικόν); 1201.12/13 (τὸ ἑκάστου τῶν πολιτῶν σ.); 1516.6
σωματένπορος 587
σωματοθήκη 1402, 1412, 1413.3; 1414, 1415.3; 1416-1421
σωματοποιέω 656
σωματοφύλαξ 1513 A.3
σῶς 104.3
σωτήρ 1043, 1394.8/9 (σ. τῆς οἰκουμένης); 1456 bis D (σ. τοῦ κόσμου), 1604?, 1958, 1998; cf. s.v. σαωτήρ and Index V
σωτηρία 736, 1177, 1603/1604, 1744, 1964; cf. Index V
σωφροσύνη 815, 1195.10; 1543
σώφρων 1294, 1338.7

τάβλα 1464 ter.3, 21
ταγός 584
ταλαίπωρος 1445.5
τάλαντον 91.13; 92.16
ταλασιουργός 15
ταμεῖον 1255.14; 1357.12; 1415.12; 1416/1417

ταμίας 584, 656, 659.8; 724.54; 888.17; 1109, 1146.37
- τῆς Ἀσίας 770?
- τοῦ δήμου 94.3
- τῶν ἄλλων θεῶν 104.9/10
ταμιευτικὴ ἀρχή 1513 A.3
ταμιεύω 1452.12; 1860
τάξις 1159.4?; 1905 (ἐξακτορική)
τάπος (= τάφος) 1362
ταρειχοπώλης 1537
τάσσομαι 125.11, 13/14
ταῦρος 1464 ter.11
τάφος 600, 897, 1338.3; 1362 (τάπος), 1458, 1464 ter.21; 1629, 1639, 1689 app.cr.; 1866.11/12
τειμ- cf. s.v. τιμ-
τεῖχος 1682 app.cr.; 1732.1
τεκνίον 905
τέκνον 597, 627, 633, 651/652, 724.41; 761.6; 896, 909, 968, 1040, 1048.4; 1204, 1208, 1227 D.4; 1264, 1269, 1272, 1289, 1296, 1319, 1346.4; 1390 B; 1413.5; 1414, 1415.6/7; 1416/1417, 1419-1421, 1448, 1453, 1464 ter.4; 1805.10, 53; 1862 B
- ἅμα συμβίωι καὶ τέκνοις 1775
- ἅμα τέκνοις καὶ συμβίωι 1776
- μετὰ τῆς γυναικὸς καὶ τῶν τ. 848
τέκτων 1537
τελαμών 658.8; 659.4; 661.5, 12/13
τέλειος 144
τελειόω 1542, 1602, 1740
τελεόομαι 1817 (ἐτελεώθη)
τέλεος 1839 A.4
τελευτάω 934, 1456 ter.9
τελέω 724.28, 30; 935, 1452.14
τέλος 505
τεσαράριος 1537
τέταρτον 1653, 1656
τετράκις 694.5/6
τετραμναί 255
τετράρχης 1553.26/27
τεύχω 1277, 1458
τέχνα 1839 B.7
τέχνη 1895
- κωμική 216.7
- μήτε τ. μήτε παρευρέσει 132.15/16
τεχνίτης (τεχνείτης) 357 (τῶν θείων ἀγαλμάτων), 433.4; 1042, 1177, 1537, 1642 B
τηλύγετος 714
τίθημι 658.8/9 (ἀναγραφήν); 659.5; 737.19/20; 796 (ἆθλον); 1048.4/5, 8; 1072.10 (ἔλαιον); 1081, 1164.14; 1227 D.10/11 (μάρυρας τ.); 1421 (τ. πρόστιμον), 1513 A.6; 1523, 1544.4
- ἀγῶνα 447.21; 1197 B.6
- ὃν ἔθεκεν/ἔθηκεν 948.8, 22/23; 1877 bis
τιθήνη 15
τίκτω 1269, 1875.25, 28
- χαῖρε τεκοῦσα 945
τιμά (τειμά) 447 app.cr.; 737.11
τιματός (τειματός) 737.6
τιμάω/ομαι 125.18; 447.56; 769, 1028, 1034 bis, 1103.2; 1163.3; 1164.6; 1165.8/9; 1180.9/10; 1195.1; 1196.3; 1201.2; 1203, 1333 A; 1360.2/3; 1363, 1452.1; 1457.8; 1459 bis (ἐγένετο τετειμημένη πρὸς τὸν Θεὸν ἐμοῦ), 1553.38
τιμή (τειμή) 139.12; 447.22; 527.14; 661.8; 724.33; 1043.78; 1104.11; 1164.14; 1194.13; 1367.5; 1462, 1513 A.7; 1553.3, 35; cf. s.v. τιμά
- ἀριστέως 1431
- βασιλικαί 1552, 1553.27; 1557, 1560
- τ. χάριν 1171.7/8; 1464
τίμια, τά 541.10
τίμιος 1338.3; 1431
τίτας 856
τίτθη 15
τοῖχος 1029 A.12; 1030, 1040
τοπάρχης 1774
τόπος 240, 661.4; 724.22; 736, 1029 B.24;

1180.10, 14; 1346.2; 1357.1; 1391.9; 1445.14; 1552, 1553.18; 1606-1609, 1611 A/B, D, 1740-1742.1 (τῶν τ. ἄρχων); 1814 B I; 1959
- ἐπισαμότατος τ. 737.20
- ἐπιφανέστατος 1805.48/49
τοποτηρητής 1617
τορνευτής 708.4/5
του βινκας 1345.1
τραγικὸς ποιητής 145 I.2/3
τράγος 796, 1464 ter.13
τραγωιδός 145 II.2
τρακτευτής 1537
τράπεζα 104.11
τραπεζίτης 1537
τράφα 1029 A.22
τραχεία, ἡ 1029 A.20, 22
τρέμω 913 B
τρέφω 1839 A.6
- θρέψας 616
τρέω 1782 (ἔτρεσσε)
τριακάσιοι 462
τρίδυμος 1453
τρίποδον 48 A.fr.1.I.28
τριταία 1875.24
τρίτατος 216.4 (φὺς τ.)
τριττύς 48 A.fr.3.II.38
τριώβολον 1029 A.17; 1030, 1197 A.28
τρόπος 1227 D.6
τροφή 724.36, 41
τροφίμη 1510
τροφεύς 1509/1510
τροφός 15
τρύβλιον 256
τυγχάνω 1227 D.13; 1513 A.7
τύμβος 1456 ter.9; 1746
τύπος 1839 app.cr.
τύραννος 1798
τυροποιός 1537
τύχη 1074.2?; 1338.5 (τ. μεταλλαγαί); cf. s.v. ἀγαθή and Index V

ὑαλᾶς 433?
ὑβρίζω 729 app.cr.
ὑγιαίνω 1674 app.cr.
ὑγίεια (ὑγία, ὑγίηα) 772, 781, 923, 1649 (ὑ. τῷ κτίστῃ καὶ τοῖς λουομένοις)
ὑγιής 104.3
ὑδραγώγιον 1617
ὑδρεγδοχεῖον 1891
ὑδρεῖον (ὑδρῖον) 1681, 1891
ὕδωρ 1464 ter.18/19 (μήτε οὐρανὸς ὕδωρ δοίη); 1581, 1617, 1733.11 (κύριος ὑδάτων); 1814 B I; 1977 II.6, 14 (ψυχρόν)
υἱοθεσία (καθ' υἱ.) 792, 1059.26
υἱός 415, 642, 653, 728, 740.1; 754, 762.21/22; 901, 977, 1071.6; 1110.6; 1111.7; 1165.9, 20; 1179, 1196.5; 1201.3, 9; 1202.15; 1213, 1245, 1257, 1258 A; 1268, 1274, 1299, 1308, 1402, 1456 ter.3, 10; 1458 bis, 1467, 1625, 1639/1640, 1839 A.1, B.6; 1865.3
ὑπαγωνοθέτης 1904
ὑπάρχοντα, τά 522.8; 724.11; 991 bis.8
ὑπάρχω 543.6/7; 661.7; 724.40; 1102, 1180.1; 1452.8; 1805.49
ὑπατικός 532.1; 1431, 1580, 1682, 1731
ὕπατος 139.3; 527.4; 706.7/8; 791 (στραταγὸς ὕ.), 1343, 1438.5
- ἀπὸ ὑ. 855
ὑπείσειμι 1177
ὑπέρ 710 (μνήμης), 1197 A.16 (παραγραφῶν), 29 (προσόδων); 1640; cf. Index V
ὑπέρτατος 757 (στρατηγὸς αὐτοκράτωρ), 1679.1
ὑπερῷον 104.5
ὑπηρεσία 91.3?
ὑπηρέτης 91.3?; 515
ὑπισχνοῦμαι 848, 1080, 1456 bis A
ὑπογραμματεύς 515
ὑπογράφω 541.4/5; 659.8; 1462
- ὑπογεγραμμένος 530.5; 1034 ter
ὑπογυμνασίαρχος 385.8/9; 401.7/8; 1904

ὑποδέκτης 1905
ὑπόκειμαι 1416 (ὑποκεισθήσεται)
ὑποκρίνομαι 1164.8
ὑποκριτής 1537
ὑπολογίζω 724.16 (κίνδυνον ὑ.)
ὑπόλοιπος 1029 A.7, B.5; 1030
ὑπομένω 108, 1445.15/16
ὑπόμναμα 888.13
ὑπόμνημα 527.20/21; 1185
ὑποστέλλομαι 1513 A.5
ὑποτάσσω 980
ὑποτρύνω 1544.7
ὑπουργέω 737.5
ὑπουργός 1537 (σιτικῆς)
ὑπώρυξ 1431
ὕσπληξ 340

φαίνω/ομαι 724.21; 750 (τὸ φανέν), 1648, 1816 bis
φακτιω 988.1, 25
φακτιωνάριος 1608 app.cr.
φαμί 1839 A.9
φαμίλια 1022 app.cr.; 1537, 1560 (οἱ ἀπὸ τῆς φ.)
φανερός 750
- ὅπως φ. ἦι 447.24
φᾶρος 48 A.fr.3.I.7
φάτις 1839 B.6
φείδομαι 1513 A.6
φέρω 1197 A.15 (ἐν λόγωι φέρω)
φερώνυμος 1839 B.5
φηλίκιτερ 970
φημί 1197 A.20; cf. s.v. φαμί
φθέγγομαι 1839 A.2, B.2
φθόνος 1458
φιάλη 720 XIV
φιλαγαθία 1360.7/8
φιλάδελφος 432
φιλανδρία 1543
φίλανδρος 1338.7
φιλάνθρωπα, τά 515
φιλάνθρωπος 1182 bis
φιλάρτεμις 1131
φιλέλλην 1462 bis
φιλημοσύνη 961
φιλητός 694 app.cr.
φιλία 523, 724.28; 760, 1059.27; 1447, 1553.31
φιλίη 623, 1458
φίλιος 41
φιλόδημος 853
φιλοδοξία 1744
φιλοδόξως 1452.15
φιλοκαῖσαρ 773?, 776, 853, 1438.6; 1462 bis app.cr.
φιλολογία 1931
φιλόλογος 1931
φιλομαθία 1931
φιλομήτωρ 430
φιλόπατρις 1462 bis app.cr.
φιλοπάτωρ 430, 432
φιλόπολις 694 app.cr.
φιλοπονέω 529.16
φιλορώμαιος 1538.6/7; 1462 bis
φίλος 433 (πάντων), 501 quater, 623, 694 app.cr.; 760, 911, 1019, 1165.15 (πᾶσι); 1337, 1446, 1513 A.3 (τῶν πρώτων καὶ προτιμωμένων); 1576, 1746, 1862 A
- φ. καὶ σύμμαχος 529.2; 1553.32
φιλοσέβαστος 537.3/4; 773?
φιλόσοφος 295, 406 app.cr.; 1195.4; 1931, 1939, 1991
φιλοτειμ- cf. s.v. φιλοτιμ-
φιλοτεκνία 1214
φιλότεκνος 1745, 1747
φιλοτιμέομαι 125.17; 1072.3, 9/10; 1367.6; 1401
φιλοτιμία 135.14; 529.18; 715 (στέφανος φ.), 737.12; 815, 848, 1072.6/7; 1075.3; 1398 bis, 1552, 1553.5/6; 1744
φιλότιμος 694.6; 724.8; 1183, 1553.26
φιλοτιμότερος 724.56
φιλοτίμως 724.37; 1071.2; 1077, 1079, 1099, 1553.7
φιλόφιλος 432

φίλτρον 1165.18
φιμόω 1877 bis
φίσκος 1259.7/8
φόβος 948.14/15
φοινικάρχης 1640 (φυνεικάρχης)
φορέω 980 (βοήθει τῆς φορούσης)
φόρος 1462, 1959
φραγγελίτης 1537
φράζομαι 1513 A.15
φράτρα 1458
φράτωρ 160
φρέαρ 1136 ter, 1671
φρήν 1214, 1453, 1672.6
φρονέω
- ζῶν καὶ φρονῶν 708 app.cr.; 1355.7/8; 1458 bis, 1459 bis, 1865.4
φροντίζω 724.39; 888.17; 1197 A.4
φρουρά 1894
φρούριον 873
φυλακή 91.12; 1894
φύλαξ 656, 1043
φύλαρχος 706 app.cr.; 1231 passim; 1544.6
φυλάσσω 527.30; 724.20; 991 bis.9; 1165.18/19
φυλή 48 A.fr.3.II.35, 47; 147 passim, 148 passim, 386 I.6; 1231 passim (φυλῶν ἄρχοντες); 1251.12; 1431, 1576, 1580, 1583, 1895
φυλοβασιλεύς 48 A.fr.1.III.8, fr.3.II.53, fr.7.4
φυλοβασιλικά 48 A.fr.1.III.6/7, fr.3.II.33/34, 40, 45/46, fr.72/3
φύσις 745, 1543 (γυναικεία)
- φύσει δέ 1045.2, 6
φυτεύω 1029 A.18, 23, 27; 1030
φυτόν 1029 A.18, 23, 28; 1030, 1391.10
φύω 216.4 (φύς); 655, 1839 B.5 (φύσας)

χαίρω (χαῖρε, χαίρειν, χαίρετε, χαίροις) 419, 421/422, 424, 427/428, 430, 432/433, 527.6; 541.3; 546, 558/559, 575, 597, 600 bis, 604, 607, 649, 708.10/11; 805, 818, 871.7, 9/10; 905, 909, 934, 945, 958, 1000, 1002, app.cr.; 1049, 1059.16; 1184, 1227 A.10; 1259.10; 1350, 1468-1483, 1485/1486, 1500, 1502, 1513 A.2; 1548, 1596-1598, 1614, 1738/1739, 1862 A, 1863
χαλεπός 1746
χαλκεύς 1458, 1537
χαλκοτύπος 1458, 1537
χαλκούργημα 1552, 1553.20
χαλκουργός 1537
χαλκοῦς 1910
- δέλτος 1552, 1553.3/4, 32/33
- εἰκών 447.8; 724.50; 1034 bis, 1452.7
χάλκωμα 888.16
χαρά 1049
χαριεντισμός 1445.8/9
χάρις 379 app.cr.; 447.28; 527.24; 623, 726 A, C, app.cr.; 731, 886, 1059.27; 1145 bis, 1165.17; 1457.6/7; 1507, 1865.7
χαρτυλάριος 1537
χείρ 1110.4; 1309 (δυσδαίμων), 1355.10/11 (κακὴν χ. προσφέρω); 1865.10 (βαρύφθονος)
χειρίζω 656
χειροκρίτης 1149
χειροτονέω 104.15; 110, 1180.7
χελιδών 1464 ter.14/15
χελύκλονον 737.6/7
χέλυς 48 A.fr.3.II.55
χεύω 1446
χέω 216.5 (σῆμ᾽ ἐχέαντο)
χθών 1164.11; 1456 ter.1/2; 1679.8
χιτωνίσκος 140
χοραύλης 528 passim, 530.4; 537.6; 999, 1943
χορηγέω 164.8
χορηγία 656, 1078.4/5
χορηγός 695.3; 1044 app.cr.; 1045.7; 1046.5
χοριαμβικά 950
χοροκιθαρεύς 940
χορός 1672.4

χοῦς 48 A.fr.3.I.1/2, fr.9.I.3
χράματα 737.17
χράομαι 1132, 1146.32; 1445.8; 1642 C, 1674 (εὐτυχῶς χρῶ)
χρεία 447 app.cr. (χ. παρέχω); 1038 app.cr.; 1513 A.5, 8
χρήζω 1029 A.14; 1030
χρήματα 139.5, 8; 715 (θιασιτικά), 1038.4; 1351 (τοῦ θεοῦ), 1398 bis (αὐτοκράτορος), 1513 A.6; 1927 (δημόσια, ἱερά)
χρηματίζω/ομαι 724.24; 1131, 1805.34; 2001
χρήσιμος 91.6; 95.16
χρῆσις 1581
χρηστήριον 1617
χρηστός 15, 502, 546, 559, 623, 634.6; 648 XLI?; 818, 897, 903, 909, 927, 934, 1468-1470, 1472-1483, 1485/1486, 1501/1502, 1596, 1598, 1732.5 (ἔδωκε τὰ χρηστά); 1747
χρόνος 95.15 (ἔμπροσθεν); 873 (ταχθείς), 1029 A.2 (γεγραμμένος), A.7, B.5 (ὑπόλοιπος); 1030 (ὑπόλοιπος), 1099, 1543, 1602 (ἐν χρόνοις), 1669 app.cr.; 1682, 1740, 1805.49 (εἰς τὸν ἅπαντα χ.); 1955 (εἰς τὸν ἀεὶ χ.)
χρυσίον 509 (Κυζικηνόν)
χρυσόμαλλος 1464 ter.14
χρυσοτέλεια 1905
χρυσουποδέκτης 1537
χρυσοῦς 724.23, 30, 56; 737.5/6
- νομίσματα 1177
- στέφανος 125.20; 129.2; 135.11; 661.7; 724.48/49; 1452.6
χρυσοχαλίνωτος 1464 ter.13
χρυσοχόος 1537
χῶμα 758
χώρα 379.8; 1043 app.cr.; 1071.3; 1955, 1959 (βασιλική)
- ἐπὶ τῆς χ. 724.10
- ἱερά 519
- στρατηγὸς ἐπὶ τῆς χ. 1231 app.cr.
χωρέω 1553.18
χωρίον 139.3, 8, 11/12
χῶρος 1746 (ἄλυπος)

ψαλίς 715, 1202.27/28
ψαλμός 1931
ψάφισμα 737.19; 1039.9
ψειλωτής 1537
ψεῦδος 567
ψέφωσις 1602
ψηφίζω/ομαι 447.22; 661.8; 1146.35
ψηφιότης 1537
ψήφισμα 125.23; 126.1; 129.7/8; 658.7/8; 659.4; 661.3, 8/9; 724.52; 1180.3, 6, 8, 12, 15; 1201.6; 1513 A.7; 1717.10; cf. s.v. ψάφισμα
ψηφοθέτης 1537
ψηφόω 1667
ψήφωσις cf. s.v. ψέφωσις
ψοφέω 1845
ψυχή 567, 626 A; 884, 1862 (ἀγαθή), 1931

ὠδίς 1453, 1746
ὠμηστής 254?
ὦμος 48 A.fr.3.II.42; 600 (ἐξ ἰδίων ὤ.), 1197 A.13
ὠνέομαι 1029 A.14/15; 1030, 1391.7
ὠνητής 142 passim
ὥρα 948.12
ὠφελέω 1103.11/12

LATIN WORDS

amicus 1019
collegium 752

consul 1343, 1582, 1714, 1727
corrector 519
curator 1545 (domus divinae)
curia 1905
curiales 1905

dis manibus 969, 1251.1
divina domus 1545
domus divina 1545
dulcissimus 1390 A

eques 1251.3
equestris 1251.5
equus 1251.3 (e. publicus)

fecit 1583 (sibi et suis fecit)
femina 1000
fidelissimus 1000
filius 1390 A, 1718
frater 1390 A, 1718
functus 1251.7

gub 1582

heres 1623 A

insolabiliter 1390 app.cr.

liberta 762.23
libertus 762.23

magister 752
memoria 1251.8 (m. causa)
militiae 1251.5
milium 1343/1344
munus 1251.7

negotior 1174.2 (Italicei quei Sardibus negotiantur)

ornatus 1251.6

parentes 1390 A
pater patriae 1343, 1714
patricius 709
pecunia 893, 1582
piissima 1014
potestas, tribunicia 1343, 1714, 1727
praefectus Augustalis 1450
principalis 1681
publicus 1251.4 (equus p.)

quaestor 1128
quaestorius 1251.6 (scriba q.)

sanctissimus 1000
scriba 1251.6 (s. quaestorius)
solacium 1390 app.cr.
sterno 1727 (streverunt)

testamentum 1623 B (ex t.)
tribunicia potestas 1343, 1714, 1727
tribus 1251.4

uxor 1251.8; 1623 A

vestitor 1689 app.cr.
victor 709
vigintivir 1128
vindex 1905
vivus 1390 A (vivi vivis)

VIII. SELECTED TOPICS

abbreviation 483, 711, 738, 893, 936, 967 (ΘΜ), 991 bis, 1036 (ΧΜΓ), 1163, 1165, 1231 (ΓΥ, ΣΤΡ, ΦΥ), 1599, 1619, 1867, 1926 (Θ)
abbreviation sign 1496, 1602, 1607/1608, 1663/1664, 1668, 1681/1682, 1723.4; 1740/1741, 1781
abecedarium 1449

abortion 1937
acclamation 900, 992 ter, 1101 app.cr., 1136, 1345, 1542, 1601, 1603, 1605, 1649, 1967
account 143, 509, 515, 521, 750, 753, 1889, 1954
accountability 1904
Achaia 954
Achaian Koinon 379, 482, 515, 545
Achilleus 479
Acilius, M'. Glabrio 519
actor 216, 1137-1145, 1897, 1939, 1992
- comic 216, 1163
- tragic 464
adoption 744, 754, 856/857
advertisement 718
Aeneas 936 bis
afterlife 546, 567, 1746, 1911, 1977; cf. s.v. death, immortality, soul
Agamemnon 331, 352/353
Agathokles 935
age 529.7
- at death 216, 430, 432, 545 ter, 629, 895, 902, 934, 965, 977, 1163/1164, 1210 A, 1269, 1277, 1447, 1631, 1640, 1673, 1713, 1745, 1762, 1841, 1843, 1863
- at marriage 1747
age class 856
agora 1891
agriculture 519, 856, 1129, 1750, 1959, 1979
Agrippina Maior and Minor 783/784
Aigina
- Aiginetan standard 509
Aischines
- 3.154 97
- 3.187-190 86
Aischylos 472, 796
- *Pers.* 302-330 4
Aitolia, Aitolians 519, 523, 545
- and Athens 515
- and Rome 545
Akanthos 281 (amphora)
Akarnania 523, 545
Akris 122
Alabanda 1099 app.cr., 1180 app.cr.
Alaric 320
Alexander the Great 513, 521, 1503, 1869
Alexander, son of Antigonos Gonatas 109
Alexander of Abonouteichos 1238
Alexandria, Alexandrian
- sculptor 387/388, 396
alliance 34, 41/42, 44, 439, 476, 515, 545, 852, 1996
allotment plate 800
alphabet 1886, 1925
- Achaian 954
- Aiginetan 876
- Argive 323/324
- Delian 751
- in Sicily 886, 919, 954
alphabetical oracle 1238, 1431
altar 114, 156, 252, 625, 772, 816, 1066/1067, 1071, 1106-1108, 1156, 1168, 1218, 1221, 1240, 1245, 1250-1278, 1370/1371, 1438, 1458, 1461, 1582, 1586, 1620, 1708
- funerary 592, 595-600 bis, 603/604, 620, 627-635, 708, 716, 1111/1112, 1205, 1209, 1227, 1456
Amazaspos 986
ambassador cf. s.v. embassy
amendment of decree 143
Ammianus Marcellinus
- 26.3.3 988 app.cr.
Amphictyony
- in Crete 825
- Delphic 2, 34, 118-121, 513, 515
- Triphylian 465
amphitheater 970
amphora
- Nikosthenic 75
- Panathenaic 711 I, LXV
amphora stamp 578, 648 V, 723, 731, 868, 1000, 1199, 1566, 1888, 1900

- Akanthian 281?
- Bosporan 731
- of Brundisium 868
- Chian 648 I, 731
- from Chersonesos in Tauris 731
- Corinthian 868
- Erythraian 285-288
- from Herakleia Pontike 731
- Ikian 282
- Knidian 262-265, 648 IV, 731
- Koan 274-277, 507, 731, 1574 (pseudo-Koan)
- Leukadian 283
- Parian 279?, 870
- 'Parmeniskos group' 272/273, 613 B/C, 648 VI/VII
- Rhodian 268-271, 564, 644, 731, 868, 890, 924 app.cr., 943, 972, 1497/1498, 1566, 1661, 1764
- Sinopean 278, 731
- Thasian 266/267, 609, 613 A, 648 II/III, 731, 812, 817, 868
- Toronean 648 VIII-XV
- Zakynthian 284

ampulla 1000(4); 1563, 1698-1703
amulet 655, 883/884, 913, 916, 921, 937/938, 948/949, 962, 980, 1021, 1488, 1569, 1684/1685, 1872, 1981
Anakreon 76
Anastasios, emperor 1905
anatomical dedication 795, 1490-1493
ancestor 1503
anchor 885
[Andokides]
- 4 69
angel 1699, 1967
animal 477; cf. s.v. bird, dog, eagle, horse, serpent
- as offering 1000, 1464 ter
- sacred 515, 519
animal husbandry 518; cf. pastoralism
announcement 1954
antefix, inscribed 258/259, 473, 1000(1)
Anthologia Palatina (*AP*)
- 6.332 1001
- 11.201 1195 app.cr.
- 15.25 984
Antigonids 102, 763
Antigonos Doson 586
Antigonos Gonatas 124
Antigonos Monophthalmos 102, 756
Antinoos 1231
Antiochos I of Kommagene 1503
Antiochos III 515, 763, 1038, 1455
- War of A. 763
antiquarians 978, 985
Antoninus Pius 1128
Antonius, C. 545 ter
Antonius, Marcus 826
Aphrodite 758, 825, 1042
Apollo Pythios 464
Appianus
- *Mithr.* 23 1050
aqueduct 1461 ter, 1617, 1619, 1660, 1671, 1916
Aramaic language 1530
Aratos 447-449
arbitration 132, 515, 519, 523, 569, 1038, 1958
arch, monumental 1422
Archermos 538
architect 209, 515, 1515
architecture 694, 1889-1892
archive 349, 541, 795, 920, 1126, 1893
aretalogy 1750
Argos, Argive 42, 1894
- pottery workshop 257
- sculptors 397
argos lithos 955
Arianism 922
Aristophanes
- and Athenian topography 8
- *Achar.* 278 256
- *Birds* 710 1876
- *Hipp.* 905 256
- *Plout.* 1191-1193 53

Aristotle 515
- *Ath.Pol.* 7.4 39
- *Ath.Pol.* 42.4 97
Arkadia 520
army 60, 95, 589, 799, 1894; cf. s.v. billeting, cavalry, fleet, garrison, hoplite, mercenary, military, officer, patrol, police, soldier, veteran, war, weapon
- political role 1894
- Ptolemaic 1497 bis, 1595, 1782 bis, 1786 bis, 1894
- Seleukid 1894
- Roman a. 1116, 1132, 1179, 1237, 1431, 1465, 1497 bis, 1549, 1576, 1617, 1707-1711, 1718, 1785, 1795, 1854/1855, 1894, 1976 (service of Montanists)
Arretine ware, stamped 491
Arrian 295, 1001, 1939
Artemis 20-30, 140, 441, 560, 713, 1001, 1135
Asklepieion 141, 872, 1202 app.cr.
Asklepios 339, 710, 795, 940, 1207 app.cr., 1979, 1985
Asoka 1516(1), 1521
assembly 856, 920, 1996
association 131, 135, 151, 606, 752, 1128, 1177, 1197, 1580; cf. s.v. Dionysiac artists
- cult a. 586, 657, 715, 758, 1153, 1183, 1191/1192, 1198, 1894, 1896, 1898, 1979
- professional 1192, 1580, 1617, 1860, 1895/1896, 1898, 1979
- Semitic 1898
Assos 1836
Astarte 758, 790
astragalos 1525
Atargatis 1587
Athena 100 (Polias), 657, 1979
Athens, Athenian 1929
- Acropolis 38, 53
- and Aitolia 515
- Athenian Empire 3, 34, 36/37, 44, 50, 65
- casualty lists 4, 60-62, 203
- Chian sculptors in A. 538
- chronology 3, 35-37, 44, 59, 109
- constitution 1, 67-73, 133
- economy 17
- eponymous archons 3, 59, 109
- foreigners in A. 3 (Toroneans), 12, 13 (applications to the polis, supplication), 86 (taxation)
- the Four Hundred 45
- history 1894
- inventories 1983
- lamps 260/261, 298, 320, 710 bis
- ostracism 67-73, 84, 333, 1925
- sophists in A. 1939
- pottery 472, 648, 711, 886, 912, 915, 960, 992 ter
- sculptor 391
- topography 8 (Kerameikos), 55 (Melite, Kollytos, sanctuary of Herakles Alexikakos)
- tribute-quota lists 50
athlete 291, 300, 313, 399/400, 412, 439, 526 (women), 1054, 1155, 1193 bis, 1448, 1456 bis J; 1464 bis, 1610, 1844, 1992
athletics 1845, 1899; cf. s.v. contest, victor, victory
- commemoration of a. victory 58
- and elite 1152
Attalids 1191, 1243, 1952, 1966
Attalos II 1190
Attica
- topography 17, 134
augustales 606
auletes 377, 481, 529 bis, 530/531
authenticity of documents 89, 333
authentication formula 999
autonomy 1455, 1894, 1956
Avidius, C. Nigrinus 519

baetyl 545 quinquies, 1624
baker 1896
ballot 460/461
banking 587
banquet 785, 1123, 1197 app.cr., 1580, 1898, 1904, 1980; cf. s.v. dining
- funerary 592, 805
banquet room 1547
baptistry 1546
Basile 138
basilica, Christian 709/710, 713 ter, 855, 1040, 1588 bis, 1648
Basiliscus 709
bastardy 827, 856, 1956
bath 1128, 1509, 1546, 1552, 1649
bathing 1674
beehive, inscribed 301-306
bell
- bronze votive 361-367
- golden 980
bench, inscribed 175-178
benediction 1200 (on lamp), 1674 (on mosaic), 1784
benefactor 510, 1128, 1338, 1514, 1552-1560, 1617, 1712, 1744, 1889, 1894, 1908, 1964; cf. s.v. donation, euergetism
Berenike III 1780
bestiarius 600 bis
bilingual inscription
- Greek/Aramaic 1508, 1575/1576, 1581
- Greek/Bactrian 1526
- Greek/Hebrew 979, 1692
- Greek/hieroglyphic 1789
- Greek/Latin 252 D, 727, 754, 963-965, 979, 981, 995, 1000, 1174, 1251, 1343, 1390, 1431, 1465, 1578, 1623, 1714, 1718, 1727
- Greek/Lycian 1425
- Greek/Palmyrene 1584
- Greek/Phoenician 881, 1538
- Latin/Hebrew 979, 1000
bilingualism 754, 979, 1530, 1575/1576
billeting 1894
bird 1464 ter app.cr., 1876
birthday 1043 (of Queen Laodike)
bishop 314, 1905
Black Sea 1900
- trade 91
Boeckh, August 143
Boiotia
- and Athens 54
- and Rome 545
bone plaque 1000(2)
booty
- war b. 589, 822, 829-842, 862, 1001
border 515, 820/821, 1438 app.cr.; cf. s.v. delimitation, frontier, territory
- settlement 336
Bosporan Kingdom 812
- and Thasos 812
bouleuterion 1128
boundary marker/stone 55, 157, 336, 418, 519, 618, 820, 1169/1170, 1430, 1650, 1692, 1835, 1837, 1993
- of grave 56/57
- the eschara of the Herakleidai 156
- of the Kerameikos 155
- of sanctuary 158, 329
- of street 155
bowl, stamped 1507
boxer 1844
bracelet, inscribed 1517
Brauron 104, 140, 170
Brea 39
bread stamp 1659, 1878
brick, stamped 891
bridge 493, 1916
brigand 1364, 1553 app.cr.
bronze
- allotment plate 800
- amulet 1488
- attachment 807?
- band 807?
- bell 361-367
- bread stamp 1878

- bull 332
- bust 1988
- cauldron 862, 864
- clasp for sealing sacks of merchandise 939
- cross 1879
- disk 460/461, 478
- handle 1874 bis
- helmet 577, 829/830, 832
- lamp 1669
- lamp hanger 1858-1860
- medallion 884, 937, 939
- mirror 961
- mitra 831, 833, 835, 837-842
- phiale 1850
- pin 447 C
- plaque 477
- ring 1020(1)
- statuette 1613, 1789
- tablet 322, 457 E, 478, 991 bis
- vase 440, 571
- weight 468, 1023, 1569

Brundisium 868 (amphora)
building
- contract 1889
- inscription 515, 696, 709/710, 848, 1178, 1398 bis, 1422, 1431, 1457 ter, 1526, 1542, 1547, 1552, 1588 bis, 1594, 1617, 1621/1622, 1667, 1681/1682, 1740-1742(1), 1740, 1818, 1890/1891
- works 515, 1889/1890, 1908, 1916, 1927

burial customs 56, 606, 980, 1165, 1427, 1439, 1497, 1576, 1587, 1746, 1911/1912, 1972; cf. s.v. cenotaph, funerary, grave
- burial on sacred ground 1746
- dedication to a god and a deceased person 1457 bis

Byzantion 768

Caesar 826
Caius Caesar 165/166, 772
calendar 1922; cf. s.v. month
- in Athens 95/96
- Jewish 1971

Caligula 1933
Campania 225
canal 917, 1617, 1916
capacity, of vase 711, 806
Capitoline Triad 716
captain 737
captive 91
Capua 225
caravan 1576
Caria, Carians
- slaves in Athens 52
- and Rhodes 763

Carthago, Carthaginians 294, 536, 1929
Castricii 501
casualty list 4, 60, 203, 335
catalogue see s.v. list
cauldron 862, 864
cavalry 202, 1894
cave 307, 715, 821, 878
cenotaph 1135, 1446
census 1745
Chalkis
- and Athens 37, 54

charcoal 753
charioteer 988, 1000
chest, marble 1351
child
- exposure of 618, 1464 ter app.cr.
- foster child 1459 bis
- labor 1235
- magistrates 1904

childbirth 945
- death at 351

Chios, Chian 515
- amphora 648 I, 731
- sculptors in Athens 538

choregic monument 163/164
Chremonidean War 124

Christian, Christianity 423, 695, 729, 874, 900, 922, 1034, 1340, 1356, 1431, 1458, 1606-1608, 1610, 1662-1668, 1689/1690, 1723/1724, 1733, 1740-1742, 1773, 1814, 1816, 1963/1964, 1967, 1976
cf. s.v. ampulla, Arianism, bishop, church, heresy, Laurentian schism, martyr, martyrium, monastery, monk, Paul, psalm quotation
- acclamation 900, 1542
- amulet 655, 913?, 916, 937, 962, 1569, 1872
- bilingual inscription 979
- boundary stone 418
- bread stamp 1878
- building inscription 709/710, 1594, 1740, 1818
- criticism on entertainers 947
- cross 1879
- curse 418
- dedication 1003, 1040, 1664, 1669
- dedicatory epigram 1544, 1546
- dipinto 914, 1733(6, 10), 1766
- epitaph 297, 314, 429-433, 498/499, 605, 612?, 640?, 641-643, 875, 900?, 922, 934, 963-965, 995, 1000, 1004-1017, 1049, 1232, 1308, 1334-1336, 1355, 1457, 1458 bis, 1459, 1459 bis, 1565, 1599, 1643, 1663, 1706, 1710/1711, 1735, 1742, 1763, 1781, 1795, 1817, 1865-1867
- epigram 1726, 1918
- gnomic text 994(3)
- graffito 648 XXXV-XLII, 1036, 1588 bis, 1772
- interaction with Jews 1034, 1963, 1976
- interaction with pagans 1964
- invocation 1588 bis, 1703, 1720, 1741
- lamp 1648
- legislation 1034
- magic 940, 980
- monogram 320 I
- mosaic inscription 1383-1387, 1662, 1666-1668, 1674-1680, 1704, 1720, 1725/1726, 1740
- oath 1177
- pagan images/formulas in C. texts 942, 967, 1034, 1964
- prayer 739, 887, 1036 bis?, 1383, 1678?
- professional association 1979
- textile 1814
- vandalism 357?

Christianization 1542-1544
christogram 1014, 1018, 1772, 1866, 1878(2), 1963
chronology; cf. s.v. era
- Athenian 3, 35-37, 44, 59, 109
- Delian 753
- Delphic 514/515, 521

Chrysippos 183
church, Christian 709/710, 713 ter, 855, 1040, 1383-1388, 1542-1545, 1571, 1588 bis, 1648, 1662-1665, 1724/1725, 1733, 1740-1742, 1814
Cicero 1950
- *ad fam.* 13.22 501
- Cicero, 2 *Verr.* 12 and 23 888 app.cr.

Cilicia 1957
cippus 1467-1486, 1501/1502
circus faction 988, 1601, 1605-1608, 1611
citizenship 478, 804, 856, 1129, 1424, 1431, 1452
- enrolment 445, 756, 1122
- grant of 465/466, 506, 517, 756, 1122, 1956
- multiple c. 748, 1934
- Roman 1152, 1463

city 445, 1791, 1906, 1908; cf. s.v. agora, autonomy, citizenship, colonization, constitution, democracy, finances, freedom, isopoliteia, kings, kinship, magistrate, oligarchy, rank, sanctuary, sympoliteia, symbol, synoikismos, urbanism

- dependent polis 445
- elite 1905, 1909, 1934
- finances 1927-1929
- identity 1148, 1403, 1424, 1957
- magistrates 1904
- quarters 1608
- rank 1367
- refoundation of 1121, 1151
- relocation of 1121
- renaming of 1367
- rivalry of 1124, 1601, 1891, 1964
- in Arkadia 439, 466
- in Hellenistic Asia Minor 1956
- in Late Antiquity 1890, 1905
- in Lycia 1424
- in Macedonia 584
- in Pamphylia 1403
- in Thrace 656

civic ideology 203
clamps, iron 85
Claudius 1367 app.cr.; 1426
clay
- amulet 1684

cleanliness 1891 (of agora)
climate 1135
clothes 140, 1915
coinage 1910, 1922; cf. s.v. money
- Arkadian 439
- Athenian 65, 515
- Boiotian 509
- in Chalkidike 579
- and elite representation 1934
- Ptolemaic 1118 app.cr.

colic pain 655
colonist, colonization 570, 808, 885, 954, 1957
colony
- Roman c. in Crete 826
- Roman c. in Macedonia 587

comedy 216, 721, 1163/1164, 1845; cf. s.v. actor, Aristophanes, Eupolis, Menander, New Comedy
- comic mask 216
- comic poet 174

commemorative inscription 747
confession inscription 1238, 1965, 1982
Constantine the Great 1181/1182
Constitutio Antoniniana 511
constitution 1955; cf. s.v. assembly, council, democracy, magistrate, oligarchy
- in Arkadia 439, 445, 462, 465
- in Athens 1, 67-73, 133
- in Crete 823
- in Macedonian cities 584

contest 155, 1189, 1636, 1934, 1992
- equestrian contest 147/148, 155, 171/172, 313, 1589, 1839, 1845
- musical 377, 516, 1943, 1992

contract 1177
- breach of 340

contractor 323/324
contribution cf. s.v. benefactor, donation, epidosis
Corinth, Corinthian
- amphora 289
- emperor cult 289
- and Epeiros 885
- lamps 261, 298, 320
- metallurgy 571
- and Sicily 885
- C. woman in Termessos 1453

corselet, inscribed 834, 836
cost
- of sacrifices 137/138, 481, 1927

council
- in Arkadia 462
- in Athens 1

Cretan War, First 763, 824
Cretan War, Second 763, 792, 824
Crete, Cretan
- and Athens 111
- and Caria 1026
- Cretan in Kibyra 1431
- and Rhodes 763
- and Thera 787

crime 340, 515; cf. s.v. brigand, homicide, piracy, police, rape, theft

cross 1879
crown 515, 517, 715, 756, 804, 1197 app.cr., 1961
- of myrtle 112
cult; cf. s.v. association, emperor, king
- introduction 618, 1238, 1573
- private 1146, 1156
- regulation 515, 1064, 1580; cf. s.v. lex sacra
- transfer 1894
cup, inscribed 1024
curse 822, 1245, 1432, 1464 ter, 1965; cf. s.v. defixio, funerary imprecation, magic
- tablet 253/254, 617, 988, 1974, 1981
cushion, manufacture of 929
customs 1130, 1431, 1785/1786, 1927; cf. s.v. tax
cutter, identification of 99, 148
Cyprus, Cypriot 135, 757, 1898
- in Demetrias 552
- in Sardinia 940
- merchant 91, 135
- musician 529 bis
- sculpture 1466
Cyrenaics 1445
Cyriacus of Ancona 166, 528/529

Dacia 1992
- Palmyrenes in D. 1579
Dacian Wars 1465
Dalmatia 1989
damnatio memoriae 357?
Damophon 413, 415
dancer 810, 1992
Darius I 1503
dating formula
- in Boiotia 506 ter
days
- δευτέρα φθίνοντος 48 A.fr.3.I.5
- δεκάτη 1662
- δεκάτη ὑστέρα 95.3
- ἑβδόμη 96.5?
- ἑβδόμη ἱσταμένο 48 A.fr.6.7
- ἕκτη ἐπὶ δέκα 48 A.fr.3.II.44
- ἕκτη καὶ δεκάτη 95.4; 96.5/6?
- ἐνάτη 96.5?
- ἐνδεκάτη 96.5?
- πέμπτη ἐπὶ δέκα 48 A.fr.3.II.32
- πέμπτη καὶ δεκάτη 96.5/6?
- πεντεκαιδεκάτη 1043.83
- πρὸ ἡμερῶν .. καλανδῶν Ἀπριλίων 1059.20/21
- πρὸ ἡμερῶν .. καλανδᾶν Δεκεμβρίων 788.7/8
- indicated with numerals 1165, 1171, 1333, 1363, 1513 A.15; 1553.37, 39; 1599, 1781, 1805.40, 57; 1841/1842, 1864
Dea Syria 761
death 1427, 1911/1912, 1926; cf. s.v. afterlife, burial customs, deification of deceased, funerary, hero cult, heroization
- in battle 1782
- at childbirth 351
- at young age 1746
- images of 942
debt 819, 858; cf. s.v. loan
- cancellation of 1129
- public, in Athens 11
decree; cf. s.v. amendment, authentication
- confirmation of 506
- dispatch of honorary d. 517, 804
- future, reference to 6
- joint proposers 143
- linguistic aspects 5/6
- proposal by magistrates 1904
- proposer 143
- publication provisions 1, 756
dedication, dedicatory inscription
- anatomical d. 795
- on architrave 1057, 1730
- of hair 795, 1043, 1070
- protection of 515
- of spoils 1001
- stone d. in Magna Graecia 955, 957, 974

document; cf. s.v. authenticity, decree, forgery, republication
- copy and original 1893
- display of 349, 1954
documentary relief 100
Dodona 464, 518, 1983
dog 562
donation 109, 1044-1047, 1889, 1927, 1931; cf. s.v. epidosis
Doris 519
dot, as word-divider 1165, 1251 (hook)
Drakon 47
dream 1544 app.cr.
drugs, trade 2000

eagle 218, 1263
earthquake 360, 1496 app.cr., 1908, 1916
economy 1913-1915, 1990; cf. s.v. agriculture, animal husbandry, banking, customs, debt, deed of sale, fishing, land, loan, manufacture, merchant, money, negotiatores, occupations, pastoralism, prices, professionals, tax, trade
- in Arabia 1728
- in Athens 17
- in Boiotia 501
- in Crete 826, 856
- in Delos 753, 755
- in Nikopolis ad Istrum 716
- in the North Shore of the Black Sea 731, 733
- in Philippopolis 705
- in Rhodes 763
- in Syria 1537
- in Torone 645
- economic role of ἐσχατιαί 17
edict 338, 512, 1617
education 761 bis, 1152
Egesta 44
Egypt
- gods 587, 615, 621, 1106 app.cr., 1750, 1894
- governor 1450
- grain 1132
- name 1282?
Eleusinia 147-149, 171/72
Eleusis 10, 122, 124
Eleutheria in Plataia 447-449, 528 app.cr.
Elis 42
elite 1032, 1128, 1152, 1366, 1514, 1576, 1616, 1905, 1909, 1934
embassy 124, 737 (transportation), 768, 888, 1043, 1148, 1552-1560, 1887, 1904; cf. s.v. envoy
emperor; cf. s.v. freedman, land, letter
- benefactions 1916
- cult 289, 606, 657, 615, 702, 716, 770-784, 789, 1060, 1068, 1124, 1136 bis, 1159, 1366, 1429, 1431, 1452, 1716, 1759, 1951
- and civic elite 1128
- as civic magistrate 783
- embassy to 1076, 1887
- estate 1237
- as founder of city 1935
- ideology 695, 1369 app.cr.
emporion 1791
envoy cf. s.v. embassy
envy toward elite 1128
Eos 479
ephebes 21, 97, 114/115, 134, 146, 385/386, 540 bis, 754, 786, 795, 821, 1765, 1927, 1992
Ephesos 1032, 1908
ephoroi 541
Epicureans 1445
Epidauria 48
Epidauros 583
- emperor cult 289
epidosis 1044-1047; cf. s.v. donation
epigram 183, 343, 538, 940, 962, 1726, 1918-1920, 1922
- commemorative 1545, 1679
- dedicatory 294, 347, 400, 479, 533, 536, 574, 740, 874, 878, 958, 989, 1001, 1041, 1522, 1544, 1546

- funerary 54, 60, 63, 207, 216/217, 230, 232, 344?, 420, 567, 600, 600 bis, 611, 745, 942, 947, 986/987, 1164, 1204, 1214, 1235, 1241, 1269, 1277, 1337/1338, 1431, 1446/1447, 1453, 1456 ter, 1457/1458, 1459, 1516(5), 1519, 1672, 1746, 1762, 1782, 1787, 1919, 1942
- honorary 86, 346, 493, 623, 1035, 1086-1088, 1119, 1155, 1176, 1349 ter, 1423, 1450, 1464 bis, 1589, 1712, 1731, 1839
- pair of e. 1839

epigraphic habit 1032, 1514
epigraphists
- A.Boeckh 143
- Cyriacus of Ancona 166, 528/529
- A.Jaussen 1577
- K.S.Pittakis 143
- L.Ross 143
- P.Papageorgiou 582
- R.Pococke 1116
- R.Savignac 1577
- in the Ionian Islands 545 bis/ter

epigraphy
- history of 1921
- introduction to 1922/1923

epilepsy 948
epiphany 1126, 1816 bis, 1968
Epitaphia 155
eponymos
- in Amphissa 542
- in Sparta 541
- god as e. 737, 1046
- e. hero 1109

Epops 138
equestrian order 1251, 1576
era 377, 1571, 1922
- Actian 385, 625, 1171, 1841/1842
- of Amaseia 1239
- Antiochian 1549
- of Arabia 1725
- of creation 1667
- of Gadara 1629, 1642
- Galatian 1426
- of Gaza 1652
- of Gerasa 1717
- of Lycia et Pamphylia 1426
- Parthian 1513 app.cr.
- Pompeian 1681, 1717
- Seleukid 1513, 1542/1543, 1545, 1567/1568, 1582/1583, 1670, 1683, 1695
- of Sidon 1590-1594, 1599
- Sullan 1163-1165, 1264, 1271, 1333, 1363, 1738, 1864
- of Tyros 1602, 1618

cf. regnal year

erased inscription 183, 224, 508, 709, 814, 1202, 1608/1609
Erechtheion 53, 100
Eretria 381
Erythrai 285-288 (amphoras)
eschatology 567; cf. afterlife
ethnic discrimination 75
Etruscans 940
Euboia 479
- and Delphic amphictyony 515

euergetism 1514, 1576, 1580, 1583, 1904, 1934; cf. s.v. benefactor
Eumenes II 1155, 1190
Eupolis 183
Euripides 60, 796
Eurysakes 134
exedra 1730
exile 476
exposure of child 618, 1464 ter app.cr.
eye, evil 938, 980

Fabius Pictor, Q. 936 bis
family 856, 1158, 1427, 1990; cf. s.v. adoption, bastardy, child, genos, illegitimate child, marriage, orphan
- of architects 515
- of priests 475

federal state 376 (Messenia), 465 (Triphylia), 1996; cf. s.v. koinon
festival 48, 825, 1043, 1126, 1135, 1927, 1934
filiation formula 754
finances 481, 1927, 1928; cf. s.v. customs, defense expenses, tax
- in Athens 11, 92
- in Delos 753
- of building works 1889
fine 338, 340, 1259, 1415-1417, 1421, 1428
fire 1977
fish trade 91
fishing 1979
Flacilla 1136
Flavius Theodorus Georgius Procopius 1679 app.cr.
fleet
- Roman 1179, 1536
flutist 1277
foedus 1903
food; cf. s.v. grain, olive oil, wine
- distribution 138
- production 1537
- price 1572
- trade 91, 1537, 2000
foreigners 1929; cf. s.v. marriage (mixed), metic
- contributor in epidosis 1045/1046, 1927
- in Athens 3, 12/13, 86, 257
- in Delos 754
- in Ephesos 1129
- in Egypt 1748, 1782
- in Gortyn 856
- in Samos 804
- slaves 52
forgery
- forged document 89, 333
- forged inscription 725, 978, 1020.2; 1523, 1847?
fort 124, 129, 495, 820, 1818
fortification wall 917
foster child 1459 bis
foundation
- funerary 1227, 1580
- gymnasiarchical 1431
foundation myth 574, 1935
fountain 1422 bis, 1891
freedman 543, 587, 618, 754, 762, 948 app.cr., 1129, 1201 app.cr., 1245, 1360, 1376, 1459 bis, 1554/1555, 1576
- epitaph of 1926
- imperial f. 1759
freedom, of city 1043, 1455, 1903, 1935, 1950
fresco, inscription on 729
friendship 754, 1019, 1576
frontier 820/821; cf. border, territory
fuller 705, 1149
funerary; cf. s.v. altar, banquet, burial customs, death, epigram, foundation, garden
- imprecation 1227, 1309, 1362, 1431, 1819 app.cr., 1865
- inscription 1926 (the use of Θ)
- legislation 216
- monument 716, 1227 (extension of)
- ritual 232, 503, 980, 1427

Galatians cf. s.v. Gauls
Galba 1426
garrison 786, 799, 873, 1043, 1549, 1576, 1595, 1782 bis, 1894
garden, funerary 1391 app.cr.
gate, city 1545
Gauls 1224
- Galatian War 1155, 1190, 1197 app.cr., 1224
- in Rome 982
Gela 767
gem 1871, 1877-1877 ter, 1880-1884, 1930
genealogy 1583
Genesia 48, 110, 138
genos 134
ghost 1981

gift 961
gladiator 793, 1113 bis, 1144, 1150, 1431, 1989
- bestiarius 600 bis
- murmillo 1113 bis B/C
- retiarius 793
- secutor 1150
gladiatorial combats 1128, 1152, 1845, 1989, 1992
glass
- stamp on 1000
- weight 1686-1688
Glaukias 184, 188
gnomic text 994(3), 1642
Gnostics 1930
gold
- bell 980
- bracelet 1517
- cylinder 732
- lamella 607, 626, 649, 949
- leaf 1872
- ring 590, 655, 945, 1020(2), 1869-1871
governor, Roman provincial 515, 1349 ter, 1617, 1887, 1890, 1896, 1958, 1998
- of Achaia 139, 512
- of Arabia 1730/1731
- of Asia 1201 app.cr., 1343/1344
- of Cyprus 1368
- of Caria 1034/1035
- of Crete 874
- of Egypt 1450
- of Lycia-Pamphylia 1431, 1463
- of Macedonia 622, 639, 640 app.cr.
- of Palaestina Secunda 1679 app.cr.
- of Pamphylia 1423
- of Syria 1552
graffito 802, 822, 877, 940, 971, 1807
- on astragalos 1525
- on column 1605
- on disc 77
- on figurine 860
- in gymnasium 1931
- on lamp 711 XLIII/XLIV, 908, 1200
- on marble receptacle 242
- on miniature shield 859
- on paving slab 243-247
- pictorial 68 (on Athenian ostraka), 691 (on architectural block)
- rupestral 788, 821/822, 887
- on statue 1036
- on stone 248, 691
- on tile 492
- by travellers 1767-1772
- on vase 81, 84, 307, 316, 317-319, 378, 488, 648, 711, 720, 743, 749, 787, 798, 803, 806, 811, 828, 861, 867/868, 876, 886, 890, 911/912, 915, 923, 932, 960, 976, 1000, 1022, 1037, 1489, 1514/1515, 1516(4), 1518, 1520, 1520 bis, 1524/1525, 1528, 1792(3), 1793, 1868
- on wall of building 326, 1034, 1095, 1137-1145, 1572, 1798
- on wall of tomb 931, 1845
grain
- supply 1132, 1927
- trade 91, 799
grave; cf. s.v. altar, burial customs, epigram, funerary, heroon, relief
- boundary stone of 56/57, 159
- care for 1269 app.cr.
- expenses 1389
- extension of 1227
- family g. 209
- lekythos 222
- protection of 1165, 1255, 1259, 1415-1417, 1421, 1427/1428, 1458, 1464 ter, 1819 app.cr., 1865-1867, 1911
- violation of 1259
Gregory of Nazianzos 962
gymnasium 501, 694, 754, 759, 786, 788, 821, 936, 1128, 1136, 1245, 1431, 1516(2), 1835/1836, 1894, 1931, 1992
Gytheion 289

Hadrian 519, 527, 984, 986, 1001, 1128, 1132, 1759, 1908, 1939/1940
hair, dedication of 795, 1043, 1070
Halikyai 44
hands, raised 633, 635, 1268
harbor 1179, 1536, 1916, 1927 (revenues)
headache 949
healing 1202 app.cr.; cf. s.v. anatomical dedication, Asklepieion, incubation
- cult 186, 347, 872, 1490-1493, 1590
Hekate 1593
Hekatomnids 1025
Helios 1977
Hellenization
- in Asia Minor 1957, 1959
- in Egypt 1747
- in Syria 1589
helmet, inscribed 577. 829/830, 832
henotheism 1967, 1969
Hephaisteia 155
Hera 329, 464
Heraia 395 (sculptor from H.)
Herakles 122, 134, 347, 392-394, 446, 881. 936 bis, 989, 1979
hereditary
- magistracy 1152
- priesthood 1025
heresy 922, 1232, 1387 app.cr.
herm 174, 183, 252 B. 623
Hermes 394, 1979
Hermione 36 (and Athens)
hero cult 19, 49, 133/134, 136-138, 156/157, 310, 328, 330/331, 339, 353, 375, 378, 404, 447-449, 496, 1980, 1985; cf. s.v. heroine, heroization
Herodes Atticus 18, 168, 484, 1939
Herodotos
- 1.171.6 1025
- 5.119 1025
- 7.109 710 ter
heroine 49, 136-138, 352, 560
heroization 546, 567, 592, 953 bis
heroon 843-847, 1123
Hieron 533
hippodrome 1601-1611
Hippokrates
- *Epidemics* 6 731
- *Internal Affections* 256
historian 936 bis; cf. s.v. Appian, Arrian, Diodoros, Fabius Pictor, Herodotos, Kallisthenes, Livy, Polybios, Theophanes, Thucydides, Timaios, Xenophon
history 1148
holocaust 134, 138, 299, 339
holy man 1981
Homer 714, 759, 878, 1165 app.cr., 1338 app.cr., 1456 ter app.cr., 1519, 1544 app.cr., 1679 app.cr., 1839 app.cr.
homicide 47
homosexuality 84, 788
honors 506, 517, 756, 806, 1122
hoplite 78
horos see s.v. security horos
horse
- names of 988
- race 144, 147
- sacred 104
house 610
household 610
hymn 731 bis, 878, 1238, 1816 bis, 1918, 1942
humor 858 app.cr., 1113 bis C
hunting 1845
Hyperbolos 69
Hypereides
- *Euxenippos* 14 157
hypothecation 132

identity 754
- in the Black Sea regions 1900
- 'cavalry' 203
- Christian 1034
- civic 1148, 1403, 1424, 1957
- elite 1934
- Greek 197, 946, 1517, 1934/1935, 1957

- Jewish 1034
- of the Ionians 1117
- of Italici 754
- religious 1967
- Roman 197, 1934
- Sidonian 1589

Idrieus 1057
Ikos 282 (amphora)
illegitimate child 827, 856; cf. s.v. bastardy
Illyria 1992
immortality 1960
incantation 1877 bis
incubation 872, 1238
indigenous cults 1962, 1966, 1982
information 1954
inheritance 856/857
initiation, initiatory rite 586, 788, 795, 1146, 1977
inscription; cf. s.v. erased inscription, forgery, painted inscription, pierre errante
- collections of i. 962, 978, 1924
- material of 717 bis
- publication place 1893
- reading of 1919
- reworking of 189

instrumentum domesticum 1020, 1684-1688
invention 1617
inventory 51, 140/141, 515, 753, 795, 1983
invocation 506 bis, 856, 1269 app.cr., 1588 bis, 1703, 1720, 1741
Ionia 1962
Iran, Iranians
- name 1398
- religious influence in Lydia 1166

iron
- clamps 85

irony 858 app.cr.
Isis 1106 app.cr., 1750
isopoliteia 1151
isopsephism 1049, 1706 app.cr.
Isthmian Games 293, 526
Isthmos 583
Italians
- identity 754
- integration in Greek society 501
- migration to Greece/Asia Minor 501, 587, 754, 762, 826, 1050, 1284 app.cr., 1391, 1908, 1950
- traders 757, 826

iteration in office 694, 823, 856, 1513 A, 1682, 1904
Iulia Aquilia Severa 357
Ixion 77

Jews 223, 744, 883, 941, 979, 1000, 1033/1034, 1340, 1356, 1595, 1745-1747, 1787, 1872 app.cr., 1877, 1963, 1967, 1968 bis, 1971/1972, 1976, 1979
- graffito 1037
- influence in Late Antiquity 1034, 1963, 1976
- onomastics 1947
- prayer 1036 bis?, 1678?
- relation to the Blues 1611
- revolt under Trajan 1843
- synagogue 1971
- weight 1551

judge, foreign 381-383, 1180
jumping-weight 300, 467?
Justinian 1905

Kallimachos 109
Kallisthenes 515
kalos-inscription 77/78, 80?, 82-84, 472, 647 G; 821 B; 822
Kassandra 352/353
Kaunos 1130
Kephallenia 382 (decree in Messene)
Kerameikos 8, 204
Kerkyra 87 (and Athens)
keys, city's 1043
kings 1952, 1958
- and cities 584, 1121, 1952, 1959
- and priests 1243

- and religion 1191
- client king 986
- in Egypt 1744
- in Macedonia 584, 586, 589
- royal cult 1043, 1198, 1462, 1503, 1516(6), 1751, 1894, 1897
- royal ideology 1744, 1894, 1952
- royal land 1959

kinship, between communities 888, 1026, 1367, 1589
Kleisthenes 134
Kleomenes III 447-449
kleruchy 134
Knidos
- amphoras 262-265, 648 IV, 731

koinon; cf. s.v. federal state
- Achaian 379, 482, 515, 1148
- Aiolian 1148, 1996
- Aitolian 545, 1148
- Akarnanian 481, 1148
- Arkadian 439, 462, 466, 480, 1148
- Boiotian 505, 817 bis
- Chalkidian 579, 584
- Epeirotan 1148
- Ionian 1117, 1148
- of the Kretaieis 1996
- Lesbian 1148
- Lycian 1452
- of the Nesiotai 763, 1996
- Syrian 1533

Kos 1925
- amphora stamp 274-277, 507, 731, 1574 (pseudo-Koan)
- and Rhodes 763

Kronia 48
Kybele 173, 657
Kydonia 111 (and Athens)

label
- on ampulla 1699
- on mosaic 1506, 1562, 1616, 1675/1676
- on vase 76, 993, 1516(3)

Laelianus, M. 337
lamella 607, 626, 649, 949
Lamian War 99
lamp 1221
- dipinto on l. 914
- graffito on l. 711 XLIII/XLIV, 908, 1200
- inscription on l. 1200, 1648, 1669
- signature 260/261, 298, 320, 372, 710 bis, 868, 908, 918, 1200

lamp hanger, inscribed 1858-1860
land
- distribution 512, 519, 576 bis, 733
- exploitation 826
- imperial 1237
- leasing 92, 132, 753, 1029/1030, 1927, 1982
- ownership 587, 618, 1361, 1368, 1993
- private 519
- public 512, 519
- restitution 1837
- royal 1959
- sacred 512, 515, 518/519, 1129, 1982
- surveying 519

language; cf. s.v. bilingual, dialect, Latin, linguistic phenomena
- of decrees 5
- Aramaic interaction with Greek 1530, 1575
- Greek in Bactria 1514/1515
- Greek in Parthia 1512

Lanoios 936 bis
Lanuvium 936 bis
Latin; cf. s.v. bilingual
- Greek in L. letters 1583 (*phyles Mithenon*)
- L. in Greek letters 971, 979, 988, 1345.1
- influence on Greek 519, 754, 1251, 1264 ter app.cr., 1475 app.cr.
- inscriptions 826, 1245

- in Syracuse 934
Laurentian schism 922
law 322, 462, 515, 753, 1955
- in Athens 5/6, 47, 104
- in Gortyn 856/857
- in Philippopolis 705
- writing of l. 822, 856
lawsuit 131, 253, 522, 617, 705
lawyer 704
lead
- curse tablet 254, 617, 988, 1875
- medallion 884, 938
- mirror 718/719, 722, 726
- plaque 994(1)
- seal 855
- sheet 1938
- sling bullet 647, 698-700
- tablet 321, 646, 1021
- tessera 920
- token 738
- weight 255, 1550, 1567/1568, 1570, 1618, 1652-1658, 1670, 1683, 1693-1697, 1873/1874
leaf, inscribed 948
leasing of land 92, 132, 753, 1029/1030, 1927, 1982
legal dispute 132
Leo I 709
letter 337, 515, 541, 646, 1938
- of Roman emperor 515, 519, 527, 1132, 1431, 1933
- of Roman magistrate 515, 519, 1431
- royal 1043, 1058, 1513
- of royal official 1462
lettering
- letter forms 44, 59, 323/324
- punched letters 571 I, III; 577
- sigma in Athens 7, 44, 60
- theta nigrum 1000
- raised letters 573, 807
letters
- filled with lead 1681
Leukas 283 (amphora)
lex sacra 442, 477, 790, 856, 932 bis, 1146/1147, 1968; cf. s.v. cult regulation
libation 1912
library 1931
Licinius, M. Lucullus 515
life 1642
life expectancy 1745
linguistic phenomena 878, 1227 app.cr., 1521; cf. s.v. dialect, Lycian, Phrygian, translation
- confusion between accusative and genitive 1227 app.cr., 1818
- confusion between dative and genitive 596, 1457 bis, 1458, 1458 bis, 1530, 1662
- confusion between dative and accusative 596, 1407, 1530
- dative in -νι in Macedonia
- future instead of subjunctive 1227 app.cr.
- gemination of lambda 1818
- gemination of sigma 617 V/VI, 648 IV,
- gemination of vowel (in Latin names and words) 754
- lingua sacra 808
- parataxis 1227 app.cr.
- phonology
  - aphairesis 1227 app.cr.
  - ch for -k 1481
  - i for -e 1165
  - k for -ch 1253, 1257
  - o for -ou 1165
  - p for -ph 1362
list; cf. s.v. casualty list, loanword, military catalogue
- of astynomoi 1055
- of authors 936 bis
- of citizens 817 ter, 1954
- of donors 1042
- of ephebes 146, 385/386, 754, 1765
- of eponymous archons 59
- of household items 256

- of members of an association 151
- of members of a phratry 554?
- of names 150, 152-154, 455, 506 ter, 554, 1236
- of priestesses 1838
- of prytaneis 1183
- of strategoi 936
- of theorodokoi 520
- of victors 147-149, 443, 501 quater, 511, 796

literacy 74, 349, 822, 850, 877
literature cf. s.v. Cicero, comedy, Derveni papyrus, epigram, Hippokrates, historian, hymn, Lucian, New Comedy, oration, orator, Pausanias, philosopher, Philostratos, Plinius, Plutarch, poetry, Polyainos, Solon, sophist, Strabo, Xenophon of Ephesos
liturgy 1927
livestock 856
Livia 772/773
Livy
- 26.24.11 545

loan 501, 750, 753, 819, 1889, 1982
loanword
- Aramaic 1530
- Latin 519, 1251, 1264 ter app.cr.

Lokris 519
loom weight 373, 863, 868
- stamped 494, 540, 868

Lucania 976 (Greek influence)
Lucian
- *Runaways* 705

Lucius Verus 1135
Lucius Caesar 165/166, 772
Lycia 1957
- language 1425

Lydia 1962, 1966, 1975, 1982
Lykon 109
Lykourgos, Athenian statesman 135, 142/143
Lykourgos, Athenian orator
- *Leok.* 51 58
- *Leok.* 112 46

Lysandros 535
Lysias
- 13.71 46
- 30 48

Lysimachos 1121

Maccabees 1595
Macedonia, Macedonians 1989, 1992; cf. s.v. Antigonids
Macedonian War, Second 763, 768
macellum 374
magic 316, 546, 711 app.cr., 884, 940, 1871(1), 1877-1877 ter, 1880-1884, 1973/1974, 1981; cf. s.v. amulet, curse, defixio, gem, phylakterion, voces magicae
magic sign 980
magistrate 1904
- accountability 1904
- accumulation of offices 1904
- iteration 694, 823, 856, 1513 A, 1682, 1904
- rotation in office 823, 856

manhood, conceptions of 1974
Manlius, Titus 501
Mantineia 42
mantis 218; cf. s.v. divination
manufacture of cushion 929
manumission 351?, 441, 744, 754, 810, 1459 bis (by will), 1922; cf. s.v. freedman, slave
- record 457 E, 503, 519, 541 app.cr., 543 app.cr.

Marathon 18, 138
marble-worker 1638
Marcus Aurelius 1933
- *Med.* 10.31 737

marriage 1894
- age of m. 1747
- at a god's instigation 1165
- at the emperor's instigation 1544 app.cr.
- between master and slave 1459 bis
- duration of 598

- endogamy of elite 1152
- mixed m. 754, 812, 1894, 1956
- remarriage 1259?

martyr 729, 1542-1544, 1674-1679
martyrium 1542-1544, 1588 bis
mason 1889
- mason's mark 296, 315, 325, 545, quinquies, 691, 1495, 1504, 1889

Maussolos 515, 1057
Maximianus 1394 app.cr.
maxims, Delphic 1516(1), 1521
measurement 753
medallion 884, 937, 939
medicine 112, 611, 1990; cf. disease, doctor, healing, Hippokrates, surgical instrument
Megalopolis 390 (sculptor from M.)
Melqart 881
Memnon 479
memory, collective 59
Menander, poet of comedies 721, 1164, 1845
menorah 1037, 1551, 1611, 1972
mercenary 799, 1782, 1782 bis, 1956
merchant 91, 135, 754, 940, 1337, 1572, 1611, 1860; cf. s.v. negotiatores, trade
metic 257, 1956; cf. s.v. foreigner
meter 986
metrical oracle 1100, 1156/1157; cf. s.v. epigram
metronymic 558, 827, 617, 1747
midwife 15
migration 574, 641, 1151
- of Achaians to Pamphylia 1421 bis
- from Asia Minor to Thrace 716
- of Palmyrenes to Dacia 1579
- of Phrygians to Asia Minor 1421 bis
- of Romans to Macedonia 587
- of Syrians to Macedonia 638, 641

cf. s.v. Italians

milestone 1239, 1343/1344, 1399, 1431, 1714, 1727
Miletos
- and Athens 35, 50

military
- catalogue 506 ter, 920, 1894
- colony 1952, 1959
- decoration 1164
- display 97
- organization 1990
- reform 1497 bis, 1595, 1782 bis, 1786 bis, 1894
- regulation 589
- service 1894

mime 947
miracle 1816 bis
mirror, inscribed 718/719, 722, 726, 961
Mithras 716, 1539
Mithridates, king of Iberia 986
Mithridates VI 702, 735/736, 1050, 1900
- Mithridatic Wars 792, 1129/1130

mitra, inscribed 831, 833, 835, 837-842
Moesia 1989, 1992
monastery 1763; cf. s.v. monk
money
- change 509
- contained in jars 750
- present 517
- thrown in fountain 750?

monk 875, 1763, 1795; cf. s.v. monastery
monogram 320 I, 738, 868, 887, 891, 918, 939, 1871
monotheism 1967
Montanists 1034, 1976
month
- Ἀπρίλιος 1059.21
- Ἄρειος (Bithynia) 1227 A.2
- Αὐδαναῖος (Susa) 1513 A.15
- Ἀφροδισιών (Iasos) 1043.83, 91
- Ἀνθεστηριών (Athens) 95.3/4
- Βενδίδειος (Bithynia) 1221 app.cr.
- Γαμηλιών (Athens) 95.3/4
- Δίος (Bithynia) 1221
- Διόσθεος (Mylasa) 1029 B.9?
- Διοσθεών (Mylasa) 1029 app.cr.
- Διόσθυος
  - Mylasa 1029 app.cr.

- Rhodes 1497.1
- Δύσσθρος (Macedonia?) 1864
- Δύστρος (Tyros) 1602
- Ἑκατομβαιών (Athens) 48 A.fr.3.II.2
- Ἐλαφηβολιών (Iasos) 1043
- Ἐπίπι (Egypt) 1781
- Ἐπίφι (Kyrene) 1841
- Ἡραῖος
- Bithynia 1230
- Delphi 513
- Ἡράκλειος (Bithynia) 1230 app.cr.
- Θευδαίσιος (Mylasa) 1029 B.7
- Λῷος
- Palmyra 1582
- Philadelphia 1171.2
- Μάϊος 1599, 1740
- Μεσορή (Egypt) 1805.57
- Νοέμβριος 1662
- Ξανδικός
- Lydia 1165.2
- Palmyra 1583
- Syria 1553.37
- Ξανθικός (Syria) 1542
- Πάναμος (Rhodes) 1497.3/4; 1498.1; 1661 B
- Πάνημος (Syria) 1549
- Περίτιος (Syria) 1553.39
- Ποσιδεών (Athens) 96.5?
- Σεπτέμβριος 527.33/34
- Σκιροφοριών (Athens) 48 A.fr.3.I.19; 96.5?
- Σμίνθιος (Rhodes) 564
- Ὑπερβερταῖος (Phrygia) 1363
- Χυάχι 1841 (Kyrene)

mosaic inscription 576, 709, 721, 1333 A, 1385-1387, 1506, 1535, 1562, 1601-1603, 1616, 1649, 1662, 1666-1668, 1674-1680, 1704, 1720, 1725/1726, 1740, 1801, 1834, 1876
mouldmade inscribed pottery 257
mule driver 297
murex 1452
Museum in Alexandria 984
music; cf. s.v. contest
- musical notation 1942

musician 377, 737, 1277, 1943, 1992
Mycenae, Mycenaean 1949
Myra 1132
myrtle 112
mystery cult 377, 546, 586, 657, 825, 872, 1238, 1912, 1960
myth, mythology 77, 328, 479, 561, 574, 936 bis, 1041, 1109, 1123, 1145, 1148, 1451, 1616, 1672, 1678, 1872 app.cr., 1935
- assimilation of a deceased woman with mythological figures 942

native populations and Greeks 710 ter, 711, 1403, 1956, 1962; cf. s.v. indigenous
naukraria 134
Naukratis 1466
Naupaktos 382 (decree in Messene)
naval commissioner 143
Neanias 137
necromancy 1981
negotiatores 587, 762, 1050, 1149, 1174
Nemea 583
Nemean Games 48, 308
Nero 474, 501 bis, 1457 ter
Nesiotai 763
New Comedy 174; cf. s.v. Menander
Nile 1132, 1674 (Nile festival)
nilometer 1677
nomadism 1576
nonsense inscription 1020.2?; 1847?
Novatians 1232
numerals 7, 123, 648, 711, 720, 806, 1037, 1487, 1499
- magical significance of nine 1464 ter app.cr.

Numidians 1929
nurse 15
Nymphs 519

oath 44, 711 app.cr., 1177, 1965

- citizen 733
- of hieromnemones 515
- of Plataia 89
- treaty 523

obscene text 802, 858

occupations 14 (in Athens); cf. s.v. actor, architect, baker, charioteer, flutist, fuller, glass-worker, lawyer, mantis, marble-worker, mason, merchant, midwife, mule driver, mime, musician, nurse, orator, painter, perfumer, physician, poet, potter, sailor, sawyers, sculptor, trumpeter, turner, woolworker; ἀγοραῖος, ἄγροικος, ἀλειθινοβάφος, ἀμπελουργός, ἀπραγματικός, ἀργυροκόπος, ἀργυροπράτης, ἀρτοκόπος, ἀρχαιολόγος, ἀρχέμπορος, ἀρχιατρός, ἀρχιβάφθης, ἀρχιτέκτων, ἀσκοναυτοποιός, ἀσκοποιός, ἀσπροπώλισσα, αὐλητής, βάπτης, βαρβαρικάριος, βαφεύς, γαροπώλης, γαστρόπτης, γαυσαπάριος, γεωργός, γλύπτης, γναφεύς, γραμματικός, γραμματοδιδάσκαλος, γρυτοπώλης, γυψοκόπος, δακτυλιδάριος, διάδοχος, διδάσκαλος, δομοτέκτων, ἐλαιοβαστακτής, ἐποποιός, ἐτράριος, ζωγράφος, ἡνίοχος, θυμελικός, ἰατρός, ἱματιοπράτης, ἱππιατρός, ἰσσικιάριος, καγκελλάριος, καλαμαῦλις, καλλιγράφισσα, καλλιγράφος, καμιλάριος, καμινάριος, καμψάριος, καραβιάριος, καρουχᾶς, κεραμεύς, κεραμοπώλης, κιθαρῳδός, κλειδοποιός, κνικιακονχυλευτής, κογγυλοκόπος, κογχυλεύς, κογχυλευτής, κομμερκιάριος, κονεάτης, κονκυλευτής, κονχυλευτής, κονχυλοπλύτης, κούλσωρ, κουρεύς, κουριόσος, κραμβιτάριος, κριθοπώλης, κυρτουκάπηλος, κωμῳδός, λαοξόος, λατόμος, λατύπος, λεκτιάριος, λευκαντής, λευκουργός, λιβράριος, λιθοξόος, λιθοτόμος, λιθουργός, λινυφός, μάγειρος, μαρμαράριος, μελοποιός, μεταβολεύς, μεταξάριος, μηχανικός, μονοπώλης, μουλίων, μουσώτης, μυρεψός, ναύκλαρος, ναύκληρος, ναυπηγός, νομικός, νοτάριος, ξυλογλύφος, ὀθονιακός, ὀθονιοπράτης, οἰκοδεσπότης, οἰκοδόμος, οἰνοπράτης, ὀρχηστής, ὀσπροπώλισσα, ὀστιάριος, οὐετράριος, ὀφικιάλιος, παιδευτής, παιδοτρίβης, πανδουριστής, παντοπώλης, παξαμᾶς, παρατουρᾶς, πλουμάριος, ποιητής, πορφυρᾶς, πορφυρεύς, πορφυρευτής, πορφυροπώλης, ποτικεφαλᾶς, πραγματευτής, πρακτήρ, πρίστης, πυθαύλης, πυθικός, πωλοδαμαστής, ῥάπτης, ῥαφῳδός, ῥήτωρ, σαλπιστής, σηρικάριος, σιγγουλάριος, σιδηρουργός, σιλικνιάριος, σιρικοποιός, σκυτεύς, σκυτίς, σκυτοβυρσεύς, σοφιστής, σταθμοῦχος, συροποιός, σφηκλάριος, σχολαστικός, σωματέμπορος, ταλασιουργός, ταρειχοπώλης, τέκτων, τεσαράριος, τεχν(ε)ίτης, τιθήνη, τίτθη, τορνευτής, τραγικὸς ποιητής, τραγῳδός, τρακτευτής, τραπεζίτης, τροφός, τυροποιός, ὑαλᾶς, ὑποκριτής, φιλόλογος, φιλόσοφος, φραγγελίτης, χαλκεύς, χαλκοτύπος, χαλκουργός, χαρτυλάριος, χοροκιθαρεύς, χρυσουποδέκτης, χρυσοχόος, ψειλωτής, ψηφοθέτης

Odrysoi 710 ter, 812, 1162

officer 176, 187, 589, 735, 873, 1782 bis, 1786 bis

oligarchy, oligarch 733, 935, 1121

Olympia 439, 518, 583, 1983

Olympic Games 474

onomastics 1944-1949
- Bactria 1515, 1517
- Biblical names and Jewish identity 1034
- Christian names and identity 1034
- Cretan names deriving from polis names 862
- epic names 1517
- homonymy 1839
- Jewish names 1034, 1947
- Latin cognomina in Greece 1944
- nickname 82, 1091, 1804
- Palmyra 1576
- Roman names 587 (Macedonia), 754 (Delos), 826 (Crete), 1944 (Athens, Greece, Lydia)
- Roman onomastic formulas in Greece 511

- second name 1028, 1201/1202, 1401, 1456 bis B, G; 1513 B.2; 1640, 1709
- supernomen 1464 bis
cf. metronymic, patronymic
oracle 731 bis, 1110, 1156/1157, 1165 app.cr., 1238, 1933, 1983; cf. s.v. divination
- alphabetical 1431
- collection of o. 1157/1158
oracular enquiry 570, 1156, 1159
oration 501 bis, 1451, 1991; cf. s.v. panegyrics
orator 184, 695, 1620; cf. s.v. Aischines, Andokides, Demosthenes, Hypereides, Lykourgos, Lysias, sophist
orgeones 132/133
orphan 97
Orphic, Orphism 546, 567, 586, 731 bis, 825, 951, 1912, 1977
- lamella 470/471, 607, 626, 649, 825, 906, 992
ostrakon 67-73, 84, 742, 1925
Otacilius, Marcus 1201 app.cr.
owner's inscription
- on disk 77
- on lamp 1200
- on ring 1871
- on vase 545 quater, 803 A, 912, 932, 960, 1868

paganism
- interaction with Christianity 942, 967, 1034, 1964
- in Late Antiquity 232, 475, 874, 1034, 1591-1594, 1960
painted inscription 234, 669, 694, 748, 1345, 1464 ter, 1777, 1841
painted stele 216, 224, 1596
painter
- painter's signature 74, 78, 794, 976, 993, 1995
palace 584
Palaimon 299
Pamphylia 1957
Pan 444, 519
pan, stamped 891
Panathenaia 110, 144, 155, 172
panegyrics 695
Panhellenion 1935
pantomime 1943
Panyassis 1451
'Parmeniskos group' 272/273, 613 B/C, 648 VI/VII
Paros
- amphoras 279?, 870
Parthian War of Trajan 986
Pasion 200
Pastor, L. 337
pastoralism 856; cf. animal husbandry, transhumance
pasture 518
Patara 1132
Patrai 289 (emperor cult)
patrol 821
patronage 1128
patronymic 1267
Paul, St. 1368
Pausanias
- 1.2.4 216
- 1.2.4/5 33
- 1.29.11/12 60
- 1.29.15 162
- 2.10.2/3 334
- 2.27.6 334
- 3.17.9 334
- 3.19.4 162
- 3.19.6 353
- 4.14.4 412
- 4.31.6 411
- 4.31.12 163
- 5.8.10 163
- 5.16.5 483
- 5.18.2 75
- 6.13.3-4 1054
- 7.16.5/6 60
- 7.23.9 488

- 7.25.5 492
- 8.9.2 334
- 8.27.1-8 463
- 10.20.3 506 bis
paving slab, inscribed 243-247
peace 1744
Peiraieus 16
Peloponnesian War 60
Penelope 942
perfume, trade 2000
perfumer 1746
Pergamon 1124, 1202 app.cr., 1908
Perikles 209
Perseus, hero 328/329, 763
Perseus, king 763
Persia, Persians 1545
- Persian Wars 53/54, 78, 89, 496
- name in Cilicia 1464 ter app.cr.
personification 1367
Pescennius Niger 1367
Peticii 416
phiale, bronze 1850
Philemon 174
Philip II 584, 586, 647
Philip V 763, 1038
Philippus Arabs 1917
Philistos 936 bis
Philopoimen 447-449
philosopher 447-449, 515, 1134, 1939; cf. s.v. Aristotle, Chrysippos, Cyrenaics, Derveni papyrus, Diogenes of Oinoanda, Marcus Aurelius, Presocratics
- Epicurean 1537
- peripatetic 109
- Platonic 406
- Stoic 416, 1445
philosophy 705, 1445, 1939, 1990/1991
Philostratus
- *Gym.* 36 1464 bis
- *Her.* 14/15 1464 bis
- *VS* 510/511 1194 app.cr.
- *VS* 605 1135
- *VS* 610 1195 app.cr.
Phoenician 101, 790, 881, 1898, 1929
- inscription 213
- merchant 91
Phokis, Phokians 519, 545
phratry, enrolment 756
Phrygia, Phrygians 836 app.cr., 1246, 1963, 1966, 1975
- language 1246, 1299 app.cr.
- slaves in Athens 52
phylakterion 887; cf. s.v. amulet
Phyle 86
physician cf. s.v. doctor
Physkos 1130
pierre errante 506 ter, 815/816, 817 bis, 880?, 881, 986, 1146, 1461
piety 1816 bis
pilgrim 1698-1703
- accommodation of 515, 1617
Pindar 1839 app.cr.
- *Isthmian* 6.66-75 1977
- *Pythian* 8 291
piracy, pirate 91, 757, 763, 824
Pisidia 1975
pitch 705
pithos, stamped 617 bis
Pittakis, K.S. 143
plaque
- bone 1000(2)
- lead 994(1)
Plataia, Plataians
- in the Athenian army 60
- Eleutheria 447-449, 528 app.cr.
Plautilla 357
Plinius
- *n.h.* 4.11.44 713 bis
plunder 589
Plutarch 515, 1939
- *Agesilaos* 13.1-4 350
- *Alkibiades* 13.1-10 69
- *Aristeides* 7.3 69
- *mor.* 251E 483
- *mor.* 628A-629A 164
- *mor.* 651 A, E 611 app.cr.

- *Nikias* 11.1-8 69
- *Solon* 12 47
- *Sulla* 17 501

Plynteria 48
Pococke, R. 1116
poet 94, 109, 162, 515, 950, 984, 1041, 1431, 1939/1940; cf. s.v. Anakreon, Anthologia Palatina, comedy, epigram, Homer, hymn, Kallimachos, literature, Menander, New Comedy, Panyassis, Pindar, Stesichoros, tragedy
poetry 188; cf. s.v. epigram, hymn, poet
police 1364, 1576, 1953
Polyainos
- *Strateg.* 7.25 712 app.cr.
- *Strateg.* 8.44 561

Polybios 452
- 5.26.5 584
- 11.4-6 545
- 15.23.13 1038
- 20.5.12 584
- 24.8-10 447-449

Polydeukion 168
Polyzalos 533
Poseidon 332, 355, 465, 758
posthumous honorary inscription 843-847
Postumius, Sp. Albinus 519
potter 8, 204, 958, 1909
- potter's signature 257, 370, 491, 731, 746, 1145 bis, 1995

practice text 877
praetorium 1712
prayer 739, 856, 887, 1036 bis?, 1383, 1678, 1978
Presocratics 567
prices 136/137, 610, 755, 799, 1029, 1572
priest, priesthood 208, 1147, 1243, 1464 ter (Komana), 1982
- hereditary 1025
- sale of 1146/1147

priestess 15, 475
procession 1580, 1906, 1934
processional way 1135
procurator 1917
professionals 2000; cf. s.v. association, occupations
- specialization 14, 2000
- training 1235
- women 15, 1564, 1816, 1862, 2004

Proklos, 'House of' 232
Prometheia 155
proskynema 1767-1769, 1798, 1809
prostitution 813, 1786, 1793
province, provincial administration, Roman 1922, 1958; cf. s.v. governor
- Asia 1950
- Crete 826
- Egypt 1450
- Lycia 1426
- Palaestina 1732
- Pisidia 1367
- Pontus 1900

proxenos, proxeny 439, 458, 506, 517, 543, 737, 754, 804, 1961
Psalm quotation
- 29 1733(11)
- 42 (43) 1388
- 91 916, 937, 1488, 1733(10), 1930

Ptolemies 1462, 1744, 1751
- and Caria 1038
- and Cyprus 1497 bis
- and Delos 757
- and Miletos 1118 app.cr.
- and Sidon 1595
- and Rhodes 763
- and Thera 786

Ptolemy II 757, 1753
Ptolemy III 524, 544
Ptolemy IV 524, 1799
Ptolemy VI 1497 bis, 1595, 1780
Ptolemy VII 1780, 1836
Ptolemy VIII 757, 1805 app.cr.
Ptolemy IX 757, 1755, 1780
Ptolemy, 'the son' 1753
publicani 1578, 1928, 1950
publication provision 1, 106

punctuation mark 1651
purification 1965
purity 932 bis, 1816 bis, 1968
purple, purple fishing 1452, 1565
Pythagoras 911

quarry 16, 296, 1346 app.cr., 1795
Quintilius Varus, P. 770
quotation 1139 app.cr., 1845 (of comedy); cf. s.v. Psalm quotation

ransoming of captives 91
rape 858
reading of epigrams 1919
regnal year
- of Agrippa II 1693 A, 1694 A, 1705
- of an emperor 1813
- of Eumenes II 1197
- of Hadrian 1696
- of Nero 1777 app.cr.
- of Ptolemy, VI, VII, IX 1780
- of Septimius Severus 1231
relief
- bowl 257
- dedicatory 311, 657, 707, 713, 1208, 1347-1349, 1351, 1457 bis, 1851-1856
- documentary 100
- gladiatorial 793
- grave 195/196, 214, 218, 220, 222, 228, 230/231, 580, 606, 627, 633, 651-654, 805, 919, 1150, 1184/1185, 1222-1226, 1269-1273, 1275/1276, 1298, 1350, 1354, 1363, 1614, 1811, 1862-1864
renaming of city 1367
republication of documents 59
rescue from danger 989
revolt
- Jewish 1843
- in Kyrene 1836
- of natives in Egypt 1751, 1798
Rhamnous 124
Rhodes 1038, 1130, 1929
- amphoras 268-271, 564, 644, 731, 868, 890, 924 app.cr., 943, 972, 1497/1498, 1566, 1661, 1764
- and Crete 824, 873
- and Ptolemy VII
- and Tenos 800 app.cr.
rider god 1851-1856
ring, inscribed 590, 655, 822, 939, 945, 980, 1018, 1020(1/2), 1869-1871
rite of passage 134, 328, 788, 795
river 917, 1527 (river god)
road 32, 55, 518 (hiera hodos), 1438, 1727, 1785, 1916, 1964; cf. s.v. street
- protection of 518, 1785
rock-cut inscription 1378-1382, 1434, 1523, 1692, 1767-1772, 1784, 1808; cf. s.v. rupestral inscription
Romanization 716, 1152, 1855
Rome, Romans 768, 1130, 1552-1560, 1903, 1914, 1928, 1933/1934, 1950, 1956; cf. s.v. army, citizenship, colony, emperor, fleet, governor, identity, Latin, letter, migration, onomastics, province, publicani, senate, translation, veteran
- Aitolia 545
- Alexandria 757
- Aphrodisias 1031
- Crete 826
- Delos 754, 757
- Delphi 532
- Kaunos 1050
- Lycia 1426
- Macedonia 587
- military influence 1497 bis, 1595, 1782 bis, 1786 bis, 1894
- Palmyra 1578
- Rhodes 762, 768
- Sardis 1175
Ross, Ludwig 143
rupestral inscription 1173; cf. s.v. rock-cut inscription
- boundary marker 1170

- graffiti 788, 821/822, 887

sacred property 132, 515; cf. s.v. land
Sacred War, Third 515
sacrifice 49, 114, 132-134, 136-138, 481, 738, 825, 856, 932 bis, 1064, 1197 app.cr., 1432, 1580, 1927, 1980
sacrificial calendar 19, 47-49, 61, 110, 134, 136-138, 157
sailor 940
Salamis, Salaminians 134/135
Salamis (Cyprus) 135
salary 711 I
sale 142
- of priesthood 1146/1147
Samos
- colonization of Samothrake 808
- inventories 1983
Samothrakian Gods 1836
sanctuary 104, 340, 441, 462, 481, 515, 795, 825, 955, 957, 974, 1025, 1126, 1243, 1982
- administration 753, 825, 1058
- and city 1058, 1126, 1982
- finances 1120, 1126, 1915, 1982
- privileges of 515
- protection of 515
- revenues of 481, 515
- supra-regional 518, 825
- thesaurus 872
Sappho 76
sawyer 727
scribe 822, 1564 (woman)
script 1925; cf. s.v. alphabet
sculptor 357, 387-391, 395-397, 413, 415, 538, 701, 758
- s. signature 387-391, 395-397, 538, 758, 791, 1466, 1494, 1624?, 1644, 1719, 1988
sculpture 197, 202, 1986, 1988
seal 754, 855, 939 (ring), 1529
seat block, inscribed 66, 1367 app.cr.
secretary 1, 106 (Athens)
security horos 160/161
Seleukids 757, 1026, 1197 app.cr.
Seleukos I 1026
senate, Roman
- embassy to 1887
- senatus consultum 1059, 1175
senator, senatorial order 1128, 1368, 1576, 1905, 1917, 1960
Septimius Severus 1177, 1367
serpent 218
Seven against Thebes 312
sexuality cf. s.v. homosexuality, obscene text, prostitution, rape
shield, miniature 859
shield-apron 78
ship 801, 970
- dedication of the prow of a s. 342
Sicily 570
- Sicilian expedition 60, 62
- and Timoleon 91
signature 473, 924; cf. s.v. lamp, painter, potter, sculptor, terra sigillata
- artist's 215, 1869/1870
- bronzesmith's 864
- builder's 1571
- on vases 1995
siglum 1599
signum 1000
Sikel inscription 931
Silvanus 713, 716
silver
- leaf 948
- ring 939, 980, 1871
- vase 545 quater, 730, 1024, 1988
Sinope
- amphoras 278, 731
Skythians 733, 735/736, 742
slave, slavery 948 app.cr., 1245, 1798, 1956; cf. s.v. freedman, manumission
- dedication of s. 810
- epitaph of 1926
- in Athens 52
- in Delos 754

- in Palmyra 1576
- marriage with master 1459 bis
- price of 1572
- public 1431
- sacred 351?, 810
- in spectacles 1989
- trade 757

sling bullet 647, 698-700
Smyrna 383 (decree in Messene), 1124
society 1990; cf. s.v. benefactor, elite, equestrian order, euergetism, family, foreigners, freedman, manumission, patronage, slave
- and armed forces 1894
- hierarchy 1904
- integration of Italians 501
- professional specialization 14, 2000
- social groups in Hellenistic Asia Minor 1956
- social status of fullers 1149

soldier 821, 919, 1164, 1241, 1357, 1431, 1549, 1576, 1595, 1762, 1782 bis, 1784 app.cr., 1785, 1795, 1798, 1807, 1843, 1894; cf. s.v. army, mercenary, officer, veteran
- decoration of 1164
- decree of 128
- payment of 509

Solon
- fr. 15 958

Solonian classes 39, 1894
Sophilos 74
sophist 984, 1939, 1991
Soteria 313, 515
soul 567, 1964, 1977; cf. s.v. afterlife
Sounion 134
Spain
- Spaniards in Rome 982

Sparta, Spartans
- letter to Amphissa 541
- in Athens 82 (Lichas)
- emperor cult 289

spectacle 1989, 1992
spices, trade 2000
spirits 1164
spring, spring-house 1581, 1671
stadium 97, 375, 516, 998 bis?
stamp 891, 908; cf. s.v. amphora, Arretine ware, bowl, bread, brick, glass, lamp, pan, pithos, tile
standard of measurement 509 (Aiginetan)
Statilii 501
Statilius Taurus, T. 501
statue 1545, 1933
- commemorative 58 (for athlete)
- cult 53, 100, 441, 618, 621, 758, 825
- dedicatory 412, 562, 1466, 1591-1593, 1626
- erection in fulfillment of testament 1104
- honorary 341, 357, 380, 400-403, 405-409, 506, 517, 524, 756, 804, 1100/1101, 1122, 1128, 1933, 1961
- perception of 1933

statuette, inscribed 593, 728, 764, 766, 860, 1056, 1248/1249, 1613, 1789, 1792, 1847-1849
Stesichoros 796
Stoics 1001, 1445
stoichedon 506 ter, 662
Strabo
- 12.2.3 1464 ter app.cr.
- 12.3.32, 34, 36 1464 ter app.cr.
- 12.8.14 1975

street 155, 813, 1906; cf. s.v. road
subscription 1118, 1889
sumptuary law 935
sun 1816 bis
supernatural phenomena 1981; cf. s.v. epiphany, vision
supernomen 1464 bis
superstition 980
supplication 13
surgical instrument 1874 bis
symbols of cities
- dolphin 100 (Troizen), 255

Syme 1128
sympoliteia 445, 1452
symposion 84, 911, 923
synagogue 744, 883, 1033, 1617
syncretism 1503
synoikismos 439, 463, 1956
Syria, Syrian 638, 641, 1898
- cults in Rome 981
- in Gaul 995
- in Macedonia 638, 641
- in Rome 982
- in Spain 982
Syrian War, Fourth 1799
Syrian War, Fifth 1038

tablet 321, 646, 1021, 1875, 1954 (wooden)
Tarentines 1894 (in Thessalian cavalry)
tax 1455, 1578, 1581, 1786, 1903, 1905, 1914, 1927, 1959, 1997; cf. s.v. customs
- tax collector 1237, 1578, 1928
- harbor tax 481
- in Athens 12
- in Triphylia 465/466
teacher 745
technical invention 1617
Tenos 501
terra sigillata 1507
- signatures on 731, 868, 1145 bis
terracotta
- plaque (epitaph) 1866
- statuette 593, 1145 bis
territory 439, 519, 1239, 1438 app.cr., 1462, 1993; cf. s.v. border, delimitation, frontier
- territorial dispute 482, 523, 1038
- territorial settlement 482
tessera 751, 920
testament 991 bis, 1104, 1431, 1464 ter
- manumission by will 1459 bis
- royal 1836
textiles 1572, 1814 (inscribed), 1915, 2000
Thasos
- amphoras 266/267, 609, 613 A, 648 II/III, 731, 812, 817, 868
- spectacles 1992
theater 66, 97, 359/360, 380, 460/461, 510, 707, 993 app.cr., 1047, 1137-1145, 1191, 1231, 1367 app.cr., 1495/1496, 1845, 1992; cf. s.v. actor, comedy, didaskaliai, Dionysiac artists, mime, pantomime
Theangela 1042
theft 515 (of sacred property), 2002
Themistokles 89, 333
Theophanes
- *Chron.* 224.29-33 713 bis
theorodokoi 439, 519, 583
Theos Hypsistos 744
theosophy 1238
theoxenia 932 bis
Theseus 134
Thessaly 1894
Thetis 479
Thirty, the 86
Thrace, Thracians 808, 812, 1989
- in Arabia 1718, 1720
- in Cyprus 1477, 1481
- discrimination of 75
- slaves in Athens 52
- spectacles 1992
- T. Rider God 657, 713, 716, 1985
Thrasyboulos 86
Thronion 479
Thucydides
- 3.16.1. 39
- 4.118.4 41
- 5.64.5 446
- 5.66.1 446
- 6.6.2 44
thymiaterion 1857
Tiberius 773, 1178
ticket 460/461
tile
- graffito on 492, 561?
- marble t. 814

- stamped 327, 330, 345, 368/369, 434, 450-454, 457 D, 459, 490, 495, 553, 563, 565, 568, 572, 588, 614, 731/732, 891, 924
Timaios of Tauromenion 936 bis
timber 753
Timoleon 91, 294, 536, 570, 885
toast 923
toilet 1141
token 738, 920
topos inscription 240, 1160, 1606-1611
torch race 155
trade 91, 416, 501, 587, 731, 753, 757, 826, 1452, 1576, 1785/1786, 1900, 2000; cf. s.v. merchant, negotiatores
trademark 81
tragedy 145, 464, 796; cf. s.v. Aischylos, Euripides
tragic actor 464
Trajan 380, 779, 986, 1123, 1207 app.cr.; 1916, 1939
transhumance 518, 856
translation 1390, 1425
- from Aramaic to Greek 1530
- from Latin to Greek 1175, 1251
travel 570
traveller 989, 1767-1772, 1808
treaty 34, 36, 41/42, 44, 100, 442, 476, 515, 523, 545, 824, 852, 1038, 1431, 1955
tribal state 439
tribe 483, 856, 1231, 1576, 1580
tribute, exemption from 1455
trilingual inscription
- Greek/Hebrew/Latin 1000
- Greek/Latin/Palmyrene 1576, 1578, 1582/1583
Trojan War 479, 574
Troizen 41, 100
truce 474, 477
turner 708
Tyndaridai 355
tyranny 108, 935
tyrant 447-449, 483

urbanism 1032, 1620, 1908/1909
urn 1812

vase; cf. amphora stamp, dipinto, graffito, kalos-inscription
- inscribed 74-84, 257, 371, 440, 571, 730, 794, 803, 826, 1145 bis, 1942
- labels on 76, 993, 1516(3)
- names of 2003
- signatures on 1995
vase painting 74-81
Vedii Antonini, in Ephesos 1128
Vergil 936 bis
Vespasian 1426
veteran 657, 713, 716, 1390 app.cr., 1843, 1948
Vettius Agorius Praetextatus 1960
vicarius 639
victor 1839
- athlete 147-149, 443, 936, 1456 bis J, 1765
- Macedonians 583
- musician 528
victory 533; cf. s.v. war
- v. monument 1135, 1190
- multiple v. in contests 529, 531, 537
Victory 1136
Visigoths 320
vision 1816 bis
voces magicae 948/949, 988, 1875, 1877 ter, 1880-1883, 1930
volcano 1135

wall painting, inscription on 729, 950, 970
walls 506 bis, 1532
war 124, 647, 733, 735/736, 740, 763, 767, 919, 1223/1224, 1545, 1782, 1798; cf. s.v. Antiochos, army, booty, captive, casualty list, Chremonidean War, Cretan Wars, Dacian Wars, death, defense, fort, Galatian War, Lamian War, Peloponnesian

War, Persian Wars, plunder, Sacred War, Syrian War, Trojan War, truce
- dedication after victory in w. 294, 479, 535/536, 574
- war dead 138, 496
- war-orphans 97

War of Demetrios 544
water 1912
- high-water marks 1677
- management/supply 917, 1581, 1617
- pipe 866

weapon; cf. s.v. helmet, sling bullet
- inscribed 822, 829-842
- ownership of 1894

wedding 1043
weight 1000.3; 1024, 1517 A
- bronze 468, 1023, 1569
- glass 1686-1688
- lead 255, 1550, 1567/1568, 1570, 1618, 1652-1658, 1670, 1683, 1693-1697, 1873/1874
- stone 1487, 1499, 1551

well 1042, 1136 ter
well cylinder, inscribed 315
wine 826, 886/887, 1497
wish for good luck 1784
women 140, 196, 483, 1576, 1920, 1973/1974, 2004; cf. s.v. metronymic, midwife, prostitution, rape
- athletes 526
- death at childbirth 351
- entertainers 947
- magistrates 1904
- professionals 15, 1564, 1816, 1862, 2004
- public role 2004
- recipient of gift 961

woolworker 15
wreath cf. s.v. crown
wrestler 1155, 1464 bis
writing implement 1874 bis

Xenophon
- *Hell.* 1.6.1 53
- *Hell.* 2.4.2/3 86
- *Hell.* 4.1.39 350

Xenophon of Ephesos 1953

youth 1126

Zakynthos 284 (amphora)
Zankle 476
Zeus 479, 567, 1977
- in Macedonia 586
- Naios 464

IG I^3	*SEG* LII
passim	5, 7
1	1894
7	53
9	34
11	1, 44
12	44
14	6
15	1
17/18	36
21	35
31	36
32	1, 6
34	44
35	37
37	1
38	36
39	44
40	6, 37, 44
45	38
46	6, 39, 1894
52	6
55	1921
60	1894
61	585
64 A	40
67	41
70	1
73	37
75	41
76	37
79	1906
82	37
83	42
85	69
90	43 app.cr.
93	1886
98	45
102	46
104	47, 59
110	5, 1886
131	6

IG I^3	*SEG* LII
174/175	487
207	53
236-241	48
240 K	61
255	817 bis
256 bis	49, 136
259-290	50
402	753
403	104
403 add. p. 965	51
420-430	52
426	22
459	1886
474	53
503/504	54
683	538
689	1886
756	538
760	123
782	1886
791	32
830 bis	538
951	58
1006	954
1031	59
1055 B	55
1064	31
1083	26
1084	1886
1095	9
1096	32
1154	9
1155	60
1162	4
1163	60
1185	48, 61
1186	60, 62
1192	206
1194	1886
1208	538

IG I^3	*SEG* LII
1211	538, 1886
1261	538
1269	538
1273 bis	1886
1289	209
1349	9
1357	63
1377-1379	3
1380	1065 app.cr.
1389-1392	66
1453	44, 65
1453 C	43 app.cr.
5012	26

IG II^2	*SEG* LII
10	86
12	45
13	487
30	39, 1894
41	1955
43/44	1955
47	16
96	87
97	1955
99	87
112	487
116	1996
120	1
126	1955
128	1
139	88
141	1929
208	91
223	90
244	16, 99, 1892
270	99
283	91
289	88
330	135
333	1921
334	8, 92, 1921

IG II^2	*SEG* LII	*IG* II^2	*SEG* LII	*IG* II^2	*SEG* LII
337	93, 135, 1898,	1031	114/115	1362	1990
	1929	1032	114	1366	1937
342	1929	1036	117	1388	27
343	98	1060	117	1421	799
347	94	1067	9	1424 a	799, 1894
351	97	1095	32	1428	799
360	95, 799	1100	139	1436	799
365	583	1125	1991	1453	799
380	1906	1126	32	1514-1531	140
397	99	1127	515	1514	27, 140
418	1929	1132-1134	515	1517	27, 140
448	1894	1132	118	1523	27, 140
463	1889	1133	119	1534 A/B	141
498	102	1134	120/121	1535	141
502	103	1176	16	1582	11, 55
505	12	1191	1906	1593	142
545	12	1198	123	1609	1921
546	95/96	1203	22	1622	170, 1921
554	12	1225	1894	1623	143, 253
624	97	1241	105	1629	143
641	105	1258	131, 253	1631	11
652	106	1261	105, 1898	1635 + add	753
657	105	1262	105	1654	53
659	705	1264	105	1666	1889, 1892
666	1894	1271	105	1668	1889
715	12	1277	1898	1672	147, 705, 799,
744	12	1281	799		1910, 2004
768	12	1289	132, 1898	1673	1889, 1910
775	506 ter	1290	135, 1898	1678	753
776	2004	1299	1894	1680	1892
788/789	24	1301	1898	1685	105
791	109, 125/126	1311	130	1716	151
802	12	1315	1898	1755	9
803	506 ter	1320	33	1757 c	595
835	12	1323	1898	1938	1944
898	113	1329	1898	1948	164
1006	21, 114/115,	1330	33, 377	1951	1949
	1931	1332	33	2000	164
1008	114	1337	1898	2012	164
1009	21, 116, 1931	1338	33	2017	164
1011	21, 114	1357	48	2130	21
1028/1029	21	1358	136/137	2158	164

IG II²	*SEG* LII
2291 A	1991
2311	8, 144, 172
2315	1424
2316/2317	172
2318-2323	145, 796
2325	145, 216, 796
2336	163, 754
2345	920
2456/2457	116
2485	114/115
2617-2619	155
2624	32
2631/2632	131
2777	1910
2799	162, 515
2865	1886
2931	1991
2934	2004
2946	101, 1929
2957	1991
3055	163
3112	164
3126	171
3148	172
3169/3170	531
3175	165
3198	1991
3250/3251	165/166
3277	1900
3279	771
3451	197
3453	2004
3563	164
3609	1991
3616	1991
3631	164
3632	1939, 1991
3661/3662	1991
3665-3671	1991
3688-3690	1991
3702	185
3704	1991

IG II²	*SEG* LII
3709	1939, 1991
3712	1991
3725	30
3764	1991
3779	586
3796	164
3800	1939
3806	1991
3811-3814	1991
3818	1991
3963/3964	164, 184, 1939
3964 a	184
3969	168
4007	1991
4059	182
4073/4074	1991
4077	1991
4084	1991
4087	1991
4209	1909
4211	1991
4217	1991
4224/4225	1991
4249	231
4298	33
4488	1886
4510	164
4514	164, 188
4544	164
4547	25
4665-4668	24
4688	23
4696	29
4977	156
5056	33
5060	33
5222	203
5371	198
5378	189
5468	209
5823	201
5878	216

IG II²	*SEG* LII
6001	209
6008	9, 206
6217	203
6288	15
6320	204
6609	206, 209
6626	207, 216
6859	209
6873	15
7524	216
7691	216
7862-7881	12
7873	15
8448 (a)	1620
8449	1620
8830	212
8953	225
8994/8995	1929
9034	213
9079	15
9112	15, 2004
10007	1991
10118	1991
10137	215
10453-10455	3
10454	190
10826	1991
10840	15
11009	191
11387	216/217
11406	15
11647	15
11678	9
11685	192
11786 a	189
11887	64, 193
11891	189
11933	15
11952	1991
12073	2004
12193	15

IG II²	*SEG* LII
12292	15
12387	15
12470	194
12559	15
12583	2004
12629	230
12644	231
12813-12815	15
13062	15
13065	15
13209/13210	1991

IG III	*SEG* LII
171	1978

IG III App.	*SEG* LII
78	1974
87	1974

IG IV	*SEG* LII
132	1978
203	299
449	1991
492	1886
493	328
506	322
511	323/324
564	311
569/570	311
575	311
581	1895
608	1895
611	313
750	2004
756	824
757	1996
840	2004
854	1894

IG IV².1	*SEG* LII
28	335
66	799
76/77	336
88	337
91	338
94/95	583
97	339
98-100	340
102	872, 1910
105/106	1910
107/108	334
110	1910
115	1910
119	1910
121	645, 1990, 2002
122	1990
124	872
126	1922
128	1968
306	342
491	942

IG V.1	*SEG* LII
1	541 app.cr., 487
3	349
7-10	541 app.cr.
26	352
28	541 app.cr.
168	357
468	407
504	407
540	942
563	1991
599	942
649	350, 358
691	359
701-710	351
713/714	351
720	1886
918	351
921	351

IG V.1	*SEG* LII
939	851
961	541 app.cr.
1119	347
1124	350/351
1125	351
1127	351, 810
1128	351
1129	351, 810
1145	348
1146	501
1208	1464 ter app.cr.
1214	810
1221	351, 810
1225	810
1232	1886
1277	351
1283	351, 810
1320	351
1338	810
1390	351, 377, 412, 1910
1398	407
1428/1429	383/384 app.cr.
1432	377, 1954
1433	376/377, 402, 1910
1459	408
1461	387
1481	425
1487	422
1494	429
1509	361
1511	810
1532	1910
1564	349
1591	351

IG V.2	*SEG* LII
1	462/463
3	462
6	462, 1910
118	464

IG V.2	*SEG* LII
155	1991
266	2004
319	446, 455
351	27
357	1921
410	442
429	441
437	799
452 (7)	451
452 (22)	452
461	2004
469 (27)	450
534	449
549/550	439
1390	810

IG VII	*SEG* LII
27	506 bis
49	531
53	496
70	497
70 A/B	290
72/73	290, 497
91	1991
106/107	1991
175	1886
185	506 bis
190	500
212	506 bis
246	505
279	506 bis
280	1996
283	1996
290	1996
298	506 ter
308	506 bis
324	506 ter
393	1996
413	1928
573	1991
1773	1939
1777	501

IG VII	*SEG* LII
1795	505
1826	501
1828	512, 1978
1861/1862	501
1886	511
2225	501
2226/2227	512
2420	1910
2426	509
2510/2511	1991
2711	1933
2713	501 bis, 1903
2724	505
2727	501
2823	1944
2824 A	506 bis
2871	501
2873	501
3059	501
3073	1889
3083	377
3498	1910
3707	505
4127	501
4135	515
4147/4148	501
4149	1898
4260	506 bis
4263	506 bis

IG IX.1	*SEG* LII
97	1996
101	1996
702	158

IG IX^2.1	*SEG* LII
3 A	523
4	1996
17	851
30	1996
31	851
51	1919

IG IX^2.1	*SEG* LII
171	515
178	1996
183	1996
187	1996
194	1996
202	524
208/209	1996
241	545
583	481, 1996
588	1996
609	322
665	1996
718	322
750	542
756	543 app.cr.
786	1921
798	377
848	545 quin.
863	545 quin.
866	574
1729	509

IG IX.2	*SEG* LII
62	2004
89 a-b	1059 app.cr.
234	555
509	1894
518	541 app.cr.
806	546
811	546
841	546
908	546
1260	546

IG X.2.1	*SEG* LII
3	583/584, 621
4	1992
32/33	587
38	620
65	620
79	587, 624
80	587

IG X.2.1	*SEG* LII
83	587
84	587, 621
91	587
98	587
100/101	587
103	587, 621
104/105	587
109-111	587
112-114	587
120/121	587
124	587
137	1992
140	622
142-150	620
151	622
153-170	620
163	611
172-177	620
179-185	620
187-193	620
195-217	620
212/213	1992
229-234	620
236	1992
244	586
259	586
260	586, 620
278	620
291	1895
300	1992
306	1989
309	586
319	620
442/443	620
445/446	620
448-491	620
493/494	620
496-508	620
503	586
506	586
512-517	620
512	1991
518 bis	620
550	1992
666	586
739	1992
805-824	620
887	1992
891-893	620
995	620
1001-1006	620
1019	1992
1028	583
1034	1991
1039	619, 637

IG X.2.2	*SEG* LII
330	587
331	1992

IG XI.2	*SEG* LII
110	2004
133	1943
142	872
145	1954
148	763, 1954
158	799
159	799, 872
161	509, 753, 1029 A app.cr., 1929, 1954
199	872, 1029 A app.cr., 1889
203 A	872
219 A	1906
223 B	1929
287	753, 872
290	872
316	872
338 A	872
372 A	872
399 A	753
442 A	753, 872
509	753
1417	753

IG XI.4	*SEG* LII
196	586
510-1021	756
559	1929
596	763
613	761 bis
751	763
1049	799
1053	583
1080-1087	756
1114	1898
1115/1116	1929
1127	757
1135	763
1248	1922
1349	756

IG XII.1	*SEG* LII
46	761 bis
48	762
83	1991
90	762
106	762
141	546
517	762
643-645	762
653	762
760	1791
1033	824

IG XII.2	*SEG* LII
15	1996
74	1223 app.cr.
109	1895
208	783
210	784
262	783
271	1895
536	782
539	773

IG XII.2	*SEG* LII
540	774
541	776
542	771
543	778
544	779
545	777
549	776
573	781
643	1991

IG XII.3	*SEG* LII
6	1898
7	762
10	1898
31/32	1898
103	824
104	1898
178	1898
103	824
249	346, 785, 1904
326	787
327	786
328	1894
330	786, 799, 1197 A app.cr.
331	786, 1894
338-342	786
443	1894
463	1894
464	1894
531/532	1991
536-540	788
536	1990
538	1990
540	1919, 1990
553	788
762	1886
1085	872
1111	1230 app.cr.
1116	789
1119	1991
1153	1886

IG XII.3	*SEG* LII
1296	1894
1389-1391	1894
1410-1413	788

IG XII.5	*SEG* LII
48	158
65/66	942
110/111	795
113/114	795
117-119	795
123/124	795
126	795
147	538, 795
148	795
150-176	795
444	105, 145, 796
652	763
714	799
718	851
812	2004
817	763
824	763
830	763
872	2004
917	501
941	801
1061	1894

IG XII.6	*SEG* LII
1	1889
11	799
17-131	804
42	1921
148-154	804
150	763
169	1894
172 A	1954
262	1921
331	1117
560	1464 app.cr.
561	2002
584	825
610	1921
787	805

IG XII.7	*SEG* LII
p. 1	1974
22	500, 2004
33	500
35	500
36	2004
49	2004
141	1886
494	942
515	1954

IG XII.8	*SEG* LII
27	1991
70	546
156 A	1894
226	808
234	808
371-373	1992
379	815
380	1989
386	815
471	815
549	1992

IG XII.9	*SEG* LII
53/54	821
191	22, 817 bis
192	1894
207	377
234/235	1931
236/237	22
278	817 bis
900 a	1929
907	1890
912	506 ter, 817 bis
924	817 bis
955	1991
1179	1991
1189	1886

IG XII.9.	*SEG* LII
1263	817 bis

IG XII Suppl.	*SEG* LII
11	1928
47	780
124	772, 781 app.cr.
128	770
203/204	795
249	1996
261	1928
330	500
347	799
399	813 bis
410	815
478	1989
553	22
644	1894
1306	786
1417	788

IG XIV	*SEG* LII
1	935
45	934
59 (a)	934
61	978
64	978
66	978
68	978
85 (a)	978
87	978
100	978
103	978
189	883
263	886
292	978
306	978
320	978
352	917
377*	1000
421	936
434	936

IG XIV	*SEG* LII
455	1890
534	883
593	886
595/596	886
600	881, 1538
605	940
607 a-q	940, 942
608-611	940
636	954
638	825, 1977
641/642	825
643	954
645	991
647/648	954
652	954, 958
664	954
665	954, 1977
830	1536
935	1991
952	983
971	981
672	954, 981
694	954
984	978
1000	1991
1003	989
1026	978
1031	978
1085	984, 1991
1097	796
1356	942
1374	986, 1918
1391	979
1447	978
1523	978
1642	978
1681	978
1684	1991
1697	978
1702	1991
1775	978
1865	978

IG XIV	*SEG* LII
1928	1991
1971	987
1973	978
2064	942
2131	1922
2342	947
2393	890
2395 (6)	924 app.cr.
2406 (15, 22, 57)	954
2409 (5)	981
2413 (10)	1930
2413 (17)	883
2413 (18)	962
2420 (4)	954
2433	996
2469	1991
2495	999 app.cr.
2499	999
2516	1991
2538/2539	1000

SEG I	*SEG* LII
108/109	506 bis
157	515
187 A	515
267	517
282	587
361	645
367	1889
448	1458
566	1802
570	1746
573	1746
584	1506 app.cr., 1616, 1801

SEG II	*SEG* LII
260 (2,5/6)	515
261	515
265-267	519
339	515

SEG II	*SEG* LII
350	936
423	1991
579	1997
652	1991

SEG III	*SEG* LII
90	103
122	12
246	1991
316	1991
359	1982
396	886
499	1992
609	739
683	1991

SEG IV	*SEG* LII
1	935
29/30	886
71	954
73	954, 991 bis
74/75	954
78	954
539	1895
541	1860 app.cr.
625	1991
634	2004

SEG VI	*SEG* LII
38	1245, 1991
298	1458
391	1458
402/403	1458
405-407	1458
409	1458
415-417	1458
419	1458
421-431	1458
433/434	1458
437	1458
456	1458
525/526	1458

SEG VI	*SEG* LII
686-714	1364
812	1496

SEG VII	*SEG* LII
1	1513
133	1578, 1583 app.cr.
138/139	1580
190	1538
192	1538
196	1564
200	1572
202	1572
204	1572
213	1572
264	1572
325	1905
374	1574
386	1572
411	1572
416	1572
417-420	1572
423	1572
433	1572
435/436	1572
442	1574
452	1574
1099	1721
1153	1905

SEG VIII	*SEG* LII
7	1671
8	1671, 1692
21 A	1905
170	1617, 1971
171	1617
269	1894
360	1751
368	1746
387	1749
410	1761
469	1746

SEG VIII	*SEG* LII
483	1746
493	1746
548	1750
584	1895
643	1795
680	1798
703	1785
714	1894
781	1905
802	1746
873/874	1617

SEG IX	*SEG* LII
1	1819
5	1839 app.cr.
7	1836
13	27
72	27
76	1819
165/166	1835
182	1838
352	1837
424	1833 app.cr.

SEG XI	*SEG* LII
72	1937
125	1991
126 a	294, 885
244	1886
300	328
302	322
340	320
397	799
465	1890
491	1132
663	362
824	358
848	359
852	360
923	351
949	346, 1904
1107	27

SEG XI	*SEG* LII
1154	443
1180 a	1886
1215	886
1233	954

SEG XII	*SEG* LII
87	1886
143	155
350	1992
365	764
373	583/584
374	584
379/380	885
406	935
409/410	886
412	954, 974 (6)
515	1590 app.cr.

SEG XIII	*SEG* LII
45	132
236	329
237/238	331
351	515
355	515
361	517
406	583
472	1991
485	1000
499	1991
502	1991
505	295, 1991
521	1906

SEG XIV	*SEG* LII
303 a	1886
375	487
410/411	515
529	1937
544	763
585	914 app.cr.
593	883, 887
599	919
604	1925
639	1050, 1130
641-648	1050
650-652	1050
683-685	1030
803	1431

SEG XV	*SEG* LII
77	73
99	105
144	199
187	506 ter
221	347
322	1960
337/338	515
460	622
517	788
532	1117
591	887
592 (a/b)	886
599	908
601	954
819	1458
845	1544
848	1591
849	1580

SEG XVI	*SEG* LII
73	112
113	1508
140	89
163	1991
193	218
312	517
415	706 app.cr.
475	1921
535	933
541	887
542-544	886
547-555	886
557-565	886
562	506 ter
569	908
586	954
758	1458
781	1509 app.cr.
860	1751

SEG XVII	*SEG* LII
87	31
134	305
183	1984
200	1991
315	1989
317	618
442	954
487	1000
505	1951
528	1991
544	1458
584	1843 app.cr.
639	1403
693-706	1431
715-718	1431
720-729	1431
759	1991

SEG XVIII	*SEG* LII
13	92
19	506 ter
87	24
140	300
143	1426
145	330 app.cr.
153	333
223	515
230	515
239/244	515
249	515
343	1889, 2004
360	813 bis
412/413	886
555	1982

SEG XVIIII	*SEG* LII
561	1978
563	1245
570	1426
626	1617
632/633	1799
634	1744

SEG XIX	*SEG* LII
78	110
108	114/115
159	164
208	1620
234	232
379	515
402	515
438	587
504	1991
609	886
611 (a)	886
618	954
620	991
724	1818
847	1968 bis
852	1968 bis
886	1538
887/888	1573

SEG XX	*SEG* LII
113	1508
199	1497 bis
252	1496
306	351
324	1509 app.cr., 1512
326	1521
387	1591-1593
417	1679 app.cr.
459	1682, 1689 app.cr.
482	1617
640	1746

SEG XX	*SEG* LII
702	1818
747/748	1839 app.cr.
752	1709 app.cr., 1844

SEG XXI	*SEG* LII
303	100
389	1
482	114/115
498	139, 164, 1991
527	134, 136
530	133
541	136/137
1065	15

SEG XXII	*SEG* LII
128	128
167	28
199	15
306	810
336	954
339/340	480
345	954
450/451	515
457	1889
465	515
477	515
480	515

SEG XXIII	*SEG* LII
115	1939
206	377
208	377
220	412
225	388
226	389
227	390
237	457A
277	1929
324	519
324 c	535

SEG XXIIII	*SEG* LII
326	1910
405	1231 app.cr.
410	825, 1912, 1977
531	826, 866
547	824
548	873

SEG XXIV	*SEG* LII
103	98
281	352
343	506 ter
395	1231 app.cr.
478	595
536	603
574	645
585	583/584
1197	1506, 1616, 1801

SEG XXV	*SEG* LII
106	12
239	131
460	954
576	520
636	481
715	583/584

SEG XXVI	*SEG* LII
25	41
72	799
134	122
136	49
163	920
287	207
460	345
461	349
631	823

SEG XXVI	*SEG* LII
805/806	733
821	1978
1047	822
1050	822, 827
1056/1057	886
1065	919
1101	919
1123	936 bis
1139	951, 825, 1912, 1977
1214	1991
1215	1001
1217	1000
1305	1997
1306	1954
1379	1991
1431-1433	1431
1457	1458
1458	1484 app.cr.
1641 (151)	1580
1702	1747
1703	1745
1708/1709	822
1783	1784 app.cr.
1789	1784 app.cr.
1800	1786 bis
1816 (a)	1837

SEG XXVII	*SEG* LII
103	530
119	515
134	1889
226	1977
261	1197 B app.cr.
305	620
311	620
338	815
485	772
631	850
656/657	886
702	954
713/714	1000
812/813	1220
827	1220
838	1220
929	1424
933	1588 bis
938	2001
942	1425
972 bis	1519
993	1535
995	1537, 1609 app.cr., 1611 app.cr.
1008	1717 app.cr.
1026	1745

SEG XXVIII	*SEG* LII
45	86
60	108
90	117
103	16, 132
415	377
417	444
449	503
461	506 bis
478	530
528	567
774 bis	954
775 bis	951
758	879
776	886
827	1000
871	1991
953	1911
1042	1235
1048-1425	1657 app.cr.
1056	1237
1061	1237
1078	1976
1104	1237
1115/1116	1339
1222	1451
1224	1424
1225	1753
1332	1573
1337	1580
1392	1672
1408	1658
1411-1413	1651, 1697 app.cr.
1421	1652 app.cr.
1424	1652 app.cr.
1428	1653 app.cr.
1432	1671
1451	1683 app.cr.
1549	1834
1568	1978

SEG XXIX	*SEG* LII
102	108
127	1991
311	297
337	300
452	501
591	580
614	608
650	580
807	817 bis
821 (1)	849
832	886
835	886
837	886
842/843	886
845/846	886
853	886
860/861	886
863	886
867	886
869/870	886

SEG XXIX	*SEG* LII
872	886
874	886
879/880	886
886	886
899	886
901	886
904/905	886
908	886
918/919	886
954-956	954
957	954
961	954
963	954
982	954
1003	1911
1017	954
1019/1020	954
1147 bis	1995 (1)
1183/1184	1895
1186	1895
1191	1895
1195	1895
1198	1895
1264	1191
1516	1952
1613	1894
1737	1458
1767	978

SEG XXX	*SEG* LII
93	534
237	1991
276	1991
390	1942
422	465/466
424	954
568	602
569	618, 799
706	2004
869 (b)	749 app.cr.

SEG XXX	*SEG* LII
1021	762
1066	2004
1175	954
1176 (A 3)	954, 957
1176 (B 4)	954
1176 (F 5)	954
1178	1991
1197	989
1220	991
1254	1916
1428	1991
1509	1245
1523	1431
1541	1458
1567	1465, 1496
1605	1368
1664	1522
1687	1999
1760	1745
1791	1858-1860
1801	1620
1884	1791
1894	954, 976

SEG XXXI	*SEG* LII
50	66
172	182
285	295
354	471
357	954
370	760
627	595
628	586
630	611
633	586
641	620
646	608
647	620
675	1718 app.cr.
730	760
818	881, 1538

SEG XXXI	*SEG* LII
824	886
844	883
952	1991
1002	1937
1026	1895
1036	1895
1080	1969
1089-1091	1267 app.cr., 1457 app.cr.
1127	1341
1197	1372
1207	1373
1219	1370
1222	1376
1256/1257	1375
1259	1371
1348	1894
1335	1502 app.cr.
1356	1502 app.cr.
1375	1500
1381	1527
1400	1672
1456	1651
1473	1740 app.cr.
1521	1894
1591	1874 bis

SEG XXXII	*SEG* LII
36	86
84	96
112	108
118	109, 125/126
145	122
252	167
302	612
405	444
450	1910
639	1762 app.cr.
724	788
936/937	936

SEG XXXII	*SEG* LII
1025	963-965 (1)
1026	954, 974 (7)
1027	954
1036/1037	978
1042	978
1069	991 bis
1083/1084	1003-1017
1206	1162
1234	1895
1237	1982
1243	2001
1306	1431
1311	1458
1362	1991
1406	1547
1414-1423	1547
1435	1548
1502	1617, 1620
1504	1620
1545	1726
1547	1616
1605	1837

SEG XXXIII	*SEG* LII
147	21, 136, 157
159	248
186/187	1991
211	218
266	294, 885
331-349	484
400	360
513	595
637	1707 app.cr.
657	763, 768
672	701
679	795
695 (10)	1507 app.cr.
767-769	954
774	954, 976
807/808	954
820	954
837/838	1000
841	1000
940	1905
1017	1895
1039	2004
1040	1889, 2004
1072	1855 app.cr.
1097	1900
1138	1341
1141	1245
1165	1895
1183	1753, 1894
1187/1188	1458
1220-1246	1516
1246 bis	1521
1270	1620
1584	1516

SEG XXXIV	*SEG* LII
47	63
57	1942
70	95
103	20
256	41
261	98
282	517
309	357
321 (a)	378
331	954
338	1977
355	1929
619/620	586
638	799
750	733
913	822
946	886, 919
952	1762 app.cr.
997-999	954
1002	951
1004	954
1006	954
1019	954
1094	1126
1124	1126, 1895, 1915
1213	1762 app.cr.
1259/1260	1991
1266	1911
1295	1341
1298	1341, 1862 app.cr.
1299	1341
1319	1458
1326	1457 ter
1336	1458
1339	1458
1341	1458
1434	1522
1456	1578
1542	1991
1581/1582	1785
1593	1785
1728	1733

SEG XXXV	*SEG* LII
70	1929
83	51, 104
104	1991
156	168
239	96, 98
263	380
302	332
389	465/466
399	360
456	515
660	546
790	1886
933	2004
1009	886

SEG XXXV	*SEG* LII
1024	1895
1032	954
1035	954
1053	954
1055	1991
1056	954
1071	1000
1110/1111	1895
1164	1762 app.cr.
1183	1894
1360	1237, 1905
1365	1953
1396/1397	1245
1427	1911
1479	1519
1480	1527
1495	1599
1499	1584
1507	1578, 1582
1567	1692
1572	1895, 1915
1825	1974
1846	954

SEG XXXVI	*SEG* LII
40	538
244	167
328	305
346	328
360	357
379	449
562/563	2004
587	587
614	595
620	611
626	991
646	620
694	731 bis
758	1929
827	911
916/917	954
919	954
941	954
970	1033, 1978 app.cr.
973	763
984	1043
1036	1922
1051	1895
1092	1964
1199	1245
1205/1206	1394
1216	1424
1221	1894
1279 D (3)	1721
1303	1535, 1588 bis
1304/1305	1588 bis
1311	1588 bis
1527	39

SEG XXXVII	*SEG* LII
9	39
30	104
82	799
92	113
105	49
198	1964
212	571 app.cr.
283	312
332	378
340	445
359	443
364	495
484	771
497	825, 1912, 1977
553	799
572	610
699	761 bis
766	886
778	951
779	953 bis
780-781	954
802	981
816	991
817	954
820	992, 1977
838	1000, 1938
839	1000
846-854	1034
865	1050, 1130
886	1964
957-959	1964
1010	1982
1096	1964
1186	1958
1210	1964
1230	1952
1300	1460 bis
1422	1562
1469	1594 app.cr.
1482	1620
1538	1587
1552-1595	1725
1553	1740-1742
1748	1550 app.cr.
1752 bis	132
1807	1464 app.cr.

SEG XXXVIII	*SEG* LII
103	113
126	126
184	1991
244	228
258	1942
334	351
354	441
464	1782 app.cr.
490	1782 app.cr.
567	1782 app.cr.

SEG XXXVIII	*SEG* LII
578	587
600	580
619	1886
629	580
640	610
665	581
702	598 app.cr.
755	743
911	1947
934-940	886
948	886
978/979	940
997	954, 957
1013	954
1097	1109, 1231 app.cr.
1098	1231 app.cr.
1100	1109
1210	1915
1213/1214	1915
1455	1431
1462	1045 app.cr., 1128, 1163 app.cr., 2001
1544	1991
1550/1551	1516
1647	1694
1736	1784 app.cr.
1760	1784 app.cr.
1763	1784 app.cr.
1772	1784 app.cr.
1775	1784 app.cr.
1789	1784 app.cr.
1804	1784 app.cr.
1812	1784 app.cr.
1856	1814
1883	1836
1889	1835
1963	351
1995	1792
2003	101
2032	1424

SEG XXXIX	*SEG* LII
9/10	45
75 b	88
165/166	141
221	1991
307	90
324	95, 100
329	105
342	1990
343	48
373	345
377	381, 383/384 app.cr.
539	1991
580/581	595
583	595
634-637	620
649	657
697	739
737	762
868	2004
929	817 ter
956	827
995	919
1033	933
1045/1046	954
1051	954
1088	1000, 1938
1089	1674 app.cr.
1110	1043
1175/1176	1126
1180	762, 1130, 1426, 1900, 1914, 1959
1193	1991
1195	1126, 1135
1206	1909
1226	1274 app.cr.
1243	761 bis, 1931, 1950
1244	1950
1285	1894
1290	1928
1301	1274 app.cr.
1338	1674 app.cr.
1339	1150 app.cr.
1414	1424
1426	1462
1479	1759
1531	1674 app.cr.
1569	1543
1570	1544
1572	1672
1615	1642 app.cr.
1620	1905
1624	1620/1621
1653	1716
1673	1587, 1911
1720	1837
1760-1762	1674 app.cr.
1770	91
1823	1939

SEG XL	*SEG* LII
35	9, 56
37	60
161	151
187	101
249 bis	207
294	41
358	345
381	954
392	465
407	1903
426	954
541	586, 1977
556	1989
692	2004
736	763

SEG XL	*SEG* LII
736	763
758	1894
775	886
799 (1, 3)	886
826/827	954
828	953/954
829	954
842 bis-844	954
843	958
867	984
916	1000
956	1982
958	1047
960	1043
991	1025
1045	1895
1063	1895
1088	1895
1129	1874 app.cr.
1135/1136	1198
1258	1403
1279	1424
1288	1458
1355	1424
1356	1451
1387	1523
1392	1620
1398	1991
1411	1573
1414	1573
1444-1448	1680
1462	1620, 1623
1513	1692
1519	1739
1569	1747
1599	1709 app.cr., 1844
1672	1801

SEG XLI	*SEG* LII
66	120/121
80	142
90/91	129
92	506 bis
94	142
97	141
114-117	148, 172
122	155
153	295
158	184
194	142
312	348
322	376
332	376
341	401, 412
344	389
347	391
362	392
363	393
365	410
397	954
401	1977
412	1890
456	1991
510	515
516	464
557	583/584, 2004
558	583/584
562	584
625	736
647	701
691/692	795
722	731
723	820 app.cr.
741-743	851
775	886
778-795	886, 920
852	953/954
853	954
857	954
886	991 bis
887	992, 1977
888	1930
894	1004 app.cr.
918	1678 app.cr.
928	1043
965	1133
971	1982
974	1131
981	1126
1003	1038
1005	2004
1044	1939
1086	1952
1097	2005
1105	1239
1185	1969
1201	1895
1255	1398 bis
1366	1430
1396	1458
1407 A	1464 bis
1502/1503	1967
1521	1523
1537/1538	1588 bis
1544	1967
1546 (1)	1675
1546 (2)	1677
1546 (3)	1676
1550	1620
1546	1678
1597	1973
1636	1506 app.cr., 1616, 1801
1639-1663	1747
1662	1804
1697	1839 app.cr.
1782	348
1882	1904
1967	2005

SEG XLII	*SEG* LII
4	36
7	36
23	45
31	53

SEG XLII	*SEG* LII
69	63
76	84
123	48
149	2004
171	184
238	232
245	117
249	117
274	312
284	329
285	331
290	332
330	351
365	462
367	443
374	954
447	1942
455/456	515
465	537
475	515
510 app.cr.	961 app.cr.
563	587
585	587
599	557 app.cr.
619	1977
735	1889
785	813, 1906, 1990
822	886
837	888
846	920
847	919
870	1461
876-880	886
886	940, 942
889/890	940
893	947
909/910	954
912	954
917	963-965 (1)
918 (1)	954
918 (3)	974 (5)

SEG XLII	*SEG* LII
918 (4)	954
919	958
934	954
973-976	1000
1006	114
1011	1942
1035	1344 app.cr.
1076	1991
1245	1424
1251	1458
1285	1462
1326/1327	1516
1484	1715
1522	1747
1530 app.cr.	1747
1577	1889
1589	1745
1674 app.cr.	1845
1745	443
1777	1942
1788	1929
1808	886
1822	462
1854	2003

SEG XLIII	*SEG* LII
32	125, 127
59	151
60	248
135	376
144	401, 412
152	392
153	393
158	391
229	574
322	954
329	885
330	885
331	570, 885
369	1992
371	1992

SEG XLIII	*SEG* LII
381	584, 1197 B app.cr., 1954, 1992
392/393	603
434	1974, 1978
444	588 app.cr.
451	584
463	620
485	711
486	710 ter
488	646
515	740
605 bis	851
623	1890
626 (3)	922
630	932 bis
641	1591 app.cr.
653	954, 958
655	954
683	1000
688	1019
693	1030
706	763
710	1968
713	1982
716	1047
730	1991
756	1126
775	1126
812	1895
854	1162
911	1164 app.cr., 1241
967	1429
982	947
990	1458
1016	1513
1054	1620
1069	1540
1069 (1)	1620
1069 (3)	1620

SEG XLIII	*SEG* LII
1093	1721
1095	1728
1178	1816
1221	462
1235	322, 328
1288	881, 1538
1289	1967
1305	951

SEG XLIV	*SEG* LII
3	38
4	40
29	58
107/108	107
240	247
261	213
388	479
425	515
471	573
525	595
556	338
640	717
714	862
741	937/938
741 (1-7)	884
741 (2)	914
741 (6)	916
750	906, 1977
751 bis (a/b)	886
752	884, 913
769	884
771	884, 921
773 bis	923
781	883
798	939
816	974
843/844	954
851 bis (1)	1000
863	1991
896	763
909	1237
910	1097
938	1117, 1928
949	509, 824
951	1965
952	1977
977	1958, 1982
1015	1999
1027	1227 app.cr.
1046-1065	1345 app.cr.
1051	1707 app.cr.
1086	1341
1218	1426
1262	853
1263-1267	851
1270/1271	851
1303	1525
1318/1319	1532
1340	1542 app.cr., 1967
1354	1620, 1895
1355	1620
1357	1620
1415	1730 app.cr.
1489	1775
1715	213
1735	322, 328
1736	91
1737	1973
1748	586
1760 bis	1974
1773	1179 app.cr.

SEG XLV	*SEG* LII
3	34
9	46
12	50
88	103
94	102
124	123
184	215
231	95
258	320
266	322, 328
306-308	377
309	394, 416
310	395
312	408
318	396
321	426
340	447
343-348	450
399	462
403	954
447	509
469	515
479	515
494	954
646	546, 567, 825, 1977
762	586, 1977
777	1977
782/783	586, 1977
791	618
985	1900
1160	90
1271	822
1306	827
1347	883
1359-1361	886
1368	920
1447/1448	954
1453	954
1460 (1, 7/8)	981
1494	1000
1501	763, 1038
1556	1073 app.cr.
1564	1115
1569 (2)	1128
1571	1903
1771 A	1419
1771 B	1420

SEG XLV	*SEG* LII
1771 C	1421
1778	1424
1881	1514
1891	1674 app.cr.
1931	1999
1939	1999
2005	1721
2007/2008	1721
2026	1730 app.cr.
2040	1785
2042-2068	1785
2071	1785
2080-2082	1785
2092	1786
2098	1785
2106	1785
2112/2113	1785
2176 (1)	1396
2230	1753
2232	1162
2242	1988
2261	1162
2262	322
2303	1162

SEG XLVI	*SEG* LII
2	106
9	228
131	106
133	104
143	89
205	143
283	204
310	1000
349	305
362	327
363	328
390	351
397	352
402	351
416/417	412

SEG XLVI	*SEG* LII
419	394, 416
422	1117
435	435
437	441, 462
448	457B
456	1977
464	476
516	1890
517	496
557	515
648	546
652	546
715	583
746	608
812	587
874	711
901	1992
923	734
1206	1996
1221	826
1228 bis	822
1244	883
1245	908
1273	932 bis
1281	935
1294	883
1299	788
1318	951
1322	954
1326	963-965 (2)
1331/1332	954
1368 bis	1001
1386	1027
1407	1047
1421	1753
1519	1982
1521	1174
1531	1962
1543	2005
1585	1147 bis
1606/1607	1239

SEG XLVI	*SEG* LII
1692	1182 bis
1704	1193
1704 bis	1193 bis
1733	1464 bis
1789	1580
1795	1580
1797 (60-63)	1580
1907-1909	1620
2011	1369 app.cr.
2081	1616
2087-2109	1783
2113	1763
2120	1774
2169	1747
2170 (74)	1802
2170 (76, 79, 89)	1745
2176	1785
2181	1796, 1798
2244	1874 bis
2261	38, 53, 209
2263	38
2281	1461 ter
2307	352
2363	1750
2392	1904

SEG XLVII	*SEG* LII
17	143
18	38, 40
26	101, 131
35	114/115
36	112
71/72	48
134	104
138	114/115
139	116
141	51
151	109, 125, 127

SEG XLVII	*SEG* LII
165	19
186	145
196	1910
219	166
227 bis	183
229	185
259	1947
344	335
364	355
392	397
399	404
400	398
406	412
439	457C
443-445	457D, 459
448	477
451	468
502	506 ter
508	506 quater
541	539 bis, 565 bis
666	185
704	3
749	563
753	1977
835	573
917	586
953/954	1992
999	583
1088	1991
1125	735
1177	736
1232	754
1281	824
1337	810
1415	886
1417	888
1422/1423	886
1430	920
1438	1762 app.cr.
1444	754
1466	1929

SEG XLVII	*SEG* LII
1479	953
1480 (G, H)	954
1481	954
1482	1620
1517	989
1523	954
1527 (sub N 1)	999 app.cr.
1527 (sub N 13)	999
1533 p. 430 ad no. 2.2	1000
1533 p. 430 ad no. 2.4	1000
1533 p. 430 ad no. 2.30	1000
1533 p. 430 ad no. 2.36	1000
1533 p. 430 ad no. 2.40	1000
1533 p. 430 ad no. 2.44	1000
1533 p. 430 ad no. 3.3	1000
1534 (1, 4 a-c)	1000
1536 (2-9)	1000
1536	1000
1537-1539	1000
1541	1000
1585/1586	1061
1599	1067
1611	1042
1619	1127
1628	1146/1147
1635 (2)	1870 app.cr.
1642	1991
1646 app.cr.	1162
1734	1341
1745	1197 A app.cr., 1245, 1894

SEG XLVII	*SEG* LII
1745	1952
1748	1245
1759	1952
1793-1797	1851-1856
1806	1914
1808	1431
1810-1814	1431
1819	1426
1824	1458
1830-1832	1458
1865	1477 app.cr.
1872	1501
1966	1587
1985-2047	1620
2008	1999
2013	1999
2028	1617
2076/2077	1722
2095	1785
2123	1791
2130	1797
2139	1746
2226	1876
2270	1813
2297	1947
2299	41, 91, 143
2312	1162
2323	1976
2331	114/115
2340	1937
2351	2003
2357	1129
2365	101

SEG XLVIII	*SEG* LII
2	114/115
8	46
20	119-121
25	90, 98
30	188

SEG XLVIII	*SEG* LII
52	114/115
75	59
84	62
96	6
103	92
118	115
138	92
155	142
167/168	247
234	183
236	197
253	188
497	408
518	145
523/524	449
544	954
560	489
576	506 bis
588	523, 1996
592	519
653	643
659 bis	563
757	592
780 (9/10)	586
782/783	586
785	583, 586, 1996
786	586
790 (1)	637
812	586
843	588 app.cr.
862	588 app.cr.
892 bis	1905
898 ter	1905
1025	747
1104	824
1112	1921
1130	763
1205	851
1210	826
1227	825, 1977
1232 bis	908

SEG XLVIII	*SEG* LII
1235	886
1236 bis	951
1237/1238	886
1240	917
1272/1273	954
1278	1925
1280	954, 974 (7)
1297	988
1323	1678 app.cr.
1330	145, 1041
1356	1126
1405	1162
1428	2005
1433	2005
1437	1347-1349
1462	2005
1494	1199
1520	1383-1388
1532	1197 B app.cr.
1581/1582	1431
1584	1431
1592	1431
1595-1597	1431
1599/1600	1431
1602/1603	1431
1616-1665	1431
1671-1677	1431
1741	1424/1425
1842	1521
1865	1578
1876	1694
1883	1620
1901	1694
1916	1725
1954	1753
1960	1759
1974	1764
1977	1773
2056	1836
2076	954
2118	1918

SEG XLVIII	*SEG* LII
2124	1923
2127	340
2132	328
2134	48
2139	348
2161	156, 339
2162	1166 app.cr.
2170	188
2187	1977
2210	1564

SEG XLIX	*SEG* LII
4	125, 151, 168, 182, 248
7	165/166
8	2
12	108
20	59, 118
26	94
39	63
40	35
50	44
69	68
76	144, 204
100	93
101	94
113	108
135	143
158	118
160	133
164	140
165/166	141
173	144
204	126
239	203
314	254
343	299
352	482
362	314
376	336

SEG XLIX	*SEG* LII
379	1942
381	348
405	357
424	377
433	416
445	443
448	443
449 bis	463
452B	462
466	480
467	482
480	1889
489	485
491 no. 8	482
494B	495
501	440
553	521
589	545
647	572
689	593
697	594
700	595
702	594
722	583
757	1974
773	581
774	616
777	581
815-818	1989
817	622
843	1942
848	581
853	581
855	583
910	711
912	711
938	1928
1062	340
1207	826
1217	509, 1996
1258	886

SEG XLIX	*SEG* LII
1264	886
1266 (9/10)	883
1273	919
1278	886
1279	885
1288 (1/2)	886
1288 (24)	886
1361	953 bis
1390	954
1393	979
1404 (1-12, 14-22)	1000
1405	1762 app.cr.
1448	1136, 1345 app.cr.
1506-1518	2005
1520	1148
1527	35
1531	1155, 1918
1536 app.cr.	1162
1676	1982
1814-1836	1972
1862/1863	1398
1907	1268 app.cr.
1908 (1-3)	1431
1909/1910	1431
1932	1435 app.cr.
1951	1463
1974	1512
1976	1918
2011	1585
2023 (169)	1689
2030 (2)	1535
2031	1539
2062	1651, 1658
2068 (A)	1670 app.cr.
2084 (A)	1918
2085	1682
2094 (A)	1708
2094 (B)	1707
2099	1673

SEG XLIX	*SEG* LII
2100	1729
2101	1918
2102	1733 (1)
2117	1773
2134-2199	1785
2249	1786
2257	1744
2401	1889
2402	1951
2405	1899
2432	328
2434	592, 608
2438 bis	106
2440	441
2444	1725
2447	1942
2458	34, 36, 41
2459	41
2470	1816 bis
2471	93
2477	496
2484	1974
2485	1973
2489	1851-1856
2490	462
2495	1962

SEG L	*SEG* LII
1	2
14	37
33	37
36	37, 40, 44
38	51
45	143
46	42
55	49
56	50
69	53
86	55
107	109
134	1894

SEG L	*SEG* LII
141	16
147	110
148	126
155	1991
163	134
167	138
168	19, 137
171	141
276	1938
278	254
311-321	262-288
336	299
360	1904
379	1925
392	466
406	355
419	377
423	1117
429	396
436/437	443
438	463
440	442
460	478
462	484
480	500
495	34, 106
506	936
523	565
525	554
529/530	563
532	565
570	580
572	587
600	581
639-648	608, 620
682	1929
715 bis	749 app.cr.
737	1791
766	872
1007	920
1014	883, 887
1015	886
1017	883
1018	886
1030	940
1036	946/947
1040	991
1041	954
1048-1050	954
1049	974 (6)
1067	954
1083	1000
1084 (4, 7, 11/12)	1000
1085	1004 app.cr.
1099	1918
1104 bis	1041, 1918
1109	1911
1116	1753
1132	1134
1151	1126
1179	1918
1186	1171 app.cr.
1191	1918
1194	915 app.cr.
1200	2005
1211	1932
1216	1918
1219	1918
1222	1918
1225/1226	1918
1233	1268 app.cr.
1251	1918
1300/1301	1918
1335	1899
1345	1918
1349	1918
1350	1438 app.cr.
1352 bis	1918
1354/1354 bis	1918
1382	1503
1388	1512
1389	1523
1392	1548, 1551
1464	1669
1479	1620
1500	1617
1515	1616, 1677 app.cr.
1516	1620, 1639
1520	1721
1526	1537
1528	1717 app.cr.
1535	1722
1536 (1-3)	1723 (1, 4/5)
1560	1797
1572	1773
1603	1785
1606	1802
1610	1791, 1793
1611	1795
1620-1622	1811 app.cr.
1620	1810
1623	1814
1641	1838
1659	1000
1685	113, 1162, 1932
1686	1889
1736	1197 A app.cr.
1748	1977
1753	500

SEG LI	*SEG* LII
17	209
27	34
35	47
38	52
44	54
55	65
82	97
94	109
107	2, 125, 127
112	128
122	128

SEG LI	*SEG* LII
125	126
126	129
132	130
158	157
181	187
193	163
204	164
239	343
248	189
314	1942
327	254
334-336	290
350	320
415	312
428	333
431	335
432	340
458	380
462	381
463/464	383/384 app.cr.
478	399
488	377
491	417
493	412
506	445
510	457E
511 B/C, F	457 B-D
512	458
518	465
521	474
523	299
524	460/461
532	478
534	481
556	468
566	489
585 bis	92
604	526
611	1942, 1978
680	550
711	555
727	563

SEG LI	*SEG* LII
735	566
759	572
788	586
859 app.cr.	134
879	581
902 (B)	1507 app.cr.
914	690 F
917	697
935	724
939	714
973	148
982	743
1001	753
1005	1462 bis app.cr.
1018	761 bis
1023	141
1105	108
1169	1150 app.cr.
1183	883
1186	906, 951
1187	886
1189	908
1387	932 bis
1390	936 bis
1394 (1, 3, 12)	939
1396	1576
1408 (33)	924 app.cr.
1409	954
1415/1416	963-965 (2)
1420	972
1446	988
1472	1000
1474/1475	1003-1017
1489	1034 bis
1496	1038
1509	2005
1524	1982
1574	1130, 1914, 1959
1576/1577	1128, 2005
1584	1950

SEG LI	*SEG* LII
1586-1598	2005
1603	35, 50, 1151
1614	1162
1625-1678	1033
1682-1685	2005
1691	1918
1698	2005
1708	1918, 2005
1735	1918
1791/1792	1918
1795	1952
1803/1804	1245
1806-1807	1347-1349
1824	1424
1826/1827	1431
1831	1445
1832	1426, 1438 app.cr.
1835	1753
1840 bis	1455
1849 bis	1918
1853	1464 bis
1861	1918
1866	1918
1868	1918
1915	1527
1949/1950	1542 app.cr.
1952	1542 app.cr.
1956	1542 app.cr.
1971	1576, 1580
1972	1580/1581, 1583 app.cr.
2028	1918
2047	1620
2049	1587
2068-2072	1704
2076 (1, 3)	1733 (7/8)
2076 (4-6)	1733 (9)
2082	1947
2087	1774
2088	1746
2124-2126	1765

SEG LI	*SEG* LII
2132/2133	1785
2136	1677 app.cr.
2150	1785/1786
2152	1785
2159	1765
2161	1788
2169	1798
2207	1844
2278	1860 app.cr., 1895, 1979
2279	118/119,1197 app.cr., 1897
2280	340
2285	39
2292	1918
2296	1886
2301	1926
2312	37/38
2317	348
2320	1944
2329	1953

CIG	*SEG* LII
373 (b)	1991
380	1991
397	1991
424	1991
916	1991
923	1991
1058/1059	1991
1107	715
1134/1135	1895
1192	1991
1376	1991
1711	519
1719	528
1720	529
1728	519
1957 c	595
2171 c	1895
2529	1991
2785	1991
2797/2798	1991
2812	1991
2845	1991
2941	1116
2998	1991
3003	1991
3019	1991
3154	1895
3171	1991
3178	1991
3191	1991
3304	1895
3408	1895, 1909
3485	1895, 1909
3495-3499	1895
3504	1895, 1991
3540	1192
3639	1895
3657	21
3662-3664	1183
3858 e (add.)	1895
3864	1252
3905	1895
3908	1895
3924	1895
3938	1895
3982-3984	1245
3985b	1245
3986	1245
3993	1458
4151	1231 app.cr.
4380	1431
4380 a	1431
4380 b	1431, 1991
4380 b^1	1431
4380 b^2	1431
4380 c	1431
4380 d	1431
4380 w	1431
4756	1991
4818 (b)	1991
Add.	
4820	1991
5149	1845
5900	1991
5963	1991
6584	1991
6632	1991
6779	1991
6813 b	715
6815	715
6829	1191
9065	962
9131	1817

Agora I	*SEG* LII
590	61

Agora V	*SEG* LII
K141	491

Agora XV	*SEG* LII
35	90
62	102
68	200
77	107
313	164

Agora XVI	*SEG* LII
78	96
97	100
99	99
213	109
218	48, 110
239	112

Agora XVII	*SEG* LII
19	61
895 a	220
1048	15

Agora XIX	*SEG* LII
H4	157
H11	157
H30/31	155
H34	32
L4	134
P26	16, 55

Agora XXI	*SEG* LII
B2	1990
B12	256, 1990
C5	1990
C18	1990

Agora XXV	*SEG* LII
651	1886
946	1886
1050	1886

Corinth 8.3	*SEG* LII
23	294, 885
124	295
153	293, 526
226	1991
264	1991
269	1991
307	1991

IvO	*SEG* LII
24	476
46	482
56	1943
58-141	474
81/82	474
121	483
142	886
259	415
287	474
453	416
456	475
457	1991
462-464	1991
473	475
476	1991
485	475
610	475
630/631	487
651	1889
694	954

I.Oropos	*SEG* LII
1-16	506
9	506 bis
14	506
16	506
17	506 bis
21	505, 506 bis
22	506 ter
24	506 bis
27	506 bis
28	506 ter
32/33	505
35-37	505, 506 bis
39	506 bis
41	505
43-45	505
52	506 bis
69	505
70	506
84	506 bis
92/93	505
110	506
135	505
144	506 ter
151/152	505
162/163	506
174	505
175	506, 506 ter
183	506
211	506
213	506
215	506
217/218	506
256	506
276/277	872
290	872
298	95
302	506 bis/ter
303	506 bis
308	1928
324	872
325	1910
331	506 ter
375	506 ter
383	506 bis
515	506 ter
517	506 ter
769	506 quater
770	506 ter

CID I	*SEG* LII
1	583
9	1912
10	515/516, 518/519

CID II	*SEG* LII
31	296, 513/514, 705
32	514
33	515
34	514
44	514
56	514, 521
64	521
67-72	519
74-77	513
74	515, 583, 762
75	521
77	521
83	513
97	583
100	583

CID II	*SEG* LII
101	516
102	583
123	515
129 a	515
130	515
139	515/516

CID III	*SEG* LII
1	1942
2	1942, 1978

CID IV	*SEG* LII
1	516, 519
3	519, 1991
51	519
104	519
106	113
108	518/519
115	118
116	119
117	33, 120
119 E	519
119 G	518/519
120	121
152	519
157	1991

CID V	*SEG* LII
1	519
3-4	519
9	519
12-17	519
22	519
24/25	519
27-30	519
32-34	519
36	519
40/41	519
43	519
45	519
50-53	519
56	519
59	519
62	519
100	519
133	519
137	519
148/149	519
170	542
180	519
230	542
283	519
311	519
344	519
353	519
376	543 app.cr.
383	519
389	519
489	543 app.cr.
494	519
508	519
510	519
539	519
549	541 app.cr., 543 app.cr.
578	519
583	542
614	519
631	519
736	519
1184	541 app.cr.

F.Delphes III.1	*SEG* LII
1	954
63	535
68	519
83	515
87/88	515
115	517
152/153	517
204	1991
223	517
263	517
298	515
351/352	515
365	517
392	583
398	517
400	515
454	517
472-474	515
476/477	515
478	216
479/480	515
487	541 app.cr.
498	515
527	515
530	515
534	526
536	1991
538/539	515
544	515
546	515
550	531
555	531
578	515
578 add.	515

F.Delphes III.2	*SEG* LII
56	151
68	515/516
69	33, 515
78	517
79	162
86	515
88	517
89	517, 519
92	517
96	517
98	1991
109	1991
134 b	515
135 (1)	515

F.Delphes III.2	*SEG* LII
136	518/519
137	1942
138	518, 1942, 1978
139	515
142	519
161	515
165	515
205	515

F.Delphes III.3	*SEG* LII
61	515
73	515
86	517
120	517
128	516
142	517
146	517
167	515
181	515
184/185	515
190	515
202/203	515
218 A/B	515
219 bis	515
220/221	515
223	515
224	517
225-227	515
229	515
241/242	517
243	519
244	1991
249	517
261	515
383	517, 519

F.Delphes III.4	*SEG* LII
5-8	376
31	517
38-41	515
41	568
43	515
49/50	517
51	515
52	517
54	517
57	517
65	517
77	517-519
79	1991
125-128	515
160	515
163	515
175	519
181	515
233	524, 544
243	515
254	515
256-258	515
265	515, 1991
267/268	515
269	519
273	1991
274	515
276-285	515
277	525
280 B-D	519
282	518
282 (D)	519
283	525
284	542
286	519
290-295	1958
290	1939
291	519
293	519
295	519
296-299	519
302	515, 519

F.Delphes III.4	*SEG* LII
307	519
326	519
337	519
343	519
351	553 app.cr.
353	519
353 (5B)	515
355	553
356-366	515
415	515
452	533, 886
453	954
472	515
474	515, 1991
478	530

F.Delphes III.6	*SEG* LII
96	515
143	529

I.Thess. Enipeus	*SEG* LII
11	546
74	1949

Gonnoi	*SEG* LII
69	1984
269	546

I.Apollonia	*SEG* LII
4	479, 574
187	1992
193	1991
307	885
322	1991

EAM	*SEG* LII
74	584
157	611

EAM	*SEG* LII
165	611
186	602

Dimitsas, 'Η Μακεδονία	*SEG* LII
3	587
28	603
521	611
775/776	580
778-781	580

I.Beroia	*SEG* LII
1	584, 586, 1954, 1992
16	872
40	618
59/60	587
64	592
68/69	1992
73-82	592
86-101	592
89	1991
107-109	592
107	608
115/116	618
120	592
123	618
169	592
171	592
174	592
190/191	592
194	592
207	592
210/211	592
218	592
221	592
229/230	592
232-244	592
247	592
252	592
256	592
264	592
266	592
273	592
286	592
288-290	592
292	592
296	592
300	592
302	592
304/305	592
307-309	592
313	592
316-319	592
322/323	592
326	611
327	592
330-332	592
334	592
337	592
339	592
343	592
345-347	592
349	592
351	592
353	592
357	592
359-361	592
360	611
367/368	592
374	1992
375	592, 1992
377	592
379	592
380	592, 1992
381	1992
382	592, 1989
383	1989, 1992
384	1992
385	592
386	592, 1992
387/388	1992
389	592
391	546
394-397	592
396	1992
399	592, 1992
402	1989, 1992
403/404	592
407	611
410/411	592
413	592
415	592
442	592
494	592
497 A	1992
499/500	592
502	592
508/509	592

Philippi II	*SEG* LII
132	615
175	615
190/191	615
193	615
205	622
252	615
255	615
307	615
311	615
506	615
581	615

I.Thrac Aeg	*SEG* LII
E9/10	587

IGBulg. I²	*SEG* LII
13	656/657, 713
14	1992
17	1992
20	657
21	656

IGBulg. I²	*SEG* LII
22 bis	657
23	657
28	1992
43	656
44	1992
45	656, 1992
47	713, 1992
47 bis	713, 1992
48	713
58	656
63/63 bis	656
67	713
71	656
78-79 bis	1985
147 bis	1992
150	713, 1992
164	1985
186 ter	713
222	942
230 bis	713
288	1985
307	656
314	656
317	656
324	656
335	712 app.cr.
388	656
391	656, 661
401	657
408	660
448 bis	660
451	1065
456	660
464	1134
480	657

IGBulg. II	*SEG* LII
510-586	713
512	1985
544/545	1985
554	1985
557	713
569	1985
597	721
601/602	716
604-610	716
613	716
615-620	716
622-624	716
626-628	716
631-634	716
640-642	716
644	716
660	1992
664-667	716
664	716
671	657
674	716, 1895
679	716
687-689	716
687	716
690	716
691-694	716
701	716
716	716
768	713
770	713
816	1992

IGBulg. III.1	*SEG* LII
322	1992
878	705
891-893	1992
899	1992
908	1895
916	705, 1895
995	705
998	1227 app.cr.
1018-1020	1992
1242	1985
1319	1985
1401	1230 app.cr.
1453	1989
1467	1985

IGBulg. III.2	*SEG* LII
1517/1518	657
1569	622
1571/1572	1992
1573	695
1574	1992
1841	657
1855	713
1862	657
1864/1865	657
1885	1985

IGBulg. IV	*SEG* LII
1917	1992
1920	1992
1925	657
2054	1991
2056	706
2073	706
2074	1992
2077	706
2078	1895
2122	706
2134	1985
2236	706
2289	703

IGBulg. V	*SEG* LII
5004 bis	713
5011	713 bis
5103	656
5234	716
5236	716

IGBulg. V	*SEG* LII
5244	657
5261	1858-1860
5360	1985
5465	1992
5468	1991
5550	657
5557 ter	710 ter
5579	657
5585	705, 1895
5634	693 app.cr.
5636	701
5656	657
5703	694 app.cr.
5795	1985
5801/5802	1985
5913	703

I. Perinthos	*SEG* LII
49	1895
113	1991
117	1895
131	1895
214	1992

I.Histriae	*SEG* LII
15	724
20	1929
59	1992
145	713
181	1992
268	1992

I.Kallatis	*SEG* LII
35/36	715
42-47	715
48 A	715
74	1992
79/80	715

I.Tomis	*SEG* LII
69/70	1991
96/97	1989, 1992
125	1985
288	1989, 1992
340	1989, 1992
342-344	1989, 1992

IOSPE I^2	*SEG* LII
32	724 app.cr., 799
35	735/736
40	1900
195	747 app.cr.
326	749 app.cr.
349	735
352/353	736
365	737
401	733

IOSPE II	*SEG* LII
286	942
293	1465
299 + add.	745
343	732
346	732
389	739

CIRB	*SEG* LII
70/71	744
73	744
129	745
691	1465
985	744
1015	732
1099	739
1111	732
1278-1286	1968 bis

IGDOP	*SEG* LII
23	1938
25	1938
27	788
74	567

IGDOP	*SEG* LII
93	731 bis
94	1912
97/98	742

I.Olbia	*SEG* LII
12	1911

I.Délos	*SEG* LII
4	1889
9	538
50	1929
89	753
98	753
104-4	753
104-24	753, 1889
290	756, 1889
365	1889
396	2004
401	799
405	750
408	750
433	759
440	799
442	750, 754, 799
442 A	1929
445	799
453	750
455	750
461	750, 799
470	750
502 A	1889
1416 B	851
1450 A	1929
1507	754
1510	1898
1519	881, 1898, 1929
1520	1898, 1929
1527	757
1533	754, 757
1534	757
1536	757

I.Délos	*SEG* LII
1570	735
1572	735
1620	754
1645	758
1659	754
1661	754
1685-1691	754
1694-1696	754
1698	754
1699	754, 757
1712/1713	754
1717/1718	754
1720	1898
1722	754
1724	754
1728	754
1730-1737	752
1731-1733	754
1735/1736	754
1742	754
1750	754
1751-1755	752
1753/1754	754
1756	752
1757/1758	752, 754
1759-1766	752
1760/1761	754
1763	754
1769/1770	752
1771	754
1774	1898
1776	1898
1779	1922
1778-1783	1898
1789	1898
1791	1898
1796	1898
1802	754
1843	754
1845	754
1854	754
1878	754
1922	754
1967	754
2000	754
2002	754
2004	754
2009	754
2013	754
2141	754
2222	1898
2224-2234	1898
2237	1898
2245	754
2247/2248	1898
2250-2254	1898
2256	1898
2258/2259	1898
2271	1898
2272	754
2274	1898
2283	1898
2288	1898
2365	1898
2377 (1)	1620
2420	1898
2433	795
2440	754
2531	1898
2534	754
2589	754
2593	851
2622	754
2628	754, 1898
2632	151
2634	752
2640	754

EAD XXX	*SEG* LII
30	754
35	754
52	754
58	754
124	754
188	754
239	754
372	754
484	501, 754

I.Lindos	*SEG* LII
2	767
16	1791
79	763
88	763
92	762
126	791 app.cr.
151	763
323	762
433	765
492	1991
1007-1010	824

PH	*SEG* LII
10	791 app.cr., 824
56	783
128	791
138	793

Iscr.Cos	*SEG* LII
ED 49	824
ED 206	824
ED 216	763
ED 229	824
EV 180	792

Maiuri, NS	*SEG* LII
4	761 bis
11	761 bis
37	762
198	762
346	762
496	1898

Tit.Cal.	*SEG* LII
XXIII	583
64	824
85	791 app.cr., 824
130 b	1909

Tit.Cam.	*SEG* LII
53	792
158	1889

Samothrace	*SEG* LII
1	808
64	808

I.Cret. I	*SEG* LII
V 8	826
VII 9	879
VII 16	827
VIII 6	852
VIII 7	826
VIII 17	826
VIII 21/22	826
VIII 29	880
IX 1	1227 app.cr.
X 2	823
XVI 5	2002
XVI 17	851
XVII 6	872
XVII 17	705, 826
XVII 18	826
XVIII 1	822
XVIII 62	826
XXII 13 A	874
XXII 13 B	874
XXII 64 B	822
XXIII 6 A	826
XXXIII 3	825
XXV 1	822
XXV 3	826
XXVII 4	826, 866
XXVIII 1	877
XXXI 4	875

I.Cret. I	*SEG* LII
XXXIII 3	343

I.Cret. II	*SEG* LII
V 1	823
V 19	1894
VI 2	1916
X 7	822
X 10	822
X 13	822
XII 20	851
XII 25	851
XII 31-31bis	1977
XII 31a	825
XII 31 bis	825
XIII 14	605 app.cr.
XXV 6	827
XXVI 19	827
XXVIII 2	878
XXX 4	1977

I.Cret. III	*SEG* LII
III 3 A	824
III 4	824
IV 4	1894
IV 14	1894
IV 18	1894
VII 2-4	822
VIII 1	822
IX 10	879

I.Cret. IV	*SEG* LII
1-24	856
4	823
14	823
21	857
27	856
28	822
29/30	856
32	856
41	858
43 Ba	856
51	856

I.Cret. IV	*SEG* LII
64	856
65	856, 1886
71	822
72	827, 856, 858, 1886
75	823
78-80	856
165	827
179	851
213-216	826
219-221	826
224 B	826
246	826
250	783
252	783
270	826
290	826
292	826
294	826
313	1991
314-321	874
316	1960
324	1991
331	1916
337	826
362	826
400	826
425	826
427	826
509	1947

IGDS	*SEG* LII
86	935
127-150	886
127	919
133	533
147	911
152-153	886
155-157	886
162/163	886
165-167	886
168 (b)	886

IGDS	*SEG* LII
169	886
171-180	886
182 (a/b)	886
185	983
189	888
196	917

IGDGG II	*SEG* LII
passim	954
18	974 (6)
19	974 (7)
22	974 (8)
23	974 (1)
27	975
32	976
41	957
47	957
50	959
51	957
55	975
70	960
75	958
85	953

Arena I	*SEG* LII
77	886

Arena I^2	*SEG* LII
3	919
10	911
77	886

Arena II	*SEG* LII
1-23	886
25-97	886
75	915 app.cr.
100-152	886
150	919

Arena II^2	*SEG* LII
passim	886

Arena IV	*SEG* LII
1-3	954
6-10	954
7/8	991
10	991
15	954
19-33	954
19	974 (6)
21	974 (7)
23	974 (8)
25	974 (1)
38/39	954
40	953/954
41-43	954
51-60	954
54	957
62-66	954
68-71	954
68	957
73-80	954
73	958
82	954
85-91	954

Arena V	*SEG* LII
62	935
98	919

I.Aquileia	*SEG* LII
315	1591 app.cr.
710	947

I.Lipara	*SEG* LII
789	922

IGUR	*SEG* LII
2	983
62	984, 1991
99	978
119-121	981
165	978
171	1991
179	979
191	978
195	1991
296	1991
340	979
389	978
458	978
609	978
611	1991
618	979
626	1991
712	978
722	1918
798	978
872	1991
922	967 app.cr.
1146	978
1151	986
1226	942
1228	978
1316	1991
1318	987
1349	942
1675	1620
1681	967 app.cr.
1700	1991
1893	967 app.cr.

ICUR	*SEG* LII
962	982
4007	985
8395	1721
8713	980
12090	980
19839 b	980

TAM II	*SEG* LII
1	1753
141	1991
174	1451
186	1450
240	1424
264/265	1456 bis (F)

TAM II	*SEG* LII
297	1991
397	1132
554	1454
794	1269 app.cr.

TAM III	*SEG* LII
2	1366
4	1895
32	1968 bis
62	1895
104	1364
114	1895
906-909	1364
912-915	1364

TAM IV.1	*SEG* LII
34	529
63	1231 app.cr., 1234
132	1235

TAM V.1	*SEG* LII
passim	1944
79-86	1895
146	1895
159	1969
178	1464 ter app.cr.
201	1862
311	942
399	1991
477	1911
591	1464 ter app.cr.
618	1344 app.cr.
649	1197 A app.cr.
1400	1858-1860

TAM V.2	*SEG* LII
passim	1944
870	1343 app.cr.
872	1344 app.cr.
914	1895, 1909
933	1895, 1991

TAM V.2	*SEG* LII
935/936	1895
945	1895
950/951	1951
954	1951, 1991
957	1991
965/966	1895
969	1951
972	1895
976	1951
978	1895
986	1895
989	1895
991	1895
1002	1895
1019	1895
1029	1895
1081	1895
1298	1221 app.cr.
1346	1895, 1909

MAMA I	*SEG* LII
41	1361 app.cr.
170	1976
171	1458, 1976
218	1867 app.cr.
413	1246

MAMA III	*SEG* LII
6	783
197	1905
279	1463 bis
607	1947

MAMA IV	*SEG* LII
101	1905
336	1339

MAMA VI	*SEG* LII
126	1991
382	1246

MAMA VII	*SEG* LII
105-107	1245
106	1361 app.cr.
109-136	1245
138-142	1245
144-156	1245
158-181	1245
183-190	1245
192	1245
194-203	1245
206/207	1245
319	1368
321	1368
330	1368
373	1361 app.cr.
486	1368

MAMA VIII	*SEG* LII
5	1458
37	1458
234	1458
240	1458
246	1458
256	1458
297-300	1458
302	1458
343-347	1245
349-368	1245
370-373	1245
375-383	1245
385/386	1245
388-401	1245
457	1034
497	1991
501	1991
564	1991

MAMA IX	*SEG* LII
18-21	1991
73	1277

MAMA IX	*SEG* LII
115	1269
133	1258
134	1259
136	1269
150	1269
157	1235
237	1291 app.cr.
304	1253 app.cr.
408	1291 app.cr.

IGR I	*SEG* LII
10	996
16	1991
17	999 app.cr.
21	999
45/46	981
82	1991
136	984, 1991
192	986, 1918
193	979
271	1991
327	1991
344	1991
360	942
421	1536
467	991
511	940
540-542	727
544/545	727
632/633	1991
717	1895
782	1895
1024	1971
1081	1991
1117	1895
1122	1895
1146	1751
1148	1795
1151	1895
1155	1895
1175	1991
1183	1786
1225	1991
1254	1889
1290	1677 app.cr.
1293	1798
1299	1798
1329	1895
1359	1798
1482	1895

IGR III	*SEG* LII
85	1231 app.cr.
188	1991
195	1231 app.cr.
239	1245
262	1457 ter
267	1458
300	1368
302	1367
305	1390
328	1367 app.cr.
360	1895
364-366	1366
371/372	1366
374/375	1366
415	1496 app.cr.
442	1895
479	1536
530	1991
690	1452 app.cr.
692	1452
694	1452 app.cr.
786	1991
845	771
896	1895
930	1368
935	1368
1056	1580/1581, 1583 app.cr.
1075	1587
1093	1530
1107	1538
1124	1707 app.cr.
1127	1705
1128	1721
1212	1658
1217	1991
1287	1710 app.cr.
1301	1710 app.cr.
1341	1707 app.cr.
1378	1730 app.cr.
1439	1707 app.cr.
1556	1707 app.cr.
1692	1707 app.cr.
1539	1578

IGR IV	*SEG* LII
1	1991
8	782
10	773
11	774
12	776
13	771
14	778
15	779
16	777
23	783
77	784
126	1991
153	1342 app.cr.
176	1991
194	1928
262	1928, 1950
264	1458
292	1193
302	1933
461	1953
520	1202
557	1254 app.cr.
598	1917
621	1165 app.cr.
643	1895
652	1991
790	1895

IGR IV	*SEG* LII	*IGR* IV	*SEG LII*	20-47	1120
816	1895	1643	1991	39	1889
822	1895	1692	1496 app.cr.	107	1895
823	1991			151	1536
858	1991	*Aphrodisias*	*SEG* LII	216	1119
863	1895	*and Rome*		217	1933
883	1991	1	1431	252	1117
898-923	1431	2/3	1031	261	2001
906-910	1991	5	1928	279	1117
907	1895	10	1031	281	1117
908	1909	28	1922	287	1117
912	1991	55	1916	301	1117
925/926	1431			339	1117
1049	791	*I.Alex-*	*SEG* LII	356	1117
1070	1991	*andreia*		418	872
1072	793	*Troas*		424-478	1120
1111	762	10	1179 app.cr.	457	1910
1124	1496 app.cr.	43	1179 app.cr.	471	509
1135/1136	762	90	1974	479	1118 app.cr.,
1154	1991	122	1895		1889
1184	1895			480	1118 app.cr.,
1205	1895	*I.*	*SEG* LII		2004
1213	1895	*Amyzon*		483	1118 app.cr.
1216	1895	9	1038	504	1156 app.cr.
1226	1895	14-15	1026	522	1895
1233/1234	1991	26	1954	532	942
1239	1895	116	1894		
1242	1895			*I.Ephesos*	*SEG* LII
1244	1895	*I.Anazar-*	*SEG* LII	2	1922
1252	1895	*bos*		4	1121, 1126
1259	1895	2	1461 bis	8	1129
1265	1895	3	1895	10	1922
1341	1496 app.cr.	9	1590 app.cr.	14	1126
1402	1991	10	1461 bis	17-19	1982
1424	1991	20	1460 bis, 1461	19 a	1126
1431	1991		ter	24	1126, 1135
1439	1496 app.cr.	21	1460 bis	25	1933
1480	1458			27	1123,
1519	586	*I.*	*SEG* LII		1126/1127,
1556	1496 app.cr.	*Arykanda*			1131, 2001
1558	1162	147	1269 app.cr.	211	1121, 1132
1630	1991			215	1895/1896
1632	1895	*I.Didyma*	*SEG* LII	216	1991

I.Ephesos	*SEG* LII
274	1132
285 a	1128
314	1136
424	1891
425 add.	1126
426	1991
427	1128
429/430	1128
435	1991
438/439	1128
442	1126
444	1128
445	1128, 1895
454	1860 app.cr., 1895
459	1982
460/461	1128
500	1128
502	1136
508	1128
510-514 a	1909
521-526	1136
547	1126, 1895
549	1895
585/586	1126, 1895
596	1895
611	1991
624	1953
663	1126
635 B	1991
636	1126, 1895
655	1991
661	1128
664 A	1991
672	1991
673	1991
677A	1132
692	1951
695	1126
727	1128, 1895
728-732	1128
735	1991

I.Ephesos	*SEG* LII
801	1991
811	1991
825/826	1991
897	1951
907	1126
984	1991
987/988	1126
1064	1126
1078	1126
1105 a	1126
1130	1126
1143	1126
1153	1136
1170	1144
1198 (2)	1136
1320	1136, 1922
1384	1128, 1895
1389/1390	1122
1408	1922
1411	1122
1428	1122
1433	1122
1441	1121
1449/1450	1121
1452/1453	1121
1455	799, 1121
1459	1122
1487	1128
1488	1121, 1128
1489	1128
1491-1493	1128
1501	1117
1505	1128
1524	1126
1539	295, 1134, 1991
1548	1991
1604/1605	1126
1627	1991
1677	1947
1687	1126
1949	1991

I.Ephesos	*SEG* LII
2001	1121
2014	1122
2026	1126, 1991
2033	1202 app.cr.
2065	1128
2067	1128
2079-2081	1895
2091	1145
2100/2101	1991
2115	1895
2119	1874 bis
2212	1126, 1895
2213	1895
2226	1128
2294	1874 bis
2402	1895, 1909
2441	1126, 1895
2446	1895
2905	1128
3028	1951
3029	1991
3041/3042	1908
3047	1991
3055	1128
3057	1991
3062	1991
3069	1117
3070	1128, 1953
3072	1117
3075	1128, 1895
3079	1128
3080	1991
3088	1991
3245	1874 bis
3287 A	1948
3418	1874 bis
3436	1991
3501	1982
3817 (a)	1166
3820	1166 app.cr.
3825	1166 app.cr.
4108	1128

I.Ephesos	*SEG* LII
4110	1128
4114	1991

I.Erythrai	*SEG* LII
1	6
28	799
43	1991
63	1991
64	1117
85	2004
89	1117
102	1909
117	1180 app.cr.
201	1982, 2004
205	1978
206	1146
207	1117
348	1117
504	1117

I.Hadrianoi	*SEG* LII
24	1964

Altertümer v. Hierapolis	*SEG* LII
46	1991
152	1341

I.Iasos	*SEG* LII
2	1894
4	1043, 2004/2005
23	1045 app.cr.
76	763
78	509
94	1991
105	1991
150	763
160-218	1044-1047
247	1991
269	1046 app.cr.

I.Iasos	*SEG* LII
270	1045 app.cr.
274	2005
416	762, 1130
419	1049
638	1040

I.Ilion	*SEG* LII
71	1928, 1950
96	1181
97	1182
110	1179 app.cr.
128	2001
171	1895

I.Iznik	*SEG* LII
73	1895
89	942
577	1232
1136	1991

I.Keramos	*SEG* LII
15	1054

I.Kibyra	*SEG* LII
passim	1431
62	1909, 1991
63	1991
67	1991
69-71	1991
82/83	1202 app.cr.
87-91	1396
95	1434
96	1433
379	1432
424	1197 B app.cr.

I.Kios	*SEG* LII
16	1231 app.cr.

I.Klaudiopolis	*SEG* LII
9	605 app.cr.
61	1231 app.cr.
62	1230 app.cr.
70	1991
82	1231 app.cr.

I.Knidos	*SEG* LII
31	757
187	1055

I.Konya Museum	*SEG* LII
passim	1458
133	1456 ter
150	1457 bis
205	1457
206	1459
208	1458 bis
212	1460
214	1459 bis
219	1865
222	1866
223	1867

I.Kyme	*SEG* LII
17	1982
19	1933
20	1178
41	1750

I.Kyzikos	*SEG* LII
97	1895
211	1895
243	1179 app.cr.
409	1895

I.Labraunda	*SEG* LII
1	1058, 1982
2	1982

I. Labraunda	*SEG* LII
3	1058, 1753, 1982
4	1894, 1982
5	1025, 1982
6	1058
7	1058
13-14	1057
16/17	1057
46	1894
56	1982
59-61	1982
70	1025

I. Lampsakos	*SEG* LII
4	1182 bis

I. Laodikeia am Lykos	*SEG* LII
1	1134
50	1895
63	1341
86	1350
88	1350
92	1350
98	1350
105	1350 app.cr.
106/107	1350

I. Magnesia	*SEG* LII
16-87	1148
43	376
90	1180 app.cr.
91 A	515
111	1149
114	1895
115 (a)	1982
359	1905

I. Magnesia am Sipylos	*SEG* LII
18	1895, 1909

I.Manisa	*SEG* LII
83	1207 app.cr.

Milet I.2	*SEG* LII
11	851
20	1117

Milet I.3	*SEG* LII
33 e	1956
37	1026, 1956
45	2004
84	1065 app.cr.
136/137	1151
138	1118 app.cr.
139	1753
140	852
141	1151
164	1155

Milet I.6	*SEG* LII
187	35

Milet I.7	*SEG* LII
265	1117
268	1991

Milet VI.1	*SEG* LII
360	1982

Milet VI.2	*SEG* LII
732	1118 app.cr.

I. Miletoupolis	*SEG* LII
2	1516

I.Mylasa	*SEG* LII
102	1026
107	1026
119	1964
201-232	1982
204	1025
301	1025
318-327	1025
405	1025
641	1026
642-645	824
646	1026
650	1026
802-854	1982
806	1026
909	1931

I.Nikaia	*SEG* LII
577	1233

I.Parion	*SEG* LII
11	1179 app.cr.
53	1991

I.Pergamon	*SEG* LII
69	1190
237	1197 B app.cr.
240	1190
246	1190
247	1197 B app.cr.
249	1952
251	1189
255	1189
268	1950
297	1191/1192
319/320	1191/1192
321	1192
374	1192

I. Pergamon	*SEG* LII
375	1191
384	1191
434	1192
485/486	1191
488	1191
524	1195

I.Perge	*SEG* LII
12	1997
14	1231 app.cr.
56	1422
87	1422

I.Pér. rhod.	*SEG* LII
49-51	1030

I.Pisid. Cen.	*SEG* LII
61	1396
84	1259 app.cr.

I.Priene	*SEG* LII
1	1955
55	1117
111	1928, 1950
113	1904, 1943
114	1904, 1931
117	1928
134-143	1950
208	2004
227	1117
313	1160, 1931
316	1931

I.Prusa	*SEG* LII
12	1991
52	1183, 1236
53	1991
1001	1952
1036	1895

I.Prusias	*SEG* LII
1-16	1231 app.cr.
40	1231 app.cr.
1159	1159

I.Rhod. Per.	*SEG* LII
352-354	1030
352 A	1029 A app.cr.
352 B	1029 B app.cr.
353 A	1029 B app.cr.
358	1029 B app.cr.
401	1029 B app.cr.

I.Sardis	*SEG* LII
1	1982
17	1891
18	1177
47	1117
111	2004

I.Sestos	*SEG* LII
16 A	1905
53	1718 app.cr.

I.Side	*SEG* LII
30	1895
Tep. 1	1953

I.Sinope	*SEG* LII
117-119	1240 app.cr.

I.Smyrna	*SEG* LII
208	1259 app.cr.
218	1895
386	1951
539	1911
589	1928, 1950
602	1991
616	1964
635	1991
638	1991
676	1991

I.Smyrna	*SEG* LII
684	1991
697	1991
721	1895
753	1071 app.cr.
774	1707 app.cr.
783	1873 app.cr.
793	1873 app.cr.
798 B	1873 app.cr.
805	1995 (1)
826	1964
893	1900
901	1991

I. Stratonikeia	*SEG* LII
4	583
10	1025
15	1029 B app.cr.
42	1070 app.cr.
127	1096
220	1103 app.cr.
310	1071 app.cr.
345	1077 app.cr.
401-500	1070 app.cr.
502	1064, 1094 app.cr.
503	1064
505	1059
519	1106 app.cr.
532	1062 app.cr.
538	1063
542	1071 app.cr.
545	1070 app.cr.
552	1106 app.cr.
639	1113 app.cr.
681	1090 app.cr.
690	1076 app.cr.
814/815	1106 app.cr
1110-1120	1106 app.cr.
1117	1969
1306-1310	1106 app.cr.
1316	1104 app.cr.

I.Stratonikeia	*SEG* LII
1317	1109
1320	1109

I.Sultan Dağı I	*SEG* LII
passim	1245
32	1354
50	1355
327	1458
342	1362
365 A/B	1360
381	1361 app.cr.
393	1197 A app.cr.
404	1361

I.Tralleis (und Nysa) I	*SEG* LII
6	1895
55	1991
77	1132
79	1895
80	1132
145	1132
189	1116
218	1909
219	1942

I.Kourion	*SEG* LII
108/109	1916
111	1916
202	1544 app.cr.

IGLS I–VII	*SEG* LII
288	1545
296/297	1544
312	1530
314	1530
343	1530
348/349	1532
431	1530
505	1530
528	1545
536/537	1967
561	1530
565	1530
567	1530
573	1530
581/582	1547
584	1547, 1584
611	1530
674	1530
721 (+ add. on p. 684)	942
758	1548
763	1548
789	1551
841	1548
857	1548
861	1548
886	1548
891	1548
902	1548
911	1548
917	1548
931	1548
950	1548
968	1548
971	1548
981	1548
1008	1548
1036	1548
1042	1548
1202	1548
1242	1548
(19/20, 22)	
1344	1535
1366	942, 1672 app.cr.
1425	1530
1523	1530
1625	1542 app.cr.
1685	1546
2731-2733	1573
2733	1898
2735-2738	1573
2743	1573
2860	1918
2861	1573
4001	1538
4028	1898, 1982

IGLS XIII.1	*SEG* LII
9123	1905
9128-9137	1617
9129	1537
9132	1905
9136	1369 app.cr.
9156	1895
9158-9162	1895
9437	1712

IGLS XIII.2	*SEG* LII
9605	1721
9890	1721

IGLS XIV	*SEG* LII
555	1721
557	1721

IGLS XV	*SEG* LII
13	1721
17-19	1721
159	1721
191	1721
228	1721
264	1721
338	1721
363	1721

IGLS XV	*SEG* LII
522	1721

IGLS XVI	*SEG* LII
80	1721
104	1721
143/144	1722
201	1721
358	1721
582	1721
597	1721
647	1721
807	1721
908/909	1721
926	1721
1008	1721
1011	1721
1212	1721

IGLS XXI.2	*SEG* LII
18	1730 app.cr.
49	1620
68	1905
97	1740 app.cr.
106	1740 app.cr.
128	1616
130	1726
133	1740 app.cr.
153 (92)	1673
154/155	1740-1742
157 (i)	1714 app.cr.

IGLS XXI.4	*SEG* LII
36	1728
37	1729
42	1728
50	1728
63/64	1728
67-69	1728
75/76	1728
88	1728
90	1728
100/99	1723 (2/3)

I.Estremo Oriente	*SEG* LII
218-220	1513
290-292	1521
293	1522
297	1524
298	1529
302	1520
303	1528
304	1519
307-309	1514
310	1523
311/312	1527
323-349	1516
358/359	1516
368-372	1516
381	1516
383/384	1516
427	1736
429	1739

I.Gerasa	*SEG* LII
2-6	1717 app.cr.
10	1716
13	1708 app.cr.
15	1716
49	1547, 1716
121	1716
188	1716
199-201	1718 app.cr.
277/278	1617

SB	*SEG* LII
237/238	1795
599	1782 bis
722	1787
1569	1780
2074	1991
4127	1816 bis
4222	1780
4229	1746
4279	1795
4312	1746
4368	1795
4542	1805
4962	1765
4965	1765
5021	799
5629	1746
5718	1746
5892	1844
5904	1837
5980	1765
6049	1466
6089	1817
6160	1746
6209	1749
6233	1787
6241	1782 bis
6304	754
6585	1802
6647	1746
6650	1746
7172	1799
7288	1746
7543	1991
7667	1761
7944	1798
8085	1991
8106	1749
8276	1991
8296	1751
8314	1746
8318	1751
8323	1889
8363	1991
8392	1677 app.cr.
8394	1805
8395	1751

SB	*SEG* LII
8671	1798
8737	1817
8815	1991
8858	1744
8859	1751
8862	1786 bis
8882	1751
8904	1786
8914	1991
9299	1751
9300/9301	1751
9737	1796
10074	1818

Lefebvre, *Recueil*	*SEG* LII
10	1763
12	1763
238-350	1795
652	1817

I.Alex. Ptol.	*SEG* LII
27	1805 app.cr.

I.Alex. Imp.	*SEG* LII
29	1759
98	1991

I.Fayoum	*SEG* LII
122	1895
198	1780
205	1780

I. Hermoupolis	*SEG* LII
4-6	1782 bis

I.Ko.Ko	*SEG* LII
19	1785

I.Memnonion	*SEG* LII
5	1795
61	1991

I.Pan	*SEG* LII
15/16	1795
38	1889
60	1785
79	1795

I.Philae	*SEG* LII
12 bis	1796
4	1751, 1797
8	1751
17	1751
28	1978
128	1798
158	1978
159	1798
190	1978

I.Portes	*SEG* LII
5-10	1765
16-18	1765
21/22	1765
48	1786 bis
56	1785
62	1785
65	1785
67/68	1785/1786
70	1785, 1991
75/76	1785
79	1785
88/89	1785
103	1785

I. Syringes	*SEG* LII
306	1807
313	1807
413-414 bis	1807
1733	1809

IThSy	*SEG* LII
2	1799
251	1677 app.cr.
303	1755, 1805

Bernand, *Inscr. métriques*	*SEG* LII
14	1746
27	1746
37	1746
42-44	1746
47	1746
61	1991
63	1746
73	1746
114/115	1795
116	1786, 1795
117	1795
122	1506 app.cr., 1616, 1801
166	1816 bis
175	1750

JIGRE	*SEG* LII
20-40	1745, 1787
22	1971
23	1746
29-104	1747, 1787
41-104	1747
47	1745
106-114	1787

I.Louvre	*SEG* LII
1	1744
59	1745
111	1817
113	1817

I.Prose	*SEG* LII
8-10	1744
12	1799
19	1796

*Syll.*³	*SEG* LII	*Syll.*³	*SEG* LII	*Syll.*³	*SEG* LII
25	954	506	515	737	517, 851
30	954	509	515	747	1928
35 D	533, 886	519	505, 1996	761 A	515
37	322	523	515	761 C	515
38	322, 2002	538/539	515	779 A-B, D	515
46	1982	544	506 bis	781	1496 app.cr.
86	1906	545	515, 1898	791 B	515
90	520	553	515, 519	793	1984
110	1791	557-562	1816 bis	795 B	515
135	585, 705	564	515	801 D	519
141	576 bis	567	824	802	526
148	1937	569	824	808	515
153	753	577	1931	810	1496 app.cr.
171	480	578	761 bis, 1931	813 A-C	515
183	463	585	517	[illegible]	[illegible]
224	515	598 B	515	821 E	[illegible]
241	705	603	515	822	[illegible]
275	515	609/610	519	823 A-C	515
312	1118 app.cr.	612/613	515	825 A, D	515
313	1906	614/615	519	826 A-H	515
332	580	630	515	826 E, G	519
360	733	635	515	826 K	515
375	705	636	515, 518/519	827	519, 1939,
398	1816 bis	647	1996		1958
399	515	653	545	828	1991
405/406	515	654 A	515	829 A	515
407	519	656	1162	834	1134
416-419	515	668	515	835 B	515
422	515	672	519, 1931,	839	1132
424	515		1954	843	515
431	515	685	656	845	1991
436	515	689	517, 2004	846	515
443	1118 app.cr.,	692 A/B	515	859 B	515
	1996	694	1496 app.cr.	867	1816 bis
444	515	702	1996	874 A	515
461	515	704 E	515	876	1991
472	1996	704 H	515	877 A	519
482-484	515	708	656	877 D	1991
488/489	515	714	656	878/879	1991
494	515	719	1996	894	1991
495	1954	725	767	905	1890
498/499	515	729	515	915	656

Syll.[3]	*SEG* LII
959	1931
971	708 app.cr.
976	1954
996	1898
1000	1997
1011	1910
1014/1015	2004
1028	1931
1042	1898
1045	2004
1080	464
1106	1898
1170	1922
1171	705
1214	954
1240	1991
1259	1938
1263	1895
1268	1516

OGIS	*SEG* LII
9	1894
20	1894
46	1889
55	1753
56	1744
60	1751, 1797
61	1797
69	1786 bis
90	1898
98	1751
99	1426
109	1751
113	1894
130	1755, 1805
135	757
142	1751
149	1497 bis
224	2004
229	1894
234	515
309	2004
329	1894
331	1191, 1816 bis
332	1190
345	519
381	1496 app.cr.
383	1816 bis
408	1991
409-413	197
426	1705
438/439	1950
440	1928, 1950
441	824
470	1166 app.cr.
489	1117
495	1431, 1895
514	1991
518	1991
519	1917
536	1367
550	1245
551	1496 app.cr.
555	1426
587	1536
595	1536
596	1991
603	1536
610	1918
611	1587
629	1580/1581, 1583 app.cr.
634	1581
654	1798
669	656
674	1786
679	984
709	1991
712	1991
738	1780
751	1952
762	1431, 1496 app.cr.

GIBM	*SEG* LII
142	1922
176	1922
343	2004
399/400	1922
493	1128
539	1991
548	1991
1034	1922
1069	1895
1071	1991
1080	1792 (1)
1106	1991
1114	1922
1133	1762

CIJ[2]	*SEG* LII
1	1972
109	1972
202	1972
287	1972
419	1972
526	941
652	883
661	1000
683	1971
694	1971
711	1971
713	223, 1947
746	1947
769	1963
777	1895
793	1947
848	1967
1404	883, 1617, 1971
1420	1947
1458	1745
1465	1787
1481-1489	1787
1490	1746
1510	1746
1513	1746

IJO II	*SEG* LII
36	1971
40	1971
196	1971

ISE	*SEG* LII
34	1894
72	515
74-76	515
81	1894
86	544
96	1996
114	589
130	1894

JIWE I	*SEG* LII
42-116	979
47	979
53	979
59	979
61-63	979
65	979
67	979
86	979
143/144	883
145	1971
148/149	883
151	883
157/158	908
159	883
174	941

JIWE II	*SEG* LII
63	1972
197	909 app.cr.
277	1972
392	1972
556	1972
612	1972

*LSAG*²	*SEG* LII
77 no. 10 (a)	886
77 no. 16	1995 (4)
104 no. 22/23	954
158 no. 9	322
172 no. 1	328
199 no. 20	1886
201 no. 164	1056
206 no. 4	378
224 nos. 6/7	954
224 no. 8	442
248 nos. 20/21	886
259 no. 2	954, 974 (1)
260 no. 3	954, 974 (6)
260 nos. 3/4	954
260 no. 5 bis	954
260 nos. 6-8, 14-19, 21/22, 28-31	954
261 no. 16	958
262 no. 33-35	954
275 no. 3	935
275 no. 9	886
276 nos. 17-20	886
276 no. 17	919
276 no. 21	919
276 no. 25	919
278 nos. 47-49	886
278 no. 50	911
278 no. 51	886
278 nos. 53/54	886
278 nos. 56-59	886
278 nos. 61-64	886
284 no. 13	954
288 no. 4	1000
288 no. 8	954
309 Y3	822
315 no. 10	822, 877
316 no. 18	822
316 no. 20C	849
356 nos. 6/7	766
356 no. 12	764
357 no. 31	1056
357 no. 33	1889
376 ad p. 274	886
376/377 Add. ad p. 287	954
453 no. 1 (a)	1995 (1)
456 A-F	954
456 no. 1(a/b)	954
456 no. 23 (a)	954
456 no. 30 (a)	954
457 G-T	954
457 G	974
458 W	954
464 A	1000

LSCG	*SEG* LII
20	133, 137
46	1894
58	2004
65	810, 1990
73	515
74	872
79	515, 519
85	1954
97	1912
98	1954
115	872
156	1937
159	872, 1937
164	872
175	1982

LSCG Suppl.	*SEG* LII
33 A	2004
43	415
59	1968
72	872
108	872, 1968

CEG	*SEG* LII
58	63
147	919

CEG	*SEG* LII
304	1919
394-396	954
396	958
397	533
449	538
519	218
550	217
568	207
757	2004
767	1909
822	347
895	954

GV	*SEG* LII
51 A	1919
62	1919
68	1919
71	1991
75	1919
77	1919
83	1919
229	595
322	919
327	1919
403	1991
452	1919
588/589	1991
593	1991
643	1746
675	947
693	942
700	1746
722	986, 1918
727	942, 1672 app.cr.
735	1991
848	942
879	1991
885	942
935	595
970	1991
1021	987

GV	*SEG* LII
1041	1991
1054	714
1081	1991
1090	1746
1098	1974
1115	942, 1672 app.cr.
1127	1919
1166	1911
1171	1919
1198	1746
1207	1919
1209	1919
1213	1919
1233	1746
1239	1746
1248	1919
1265	745
1353	1919
1387	1919
1413	1919
1482 a	595
1620	1746, 1919
1625	1919
1652	1919
1735-1737	942
1814	1919
1831	1919
1842	1746
1870	1245
1872	1991
1887	1746
1923	714
1943	714
1955	1942
1972	1991
1974	1991
1999	942
2005	940, 942, 1672 app.cr.
2025/2026	1939
2031	942

GV	*SEG* LII
2039	714
2061	942
2088 (a)	942

Clairmont, *CAT*	*SEG* LII
108	208
116	191
0.836	64, 193
1.050	189, 233
1.253	224
1.334	15
1.345	15
1.856	189
2.177	189
2.191	220
2.792	222
2.806	189
2.878 a	190
3.283	202
3.460	189
4.415	189
4.445	189
Suppl. BA1	217
Suppl. RSE24	207

Kaibel, *EG*	*SEG* LII
609	947
811	512
831	989
932	1589

Merkelbach -Stauber, *SGO* I	*SEG* LII
01/12/02	1918
01/19/29	1119
01/19/43	942
01/20/12	1155, 1918
01/20/14	1154

Merkelbach-Stauber, *SGO* I	*SEG* LII
01/20/21	1153
02/02/07	1942
02/06/07	1071 app.cr.
02/09/03	1991
02/09/11	1991
02/09/17	1035
02/09/33	1918
02/12/07	1991
03/02/28	1991
03/02/31	1991
03/02/38	1126
03/02/61	1991
03/02/71	1991
03/04/01	1166 app.cr.
04/02/07	1176
04/02/13	1918
04/21/04	942
06/02/03	1194, 1991
06/02/05	1191, 1918
07/05/04	1974
07/06/07	1918
07/08/01	1991

Merkelbach-Stauber, *SGO* II	*SEG* LII
08/02/01	1918
08/06/01	1991
09/04/08	1991
09/05/02	1991
09/05/08	942
09/06/16	1235
09/09/14	2005
09/09/15	1918, 2005
09/12/01	1918
10/02/28	1164 app.cr.
10/03/01	1918

Merkelbach-Stauber, *SGO* III	*SEG* LII
12/02/01	1522
12/03/99	1918
13/01/01	1918
14/04/03	1918
16/07/01	1918
16/23/14	1277
16/33/02	1918
16/33/03	1918
16/55/01	1245
16/55/03	1245
16/55/04	1245
16/55/05	1245
16/56/01	1245
16/57/01	1245
16/57/02	1245
16/57/03	1245
16/57/96	1245
16/57/97	1245
16/58/01	1245
16/59/01	1245
16/60/99	1245

Merkelbach-Stauber, *SGO* IV	*SEG* LII
17/01/08	1918
17/03/03	1453
17/06/02	1918
17/08/03	1450
17/09/01	947
17/09/06	1446
17/09/08	1447
17/10/01	1424
17/19/03	1918
18/04/02	1918
18/07/01	1918
18/13/04	1918
18/13/05	1423
19/13/01	1458
19/15/02	1918
19/17/02	1918
19/18/02	1918
19/18/03	1918
19/19/02	942
19/21/02	1918
20/05/08	942, 1672 app.cr.
20/13/99	1918
20/14/01	1589
20/21/01	1544
20/21/02	1545
20/22/01	1546
20/27/02	1918
21/09/01	1918
21/22/01	1617, 1620
21/22/02-06	1620
21/24/02	1587
22/33/02	1991
22/42/04	1712
22/71/01	1732
22/71/02	1918
22/76/01	942, 1672
23/01	1119
23/02	1155, 1918
23/04	1176
23/05	1918
23/08	1164
23/11	1918
23/15	1337
23/16	1338

Merkelbach-Stauber, *SGO* V	*SEG* LII
passim	1918
12/01/99	1519
24/06	1918
24/17	1918
24/34	986

Pfuhl Möbius	*SEG* LII
357	1862
628/629	1862
635	1862

Tod, *GHI*	*SEG* LII
115 C	732
137	1996
158	583, 586
171 D	732
191	586
204	1990

Meiggs-Lewis, *GHI/GHI²*	*SEG* LII
12	1982
49	1894
62	753
85	46

RC	*SEG* LII
28	1921
36	2004
38	1038
47	1952
56	1243
58/59	1243
65	1197 B app.cr.

Staatsverträge	*SEG* LII
231	585
293	1996
308	583, 586
451	576 bis
470	515
476	2004
492	1894
536	545
549	1894
551/552	824

CIL I²	*SEG* LII
18	1926
1428	888 app.cr.
1696	991
2226	940

CIL II	*SEG* LII
4315	1000

CIL III	*SEG* LII
8	754
3980	947
6037	1602 app.cr.
6786	1458
7166	762
7242	754
7265	754
7301	501
7434/7435	716
7740 a	727
7762	727
7766 a	727
7781/7782	727
10595	1202 app.cr.
12052	754
12066-12070	1795
12266	762
12330	695
13666	1431
14402	1458

CIL III Suppl. 1	*SEG* LII
6855	1391 app.cr.
13665	1431

CIL IV	*SEG* LII
2311	971
2993	970
9828	970
9867	970
10481	950

CIL V	*SEG* LII
764	1591 app.cr.

CIL VI	*SEG* LII
1638	622
20905	1974
41281	622

CIL VII	*SEG* LII
1336 (625)	909 app.cr.

CIL VIII	*SEG* LII
22657 (1/2, 4)	1024

CIL IX	*SEG* LII
5439	1933

CIL X	*SEG* LII
6119	1315
6389/6390	1283 app.cr.
7563-7578	940, 942

CIL XI	*SEG* LII
339	1933
1924	1933
6123	1933

CIL XII	*SEG* LII
5340	995

ILS	*SEG* LII
2930	979
3466/3467	1991
4251	1591 app.cr.
5301	1000
5908	1132
8770	1928
8775	1116
8839	1991
8845 a	1905
8874	1465
8995	1798

ILS	*SEG* LII
9161	1465

PAT	*SEG* LII
0197	1580
0257	1577
0259	1580
0269	1580
0273	1580
0291	1580
0297	1575
0305	1575
0312	1580
0314	1580
0344	1580
1063	1580
1378	1580
1428	1580
1942	1580
2769	1580